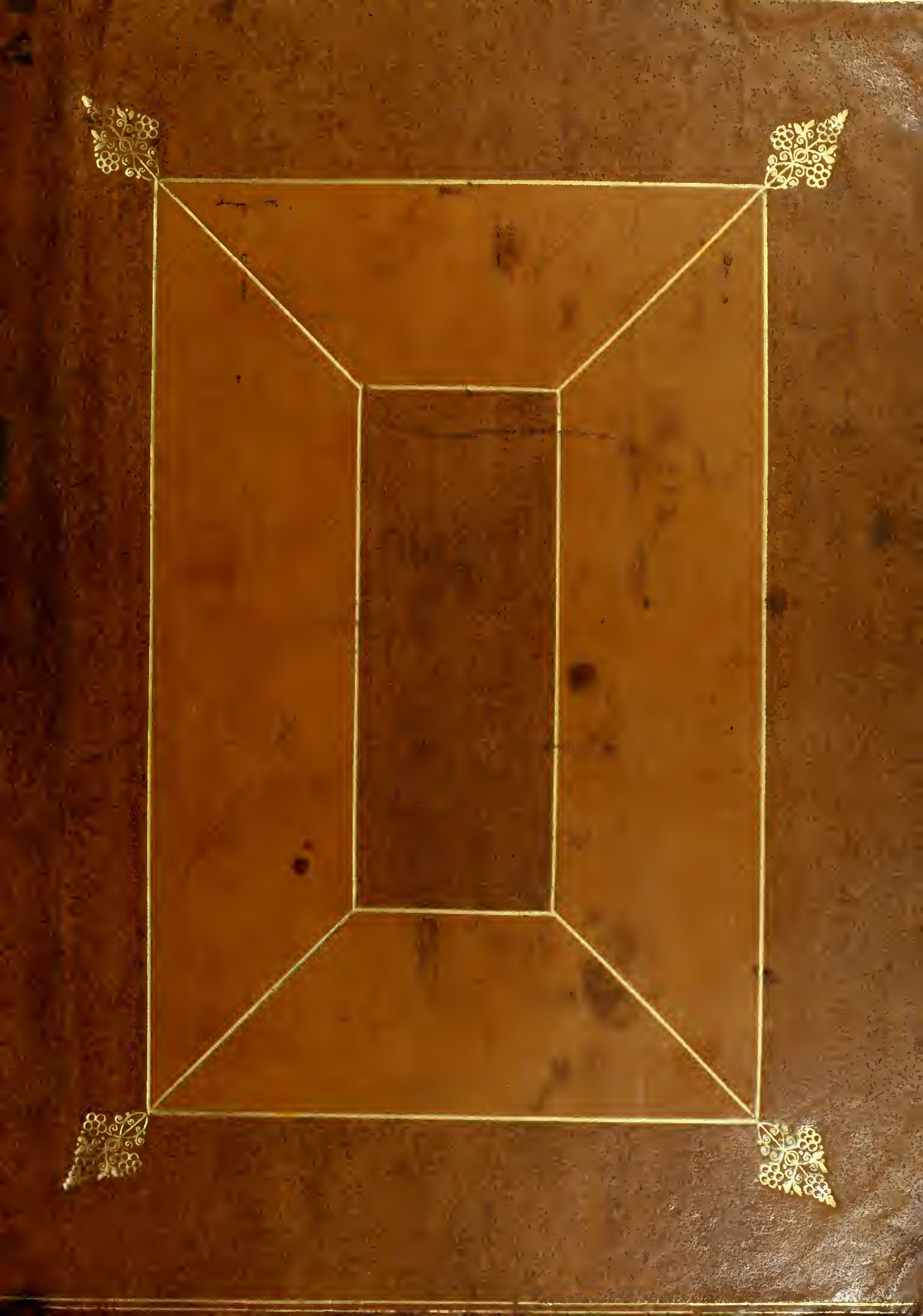

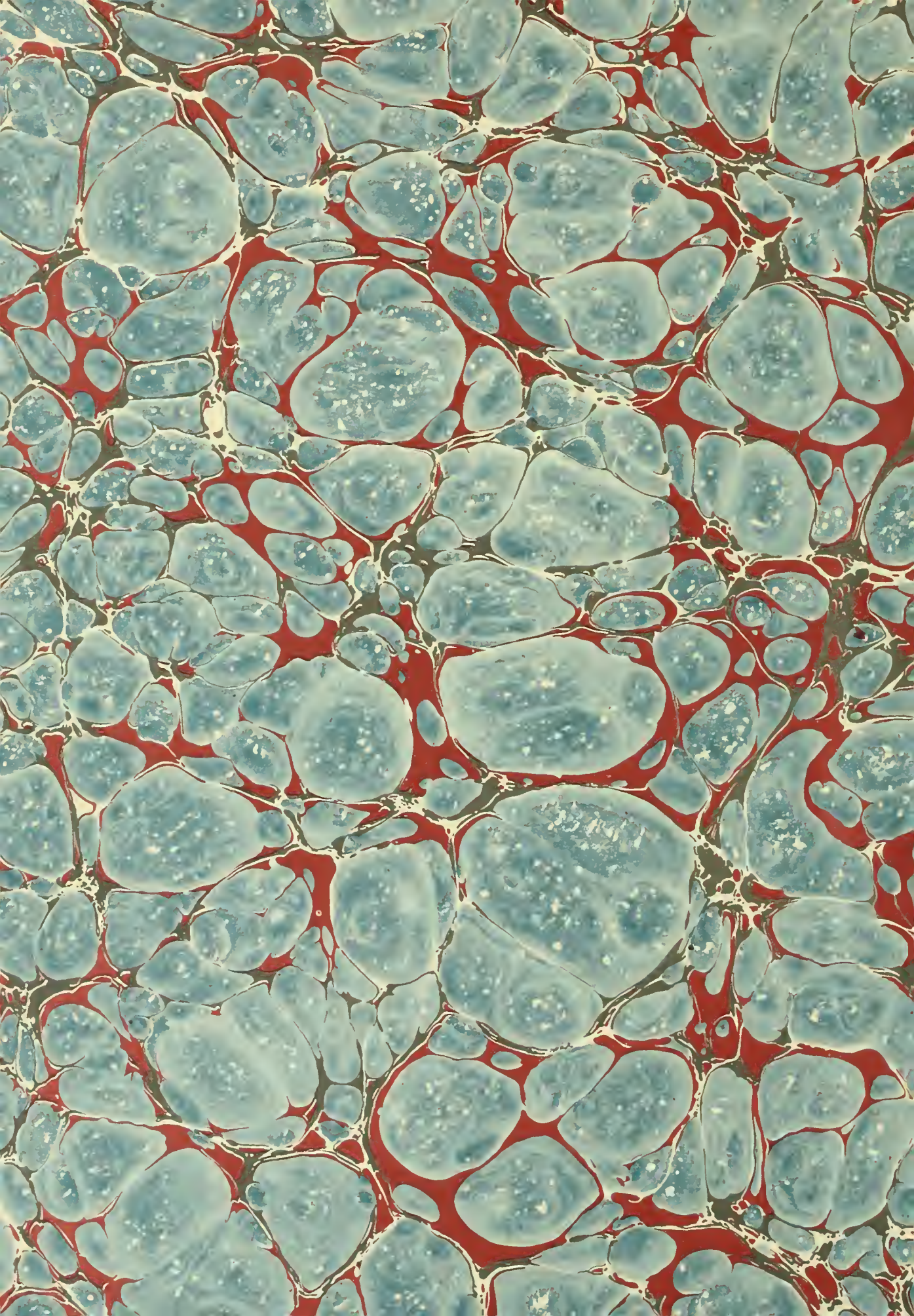

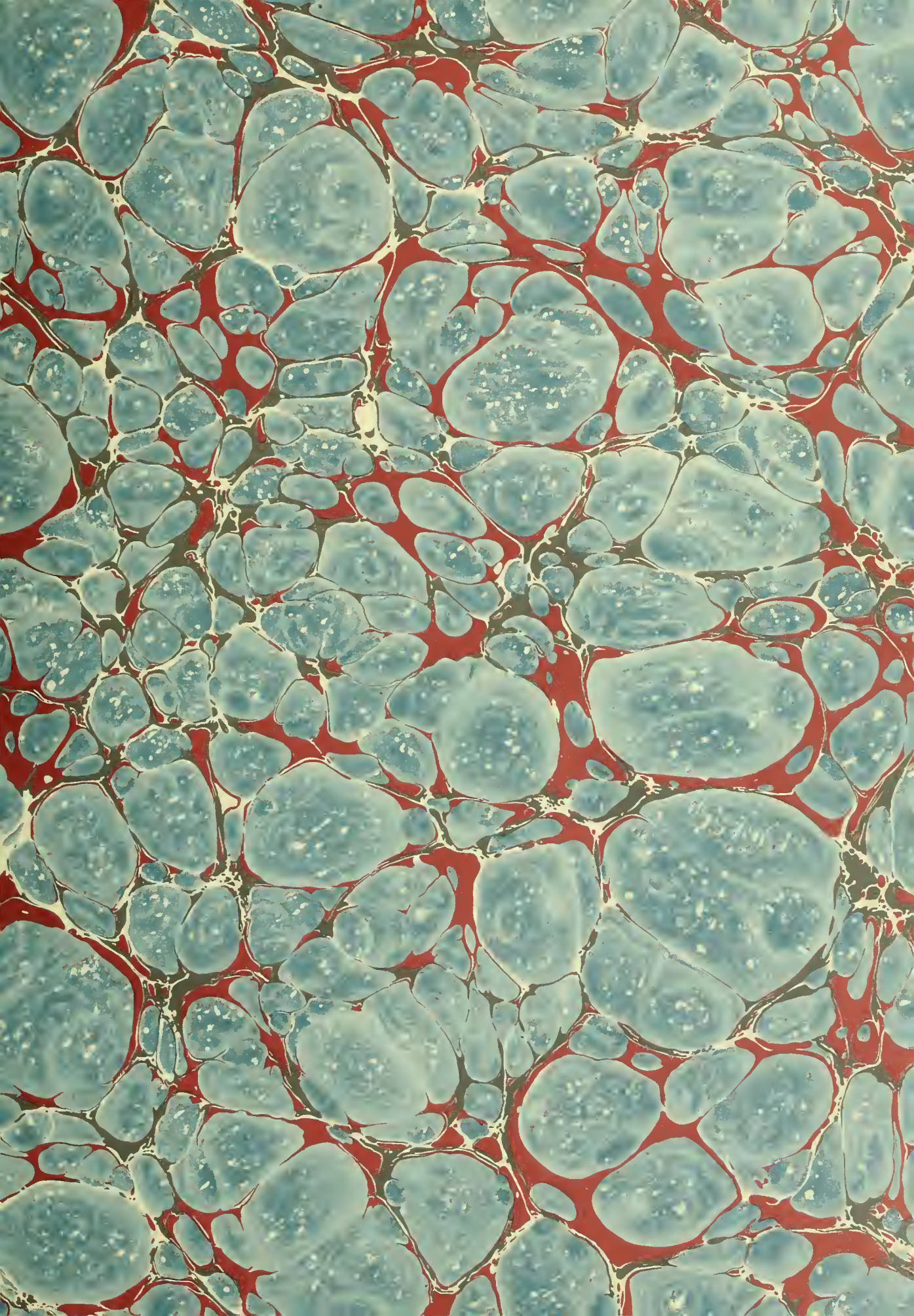

THE

WORKS

OF

JACOB BEHMEN,

The Teutonic Theosopher.

VOLUME III.

CONTAINING

I. THE MYSTERIUM MAGNUM:
Or an Explanation of the first Book of *Moses*, called GENESIS:
In Three Parts.

II. FOUR TABLES OF DIVINE REVELATION.

With FIGURES, illustrating his PRINCIPLES, left by the Reverend WILLIAM LAW, M. A.

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ADVERTISEMENT.

THIS Volume of the Works of *Jacob Behmen* is illuſtrated with Figures, as the two preceeding Volumes are. The Publication of it has been retarded by ſeveral Occurrences. But the remaining Parts of his Writings are propoſed to be compriſed in two Volumes, and publiſhed as ſoon as they ſhall be fitted for it.

MYSTERIUM MAGNUM:

Or, An EXPLANATION of the

First Book of Moſes called GENESIS.

In THREE PARTS.

Which treat concerning the Manifeſtation, or *Revelation* of the Divine *Word*, through the three Principles of the Divine *Eſſence*, and of the Original of the World and the Creation. Wherein the Kingdom of *Nature* and the Kingdom of *Grace* are explained.

For the better underſtanding of the *Old* and *New Teſtament*, and what *Adam* and *Chriſt* are, and how Man ſhould conſider, and may know himſelf in the Light of Nature, what he is, and wherein his *temporal* and *eternal Life* conſiſt, and his *eternal Bleſſing* and *Condemnation*.

It is an Explanation of the Eſſence of all Eſſences, for the further Conſideration of the Lovers in the Divine Gift.

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PREFACE

TO THE

READER.

OUR Saviour taught his Diſciples the *Myſteries* of the Kingdom of Heaven; and the Apoſtle *Paul* taught the Myſteries of the Goſpel, of Godlineſs, of Chriſt, of Faith, and of the Reſurrection. To them that were without all Things were [a] done in Parables, but Chriſt explained the *Meaning* of them to his Diſciples. The Scriptures inſtruct us ſo, as that the Man of God may be made *perfect* and ready to every good Work. This Man of God is the inward Man, the Child of God, the hidden Man of the Heart, *Chriſt in us*, whoſe Fleſh and Blood except we eat and drink, we have no Part in him. Theſe Words of Spirit and Life he ſpoke when he was yet alive *upon the Earth* before his Suffering, which made his Diſciples cry out, This is a hard Saying, who can bear it? Not conſidering, that his heavenly *divine* Fleſh and Blood was within, and that they did there eat and drink thereof, but the *mortal* Fleſh and Blood ſhall not inherit the Kingdom of Heaven, being the Old Man of Corruption, which is Earth; and to Earth it ſhall return. Theſe are great Myſteries, for they are the hidden ſecret Operations of ſpiritual Things, and the Spirit of Man only, of all earthly Creatures, is capable of *underſtanding* them. There are indeed lying Wonders, ſpiritual Wickedneſſes in high Places, that make up *the Myſtery of Iniquity*; theſe only deceive the Soul of Man by their *working* in the Heart, to the bringing forth their evil Fruits, and not the knowing of them in the *Myſtery:* For therein they were well known to the Apoſtles. If Men make Pretenſions to the Knowledge of Myſteries, and are not able to teach them, they are to blame, but not thoſe that ſeek after them, and ſpeak what they find, and *ſtir up* others not to reſt ſatisfied with that which they have, when they may get more rich Treaſure by ſearching after it.

[a] Mark. 4. 11.

The Hiſtory of *Chriſt*, and of all other Things mentioned in the Scriptures, are infallibly true, that he was *born* of the Virgin *Mary*, that he is the *Saviour* of the World, was *crucified* at *Jeruſalem*, *roſe* again from the Dead, *aſcended* into Heaven; but the bare Relation of this does not fully ſatisfy a Soul; for the *Devils believe and tremble*; ſo that we muſt learn the Myſtery, ſignified in and by the Hiſtory, and *feel* that Chriſt is born *in us*, in a pure, clean, chaſte Heart, and underſtand the Knowledge of Chriſt and him *crucified*, than which the Apoſtle *Paul* deſired not to know any Thing elſe among the *Corinthians*. This

was not the bare Knowledge of the *Hiſtory*, for he ſays, Though we once knew Chriſt according to the *Fleſh*, as they did that converſed with him upon Earth, yet now know we him *ſo* no more. Then how did he know him, but in the *Spirit*, in the Myſtical Knowledge?

Infinite are the *Myſteries* mentioned in the Scriptures concerning God, Angels, Men, the World, Eternity, Time, the Creation, Fall, Sin, Corruption, the Curſe, Miſery, Death, Judgement, Hell, Devils, Damnation: Chriſt, Redemption, Salvation, Free Grace, Free Will, Reſurrection; Paradiſe: The Holy Ghoſt, Sanctification, Reſtitution, Bleſſedneſs, Eternal Life and Glory. The certain Meaning of the Words of Scripture is the *Jewel* locked up in them, not now attainable from the Apoſtles by Converſation with them. Therefore now we ſhould apply ourſelves to the *Things* they ſpoke of, which are to be inquired after in the *Mind*, and the Knowledge of them to be received from *God* by Prayer, who will open the Underſtanding, *For there is a Spirit in Man, and the* [b] *Inſpiration of the Almighty gives Underſtanding*, as it did to this Author, who by the Command of the Holy Spirit wrote his deep Knowledge *given* to him of God, and has therein pointed out the Way to us wherein we may underſtand *what in us* is Divine, and what Natural; the New Man, and the Old; which is the Aim and Scope of the whole Bible: Theſe New Things and Old are thoſe that the *Scribe learned* in the Kingdom of Heaven brings out of his Treaſury; neither can any Knowledge be wanting to him who has Chriſt in him. For *in Chriſt are hid* all the Treaſures of Wiſdom and Knowledge.

Job 32. 8.
[b] Or *breathing in*, as Gen. 2. 7.

St. *Paul* has pronounced a Curſe upon thoſe that teach any *other* Goſpel than the *Galatians* had *received*, ſaying, [c] *Though we*, [himſelf or another Apoſtle] *or an Angel from Heaven, preach any other Goſpel beſides that which we have preached unto you*, and reiterates the ſame, if any preach any *other* Goſpel than what *you have received*, let him be accurſed. Now what is this Goſpel? It is the Goſpel of *Chriſt* which they had received. If we knew Chriſt, we ſhould ſoon underſtand his Goſpel, and *how* they had received it, and know how juſtly they are accurſed that preach any other. The Apoſtle *John* ſays, The *Word* was God, and all Things were made by it, and in it was *Life*, and the Life was the *Light* of Men, and that was the true Light which enlightens *every Man* that comes into the World. This Word *Moſes* calls the *Commandment*, which is in our Hearts that we may do it. *Paul* calls it *Chriſt*, the Word of Faith which they preach near us in our *Hearts* and Mouths. *James* calls it the *ingrafted Word* which is able to ſave our Souls, and adviſes to lay apart all Filthineſs and Superfluity of Naughtineſs, and to receive it with *Meekneſs*. This is *the* [d] *Word by which hearing*, obeying, or receiving, *comes*, and by that Hearing comes *Faith*, that is, Chriſt comes to be born in us. Thus we ſee where Chriſt is, what he is, and the powerful Efficacy of him; and to know this feelingly, and ſo *receive* this Word, is receiving the Goſpel, the Glad Tidings of *Salvation* which ſhall be to all Men that embrace him, and the preaching and declaring this is that Goſpel; [e] *that Sound which is gone into all the Earth*; it is the *Eternal Goſpel*: Whoſoever preaches any other beſides it is accurſed.

[c] Gal. i. 8.
[d] Rom. 10. 17.
[e] Pſal. 19. 4. Rom. 10. 8.

Now what this Word has done and does effect, and in what Manner, in the whole *Creation*, and in every Creature, in all Men, and *in ourſelves*, is the *Myſterium Magnum*, which this Author declares exactly upon *Geneſis*, wherein all Myſteries are couched, which will ſerve as an Introduction to the underſtanding the whole Book of God, in Nature and Scripture.

The Author ſeriouſly admoniſhes us to walk in the Ways of *Holineſs*, Self-Denial, Reſignation, the New-Birth, and killing of our outward Will and Deſires which rebel againſt God. For theſe deep Myſteries are given to none to underſtand but to *Diſciples* of Chriſt; for ſo great a Revelation as this Author has expreſſed cannot enter into any Heart that is *not* given up to follow Chriſt, and to forſake his own Will, living in continual Repentance, and taking up his Croſs daily, which he has earneſtly called upon all to do: And his Writings are ſtrewed with ſuch Counſel, as with ſweet ſmelling Flowers, curious both for Shape and Colours. Why then ſhould his Writings be aſperſed? If they were duly conſidered, there would be no Occaſion that this *Teſtimony* ſhould be given of him.

But ſome are ſo full of Reproaches and bitter Expreſſions againſt thoſe whoſe Words or Writings do not pleaſe them, that whereas *Michael* the Archangel, when he ſtrove with the Devil about the Body of *Moſes*, *durſt not* uſe a railing Accuſation, but ſaid, The Lord rebuke thee; yet theſe ſpeak Evil of the Things they *know not*. To be reproached, is that which every one who would be the Diſciple of Chriſt muſt look for in this World, and not expect to be *above* his Maſter: [f] *For if they have called the Maſter of the Houſe Beelzebub, how much more will they call them of his Houſhold?* But ſuch Reflections caſt upon any ſhould not deter them from *examining* the Sayings or Writings of any Man, that they may be diſcerned whether they be good or evil. [f] Mat. 10. 25.

We ſhould not judge, that we be not judged, for the ſame meaſure we meet ſhall be meaſured to us again. Let us judge *righteous* Judgment, and lay open that which is evil as before the Sun at Noon-day, that *all* may take Notice, and beware they fall not into it.

We ſhould ſtrive to be releaſed from the *Virulence* of the Spirit of the Outward Man, moſt earneſtly deſiring to obtain an humble and contrite *Heart*, and a broken Spirit, repenting from the Bottom of our Hearts, amending our Lives *continually*, purifying, and communing with our Hearts, and not ſuffering any Iniquity to lodge in the Deſires of our moſt inward *Thoughts*. Thus we ſhall be able to diſcern what Enemies we have to deal with in our fighting the *good Fight of Faith*. For the World, with the Delights thereof, is a great Enemy, which we muſt overcome, or we cannot attain to the Denial of ourſelves, and taking up the Croſs of Chriſt, without which we *cannot* be his Diſciples. But we are apt to think, that Croſſes, Adverſities, and Afflictions, are our worſt Enemies, becauſe we live *not* by Faith, but by the outward Spirit, which all Croſſes *kill* in us, and by them we die daily to that which is the Inſtrument of Sin, whereby its Deſires are brought to effect. And therefore we account *that* our greateſt Friend which is our greateſt Enemy; it brings Death, our *laſt* Enemy, and is the Sting of it. But by killing the Deſires of

the Fleſh we ſhall live, and thereby daily overcome the laſt Enemy which we muſt certainly have a *Combat* with, ſeeing it is appointed for all Men once to die, and after Death comes Judgment. If we are earneſt and watchful in our Fight, we ſhall be victorious over the *firſt* Death, and on ſuch the *ſecond* Death can have no Power. But having overcome that, then when Chriſt, who is our Life, ſhall appear, we ſhall alſo appear with him in *Glory*.

How excellent a Thing is it now to underſtand the Things expreſſed in the Holy *Scriptures*, that they may not be a dead Letter, having no Comfort in them? for no one can *rejoice* to die, except he feels the Virtue of the Life of Chriſt killing Sin in him. How does it *comfort* an afflicted Soul to conſider, that Afflictions, though they be *grievous* for a Time, are *not* to be compared with the eternal Joys that are laid up for us? But if the *tranſcendent* Sayings of the Holy Apoſtles and Prophets be not underſtood, they are but dead to us; and ſo are we to them.

Let thoſe who read this Book conſider, with juſt Attention, the Advice in the laſt Paragraph of the laſt Chapter of it, where the Author ſays, *We admoniſh the Reader, that when he finds ſomething in any Place of our deep Senſe to be obſcure, that he do not contemn it according to the Manner of the evil World; but diligently read, and pray to God, who will ſurely open the Door of his Heart, ſo that he will apprehend it, and be able to make uſe of it to the Profit and Salvation of his Soul.*

THE

AUTHOR's PREFACE.

1. WHEN *we consider the visible World, with its Essence, and the Life of the Creatures, then we find therein the Likeness of the invisible spiritual World, which is hidden in the visible World, as the Soul in the Body, and see thereby that the hidden God is nigh unto all, and through all, and yet wholly hidden to the visible Essence.*

2. *We have an Example hereof in the Mind of Man, which is an invisible Fire, that is inclined to Light and Darkness,* viz. *to Joy and Sorrow, and yet in itself is none of these, but only a Cause thereto, an invisible, incomprehensive Fire-source, and yet as to its own Essence is included in nothing, but only in the* Will *of Life.*

3. *The Body cannot comprehend the Mind; but the Mind comprehends the Body, and brings it to Love, or* [a] *Dislike. This likewise is to be understood of the Word, and Power of God, which is hidden to the visible sensible Elements, and yet dwells through and in the Elements, and works through the* sensible *Life and* Essence, *as the Mind in the Body.*

[a] Or Suffering and Sorrow.

4. *For the visible sensible Things are an Essence of the invisible: From the invisible and incomprehensible the visible and comprehensible has proceeded. The visible* Essence *is come to be from the Expression or Spiration of the invisible Power. The invisible spiritual Word of divine Power works with and through the* visible Essence, *as the Soul* [b] *with and through the Body.*

[b] In.

5. *The inward spiritual Soul of Man was breathed into the visible* Image *by the* In-Speaking, *or Inspiration of the invisible Word of the divine Power (for an Understanding to the created Image) wherein Man's Science or Knowledge of the invisible and visible Essence consists.*

6. *Thus Man has now received Ability from the invisible Word of God to the Re-expression, that he again expresses the hidden Word of the divine Science into Formation and Separation, in Manner and Form of the temporal Creatures, and forms this spiritual Word according to Animals, and Vegetables; whereby the invisible Wisdom of God is pourtrayed and modelized into several distinct Forms. As we plainly see, that the Understanding of Man expresses all Powers in their Property, and gives Names unto all Things, according to each Thing's Property; by which the hidden Wisdom is known, and understood in its Power, and the hidden God is made manifest* [c] *with the visible Things, for the Delight and Play of the divine Power; so that the invisible might play with the visible, and therein introduce itself into the Sight and Sense of itself.*

[c] In.

7. *As the Mind introduces itſelf with the Body, and by the Body into Senſes and Thoughts, whereby it works, and acts ſenſibly to itſelf; ſo alſo the inviſible World (works) through the viſible, and with the viſible World. We are not in any wiſe to conceit that a Man cannot ſearch out what the hidden divine World is, and what its Operation and Eſſence, for on the viſible Eſſence of the Creation we ſee a Figure of the internal ſpiritual Operation of the powerful World.*

8. *And we ought not to think otherwiſe of God, but that he is the moſt internal Ground of all Eſſences; and yet ſo, as that he cannot be comprehended of any thing by the own peculiar Power of the Thing. But as the Sun introduces itſelf with its Light and Power into the ſenſible living Things, and works with (or in) all Things, and introduces itſelf alſo into an Eſſence; the ſame likewiſe is to be underſtood concerning the divine Word with the Life of the Creatures.*

9. *Seeing then this viſible World is the expreſſed formed Word, according to God's Love and Anger;* viz. *according to the grand Myſtery of the eternal ſpiritual Nature, which ſpiritual World is hidden in the viſible; and yet the Human Soul is a Spark out of the eternal ſpeaking Word of the divine Science and Power; and the Body an* Ens *of the Stars and Elements; and alſo as to the internal Ground an* Ens *of Heaven,* viz. *of the hidden World; therefore he has Might and Ability to ſpeak of the grand Myſtery, whence all Eſſences originally ariſe.*

10. *Since then the great Myſteries, the Beginning of and Original of all Things, befall us by divine Grace; that we are able (as through the Ground of the Soul) to underſtand the ſame in real Knowledge with the inſpired Word of the Divine Science; we will write down its Ground (ſo far as it is permitted to us) in this Book, for a Memorial to ourſelf, and for the Exerciſe of divine Knowledge to the* Reader.

11. *And* I. *We will ſignify and declare what the Center and Ground of all Eſſences is.*

II. *What the divine Manifeſtation, through the ſpeaking of the Word of God is.*

III. *How Evil and Good have their Original from one only Ground,* viz. *Light, and Darkneſs; Life, and Death; Joy, and Sorrow; and how it is in its Ground; alſo whereunto every Eſſence and Source is profitable and* [d] *neceſſary.*

[d] Text unavoidable.

IV. *How all Things have their Ground from the grand Myſtery,* viz. *from the Spiration of the Eternal One.*

V. *How the Eternal One introduces itſelf into Senſation, Perception, and Separation, to the Science of itſelf and the Play of the Divine Power.*

VI. *How Man may attain to the true Knowledge of God, and to the Knowledge of the eternal and temporal Nature.*

VII. *Alſo how Man may come to the real Contemplation of the Being of all Beings.*

VIII. *Alſo of the Creation of the World, and of all Creatures.*

IX. *And then of the Original, Fall, and Reſtoration of Man; what he is according to the firſt* Adamical *Man in the Kingdom of Nature; and what he is in the new Regeneration in the Kingdom of Grace, and how the new Birth comes to paſs.*

X. *Alſo what the Old and New Teſtament are each in its Underſtanding.*

12. *And we will enlarge this Explanation through all the Chapters of the firſt Book of* Moſes; *and point out how the Old Teſtament is a Figure of the New; what is to be underſtood by the Deeds of the holy Patriarchs; wherefore the Spirit of God gave them to be ſet down in* Moſes; *and at what the Figures of theſe written Hiſtories look and intend, and how the Spirit of God in his Children before the Times of Chriſt alluded with them in the Figure concerning the Kingdom of Chriſt; whereby then God has always repreſented this Mercy-Seat (or Throne of Grace) Chriſt, by whom he would blot out his Anger and manifeſt his Grace.*

13. *And*

13. *And we ſhall ſhew how the whole Time of this World is pourtrayed and modelized, as in a Watch-Work; how afterwards it ſhould go in Time; and what the inward ſpiritual World, and alſo the outward material World, is; alſo what the inward ſpiritual Man, and then the external Man of the Eſſence of this World, is; how Time and Eternity are in one another, and how a Man may underſtand all this.*

14. *Now if it ſhould ſo happen, that when theſe our Writings are read, the Reader ſhould not preſently apprehend and underſtand the ſame (ſeeing this Ground, which yet has its full Foundation and perfect Agreement, as well with the Scripture, as through the Light of Nature, has for a long Time been very dark, and yet by divine Grace is given to plain Simplicity) let him not deſpiſe and reject the ſame, according to the Courſe and Cuſtom of the wicked World; but look upon the Ground of Practice, which is therein intimated, and give himſelf up thereunto, and pray to God for Light and Underſtanding; and at laſt he will rightly underſtand our Ground, and it will find very great Love and Acceptance with him.*

15. *But we have wrote nothing for the proud and haughty Wiſelings, who know enough already, and yet indeed know nothing at all; whoſe Belly is their God, who only* adhere *to the Beaſt of the Babylonical Whore, and drink of her Poiſon, and wilfully will be in Blindneſs, and the Devil's Snare. But we have laid (with the Spirit of our Knowledge) a ſtrong Bolt before the Underſtanding of Folly, not to apprehend our Meaning, ſeeing they wilfully and willingly ſerve Satan, and are not the Children of God.*

16. *But we deſire to be clearly and fundamentally underſtood by the Children of God, and heartily and readily communicate our Knowledge given to us of God; ſeeing the Time of ſuch Revelation is born. Therefore let every one ſee, and take heed, what Sentence and Cenſure he paſſes: Every one ſhall accordingly receive his Reward; and we commend him into the Grace of the meek and tender Love of Jeſus Chriſt. Amen.*

Mysterium Magnum.

Part I. Of the Grand Mystery; that is, of the Manifestation of the Divine Word, through the Three Principles of the Divine Essence.

The First Chapter.

What God Manifested is: And of the Trinity.

1. IF we would understand what the new Birth is, and how it is [a] brought to pass, then we must first know what Man is, and how he is the *Image* of God; and what the divine [b] Inhabitation is; also what the Revealed God is, of whom Man is an *Image*.

2. When I consider what God is, then, I say, he is the *One*; in reference to the *Creature* as an Eternal Nothing. He has neither Foundation, Beginning, or Abode; he possesses nothing but only himself. He is the Will of the *Abyss*; he is in himself only one; he needs neither *Space*, or *Place*. He begets himself in himself, from Eternity to Eternity: He is neither like, or resembles *any thing*; and has no peculiar Place where he [c] dwells. The Eternal Wisdom or Understanding is his Delight: He is the Will of the Wisdom; the Wisdom is his Manifestation.

3. In this Eternal Generation we are to understand three Things, *viz.* 1. An *Eternal* Will. 2. An *Eternal* Mind of the Will. 3. The [d] *Egress* from the Will and Mind, which is a *Spirit* of the Will and Mind.

4. The Will is the *Father*: The Mind is what is [e] *conceived* of the Will, *viz.* the *Seat* or Habitation of the Will, or the *Center* to something; and it is the *Will's Heart*: And the *Egress* of the Will and Mind is the *Power* and *Spirit*.

5. This [f] threefold *Spirit* is one only *Essence*; and yet it is no *Essence*, but the Eternal Understanding, an *Original* of the Something; and yet it is the Eternal [g] *Hiddenness*, as the Understanding of Man is not confined in Time and Place, but it is its own Comprehension and *Seat*; and the *Egress* of the *Spirit* is the Eternal Original *Contemplation*, viz. a *Lubet* of the *Spirit*.

6. That which is [h] *egressed* is called the *Lubet* of the *Deity*, or the Eternal Wisdom, which is the Eternal Original of all Powers, Colours, and Virtues; by which the

[a] Wrought or effected.
[b] Or how God dwells in Man, and fills all Things with his Presence.
[c] Or no seperate Habitation above the *Stars* in an Emperean Heaven, as Reason fancies.
[d] *Efflux*, Effluence, the Proceeding forth.
[e] The Comprehension, or Receptacle.
[f] Or Tri-Une.
[g] Or mystical *Mystery*.
[h] That which is flown forth from the *One Eternal Will*.

threefold *Spirit* in this *Lubet* comes to a *Desiring*, namely, of the Powers, Colours, and Virtue; and its Desiring is an *Impressing*, a conceiving itself. The Will conceives the Wisdom in the Mind; and what is conceived in the Understanding is the *Eternal Word* of all Colours, Powers, and Virtue, which the *Eternal Will* [i] expresses by the *Spirit* from the Understanding of the Mind.

[i] Or *speaks* forth.

7. And this *Speaking* is the *Motion*, or Life of the *Deity*; an *Eye* of the *Eternal Seeing*, where one Power, Colour, and Virtue, distinctly knows another; and yet they all stand in equal [k] Proportion or *Analogy*, void of Weight, Limit, or Measure, also undivided one from another. All the Powers, Colours, and Virtues lie in one; and it is a distinct, mutual, well-tuned Pregnant *Harmony*; or, as I might say, a *Speaking Word*. In which *Word* or *Speaking* all Speeches, Powers, Colours and Virtues are contained, and with the Pronouncing or Speaking they unfold themselves, and bring themselves into Sight and Observation.

[k] Text *Property*.

8. This is now the *Eye* of the *Abyss*, the Eternal *Chaos*, wherein all, whatsoever Eternity and Time have, are contained; and it is called *Counsel*, *Power*, *Wonder*, and *Virtue*. Its peculiar and proper Name is called *GOD*, or *JEOVA*, or *JEHOVAH*, who is without all *Nature*, without all Beginnings of any *Essence*, a Working in himself; generating, finding, or perceiving himself, without any kind of *Source* from any thing, or by any thing: He has neither Beginning, nor End: He is immense; no Number can express his Largeness, and Greatness: He is deeper than any Thought can reach: He is no where far from any thing, or nigh unto any thing: He is through all, and in all: His Birth is every where; and without and besides him there is nothng else: He is Time and Eternity, *Byss* and *Abyss*, and yet nothing comprehends him but the true Understanding, which is God himself.

The Second Chapter.

Of the Word, or Heart of God.

1. THIS is now what Saint *John* says, Ch. 1. *In the Beginning was the Word, and the Word was with God*, and *God was the Word: The same was in the Beginning with God.* The Word [l] (*In*) is the Will of the *Abyss*: The ([m] *Beginning*) is the Conception [or Apprehension] of the Will; where it conceives, and brings itself into an Eternal Beginning; the [n] (*Word*) is now the Conceived, which in the Will is a *Nothing*, and with the Conception there is a Generation: This was in the Beginning with the Will, and in the Will; but with the *Lubet* of the Will it receives its Beginning in the Conception of the Will: Therefore it is called [*a*] *Heart*, viz. a *Center*, or *Life-Circle*, wherein the Original of the *Eternal Life* is.

[l] *Im* signifies In the.
[m] *Anfang*, Beginning.
[n] *Wort* signifies the Word. Which Words in the *High-Dutch* he explains according to the Language of Nature.

2. And *John* says further: *By the same were all Things made, and without it was not any thing made that was made: In it was the Life, and the Life was the Light of Men.* Here, O Man, take now this Light of Life, which was in the Word, and is Eternal, and behold the *Being* of all *Beings*, and especially thy *Self*, seeing thou art an *Image*, Life, and Being of the *unsearchable* God, and a Likeness as to him: Here consider Time and Eternity, Heaven, Hell, the World, Light and Darkness, Pain and *Source*, Life and

Death, Something and Nothing. Here examine thyſelf, whether thou haſt the Light and Life of the Word in thee, ſo that thou art able to ſee, and underſtand all Things. For thy Life was in the Word, and was made manifeſt in the *Image* which God created; it was breathed into it from the Spirit of the Word. Now lift up thy Underſtanding in the Light of thy Life, and behold the *Formed* Word: Conſider its inward Generation, for all is manifeſt in the Light of Life.

3. Doſt thou ſay I cannot; I am corrupt, and depraved? Hear me! Thou art not as yet born of God, otherwiſe, if thou hadſt again that ſame Light, then thou couldſt. Go to then! We all indeed come far ſhort of the Glory which we ought to have in God: But I will ſhew thee ſomewhat. Have a Care, and conceive it aright; be not a Mocker, as the confuſed *Babel* is. Lo! when we would ſpeak of the Being of all Beings, then we ſay, that from God, and through God, are all Things: For St. *John* ſays alſo, that *without him was not any Thing made that was made.*

4. Now ſays Reaſon, whence or how has God made Good and Evil, Pain and Joy, Life and Death? Is there any ſuch Will in God which makes the Evil? Here Reaſon begins to ſpeculate, and will apprehend it; but it goes only about the Outſide of the *Circle*, and cannot enter in; for it is without, and not in the Word of the *Life-Circle.*

5. Now then behold thyſelf, and conſider what thou art; view what the outward World is with its Dominion, and thou ſhalt find, that thou with thy outward *Spirit* and *Being* art the outward World; thou art a little World out of the great World; thy outward Light is a *Chaos* of the Sun and Stars, elſe thou couldſt not ſee [o] by the Light of the Sun; the Stars give the *Eſſence* of Diſtinction in the intellective Sight. Thy Body is Fire, Air, Water, Earth; therein alſo lies the metalline Property; for of whatſoever the Sun with the Stars is a Spirit, of that the Earth with the other Elements is a [p] Being, a coagulated Power. What the ſuperior [Being] is, that is alſo the inferior; and all the Creatures of this World are the ſame.

[o] Or receive Light from the Sun.

[p] *Eſſence, Subſtance*, or Body.

6. When I take up a Stone, or Clod of Earth, and look upon it, then I ſee that which is above, and that which is below, yea, the whole World therein; only that in each Thing one Property happeneth to be the chiefeſt and manifeſt, according to which it is named. All the other Properties are jointly therein, only in diſtinct Degrees and Centers, and yet all the Degrees and Centers are but one only Center. There is but one only Root whence all Things proceed; it only ſeparates itſelf in the Compaction, where it is coagulated: Its Original is as a Smoke or vaporous Breath from the great Myſtery of the expreſſed Word, which ſtands in all Places in the re-expreſſing, that is, in the re-breathing (or echoing forth) a Likeneſs according to itſelf; an Eſſence according to the Spirit.

7. But now we cannot ſay that the outward World is God, or the Speaking Word, which in itſelf is devoid of ſuch Eſſence; or likewiſe that the outward Man is God: But it is all only the expreſſed Word, which has ſo coagulated itſelf in its Re-conception to its own Expreſſion, and does ſtill continually coagulate itſelf with the four Elements, through the Spirit of the Deſire, *viz.* of the Stars, and brings itſelf into ſuch a Motion and Life, in the Mode and Manner as the Eternal Speaking Word makes a *Myſtery*, which is *ſpiritual* in itſelf. Which *Myſtery* I call the *Center* of the Eternal Nature; where the Eternal *Speaking Word* brings itſelf into a Generation, and alſo makes ſuch a ſpiritual World in itſelf, as we have materially in the expreſſed Word.

8. For I ſay, The inward World is the Heaven wherein God dwells; and the outward World is expreſſed out of the inward, and has only another Beginning than the inward, but yet out of the inward; it is expreſſed from the inward (through the Motion of the *Eternal Speaking* Word) and cloſed into a Beginning and End.

9. And the inward World ſtands in the *Eternal Speaking Word*, the Eternal Word has ſpoken it (through the Wiſdom) out of its own Powers, Colours, and *Virtue*, into an *Eſſence*, as a *great Myſtery*, from Eternity; which *Eſſence* alſo is only as a Spiration from the *Word* in the Wiſdom, which has its *Re-conception* to Generation in itſelf, and with the *Conception* does likewiſe *coagulate* itſelf, and introduces itſelf into Forms, after the Manner of the Generation of the Eternal Word; as the Powers, Colours, and *Virtue* generate themſelves in the Word through the Wiſdom, or, as I might ſay, out of the Wiſdom in the Word.

10. Therefore there is nothing nigh unto, or far off from God; one World is in the other, and all are only one: but one is Spiritual, the other Corporeal; as Soul and Body are in each other, and alſo Time and Eternity are but one Thing, yet in diſtinct Beginnings. The ſpiritual World in the internal [*Principle*] has an eternal Beginning, and the outward a temporal; each has its Birth in itſelf. But the *Eternal Speaking Word* rules through and over all, yet it can neither be apprehended or conceived, either by the ſpiritual or external World, that it ſhould ſtand ſtill; but it works from Eternity to Eternity, and its Work is conceived; for it is the *formed Word*; and the *working Word* is its Life, and incomprehenſible, for it is without all *Eſſence*, as a bare Underſtanding only, or a Power that [g] brings itſelf into *Eſſence*.

[g] Or worketh itſelf out in the *Eſſence*.

11. In the inward *ſpiritual World* the Word conceives itſelf into a *ſpiritual Eſſence* as one only *Element*, wherein the four lie hid. But when God, viz. the Word, moved this one *Element*, then the hidden Properties manifeſted themſelves, as there are four Elements.

The Third Chapter.

How out of the Eternal Good an Evil is come to be; which in the Good [f] had no Beginning to the Evil: And of the Original of the Dark World, or Hell, wherein the Devils dwell.

[f] Or has.

1. NOW then, ſeeing Light and Darkneſs, moreover Pain and *Source*, are ſeen in the outward World, and yet all originally proceed from the *Eternal Myſtery*, viz. from the inward ſpiritual World, and the inward ſpiritual World proceeds out of the *Eternal Generating* and *Speaking Word*, thereupon we are to conſider, how out of the *Eternal Good* an *Evil* is come to be, which in the *Good* has no Beginning to the *Evil*; whence Darkneſs, Pain, and *Source* ariſe; and then from whence a Luſtre or Light ariſes in the Darkneſs.

2. For we cannot ſay that the Eternal Light, or the Eternal Darkneſs, is created; otherwiſe they ſhould be in a Time and a comprehenſive Beginning; and of this they are void; for they are concomitant in the *Generation*; yet not in the [a] Wiſdom, or *Generation* of the Word of the *Deity*; but they take their *Original* in the *Deſire* of the *Speaking Word*.

[a] Note.

[b] Beyond or without.

[c] Finding or apprehenſion.

3. For in the *Eternal Speaking Word* (which is [b] void of all *Nature*, or *Beginning*) is only the *Divine Underſtanding* or *Sound*; there is neither Darkneſs nor Light; neither thick nor thin; neither Joy nor Sorrow; moreover, no Senſibility, or [c] Perception;

but it is barely a Power of the Underſtanding in one *Source*, *Will*, and *Dominion*; there is neither Friend nor Foe to it, for it is the only *Good*, and nothing elſe.

4. *Seeing* then this Eternal Good cannot be an Inſenſible Eſſence, (for ſo it were not manifeſt to itſelf) it introduces itſelf in itſelf into a *Lubet*, to behold and ſee what itſelf is; in which *Lubet* is the Wiſdom. And then the *Lubet* thus ſeeing what itſelf is, it brings itſelf into a Deſire to find out and feel what itſelf is; *viz.* to a *ſenſible Perception* of the *Smell* and *Taſte* of the Colours, Powers, and Virtue. And yet no Perception could ariſe in the free ſpiritual *Lubet*, if it brought not itſelf into a Deſire, like a *Hunger*.

5. For the *Nothing* hungers after the *Something*, and the Hunger is a Deſire, *viz.* the firſt *Verbum Fiat*, or creating Power. For the Deſire has nothing that it is able to make or conceive; it conceives itſelf, and impreſſes itſelf; it *coagulates* itſelf; it draws itſelf into itſelf, and comprehends itſelf, and brings itſelf from *Abyſs* into *Byſs*, and overſhadows itſelf with its *Magnetical Attraction*; ſo that the *Nothing* is filled, and yet remains as a *Nothing*. It is only as a *Property*, *viz.* a *Darkneſs*. This is the eternal Original of the Darkneſs; for where there is a *Property*, there is already *Something*; and the *Something* is not as the *Nothing*; it [w] yields Obſcurity, unleſs ſomething elſe, *viz.* a Luſtre, fills it; and then it is Light, and yet it remains a Darkneſs in the *Property*.

[w] Or cauſeth Darkneſs.

6. In this *Coagulation*, or *Impreſſion*, or *Deſire*, or *Hunger*, by any of which I might expreſs it to the Underſtanding, I ſay, in this Compaction or comprehenſive Complication, we are to underſtand two Things: 1. The free *Lubet*, which is the Wiſdom, Power, and Virtue of the Colours; and 2. The *Deſire* of the free *Lubet* in itſelf: For the free *Lubet*, *viz.* the Wiſdom, is no Property; but it is free from all Inclination, and is one with God. But the Deſire is a Property: Now the Deſire ariſes from the *Lubet*; therefore the Deſire conceives and comprehends the free *Lubet* all along in the Compaction, in the Impreſſion, and brings it alſo in feeling and finding.

7. And underſtand us right, and punctually here: The Deſire ariſes out of the Will to the free *Lubet*, and makes itſelf out of the free *Lubet*, and brings itſelf into a Deſire; for the Deſire is the *Father's Property*; and the free *Lubet*, *viz.* the Wiſdom, is the *Son's Property*; although God, ſeeing he is [x] a Spirit, is not called Father or Son in this Place, till the Manifeſtation through the *Fire* in the Light; and there he is called Father and Son; but I ſet it down, by reaſon of the Birth of Nature, for a better Underſtanding of the true Ground, that Man might underſtand to what Perſon in the Deity *Nature*, and to what the Power in Nature is to be aſcribed.

[x] Or one.

The Center of the Eternal Nature; how the Will of the Abyſs brings itſelf into Nature and Form.

8. The Deſire proceeding from the Will of the *Abyſs* is the firſt Form; and it is the *Fiat*, or, as it is expreſſed, Let there *be*; and the Power of the free *Lubet* is God; who governs the *Fiat*; and both together are named *Verbum Fiat*, that is, the Eternal Word, which *creates* where *Nothing* is, and [is] the Original of Nature and all Beings.

9. ♄ The firſt Property of the Deſire is aſtringent, harſh, eagerly-impreſſing, conceiving itſelf, overſhadowing itſelf; and it makes, firſt, the *great Darkneſs* of the *Abyſs*: Secondly, it makes itſelf ſubſtantial in a ſpiritual Manner, wholly rough, harſh, hard, and thick, and it is a Cauſe of Coldneſs, and all Keenneſs and Sharpneſs; alſo of all whatſoever is called *Eſſence*; and it is the Beginning of Perception, wherein the free

♄ *Saturnus.*

Lubet finds and perceives itſelf, and introduces the Contemplation of itſelf; but the Deſire in itſelf brings itſelf thereby into Pain and *Source:* Yet the free *Lubet* does only ſo receive finding [or Perception.]

☿ *Mercurius.* 10. ☿ The ſecond Form or Property is the *Conſtringency* of the Deſire; that is, a *Compunction*, *Stirring*, or *Motion*; for each Deſire is attractive and conſtringent; and it is the Beginning of Motion, Stirring, and Life, and the true Original of the *Mercurial* Life of the painful [or tormenting] *Source.* For here ariſes the firſt Enmity between the Aſtringency or Hardneſs, and the *Compunction* or *Sting* of *Stirring*; for the Deſire makes hard, thick, and congeals, as the Cold ſtiffens and freezes the Water: Thus the Aſtringency is a mere raw Coldneſs; and the *Compunction*, *viz.* the Attraction, is yet brought forth with the Impreſſion [or cloſe conſtringent Deſire.]

11. It is even here as *Father* and *Son:* The *Father* would be ſtill, and hard; and the *Compunction*, *viz.* his Son, ſtirs in the *Father*, and cauſes Unquietneſs; and this the *Father*, *viz.* the Aſtringency, cannot endure; and therefore he attracts the more eagerly and earneſtly, in the Deſire, to hold, refrain, and keep under the diſobedient Son; whereby the Son grows only more ſtrong in the [z] *Compunction.* And this is the true Ground and Cauſe of *Senſe*; which in the free *Lubet* is the Eternal Beginning of the [a] Motion of the Powers, Colours, and Virtue, of the Divine Kingdom of Joy: And in the dark Deſire it is the Original of Enmity, Pain, and Torment; and the Eternal Original of God's Anger, and all Unquietneſs and Contrariety, [or *Antipathy.*]

[z] Or Sting.
[a] Or Manifeſtation.

♂ *Mars.* 12. ♂ The third Property is the [b] *Anguiſh*, or *Source*, or riſing *Spring*, which the two firſt Principles make. When the *Compunction*, *viz.* the *Stirring*, ſtrives and moves with Rage in the Hardneſs, or Impreſſion, and bruiſes the Hardneſs, then in the [c] *Contrition* of the Hardneſs the firſt Senſe of Feeling ariſes, and is the Beginning of the *Eſſences*; for firſt it is the Severation, whereby each Power becomes [d] ſenſible and ſeparable in itſelf in the free *Lubet*, in the Word of the Powers; it is the Original of *Diſtinction*, [or different Variety] whereby the Powers are mutually manifeſt, each in itſelf; alſo the Original of the Thoughts and Mind.

[b] Contrition or Diſtreſs.
[c] Brokenneſs.
[d] Feeling or diſtinct.

13. For the *Eternal Mind* is the *All-Eſſential* Power of the *Deity:* But the *Senſes* ariſe through Nature with the Motion in the Diviſion of the Powers, where each Power perceives, and feels itſelf in itſelf; it is alſo the *Original* of *Taſte* and *Smell:* When the Perception of the Powers in the Diſtinction has mutual Intercourſe, and Entrance into each other, then they feel, taſte, ſmell, hear, and ſee one another; and herein ariſes the *Source* of Life, which could not be in the Liberty in the Stillneſs of the Power of God: Therefore the Divine Underſtanding brings itſelf into ſpiritual Properties, that it might be manifeſt to itſelf, and be a *Working* Life.

14. Now we are to conſider of the *Anguiſh* in its own Generation and *peculiar Property.* For like as there is a Mind, *viz.* an Underſtanding in the Liberty, in the Word of the Power of God, ſo likewiſe the firſt Will to the Deſire brings itſelf in the Deſire of the *Darkneſs* into a Mind, which Mind is the *Anguiſh Source*, *viz.* a *Sulphureous Source*; and yet here [the] *Spirit* is only to be underſtood.

15. The *Anguiſh-Source* is thus to be underſtood. The *Aſtringent Deſire* conceives itſelf, and [e] draws itſelf into itſelf, and makes itſelf full, hard, and rough; now the Attraction is an Enemy of the Hardneſs; the Hardneſs is retentive; the *Attraction* is fugitive; the one will have it into itſelf, and the other will out of itſelf. But ſeeing they cannot ſeparate, and part aſunder one from the other, they remain in each other as a *rolling Wheel*; the one will aſcend, the other deſcend.

[e] Contracts.

16. For the *Hardneſs* cauſes Subſtance and Weight; and the *Compunction* gives *Spirit* and the [f] *Active Life:* Theſe both mutually circulate in themſelves and out of themſelves, and yet cannot go any where [parted.] What the Deſire, *viz.* the *Magnet*, makes

[f] Text *ſtying.*

makes hard, that the Attraction again breaks in Pieces; and it is the greateſt Unquietneſs in itſelf; like a raging Madneſs; and it is in itſelf an horrible *Anguiſh*; and yet no right feeling is [g] perceived till the *Fire* [kindling of the Fire in Nature, which is the fourth *Form*, wherein the Manifeſtation of each Life *appears*.] And I leave it to the *Conſideration* of the true *underſtanding Searcher* of *Nature*, what this is, or means; let him ſearch and bethink himſelf; he ſhall find it in his own natural, and *paternal* Knowledge.

[g] Or to be underſtood.

17. The *Anguiſh* makes the *Sulphureous Spirit*; and the *Compunction* makes the *Mercury*, *viz.* the *Work-Maſter* of Nature, he is the Life of Nature; and the *aſtringent* Deſire makes the *keen Salt-Spirit*; and yet all three are only one. But they divide themſelves into three *Forms*, which are called *Sulphur*, *Mercurius*, and *Sal*: Theſe three Properties impreſs the Free *Lubet* into them, that it alſo gives a material Eſſentiality, which is the Oil of theſe three *Forms* (*viz.* their Life and Joy) which mollifies, *meekens*, and allays their *Wrathfulneſs*; and this no rational Man can deny. There is a *Salt*, *Brimſtone* and *Oil* in all Things; and *Mercurius*, *viz.* the [h] vital Venom, makes the *Eſſence* in all Things; and ſo the *Abyſs* brings itſelf into *Byſs* and Nature.

[h] Or poiſon Life.

18. ☉ The fourth *Form* of Nature is the Enkindling of the *Fire*; where the [i] *ſenſitive* and *intellective* Life firſt ariſe, and the hidden God manifeſts himſelf. For without Nature he is hid to all Creatures; but in the Eternal and *Temporal Nature* he is perceived and manifeſt.

☉ *Sol.*

[i] Feeling and Underſtanding.

19. And this *Manifeſtation* is firſt [k] effected by the *Awakening* of the *Powers*, *viz.* by the three above-mentioned Properties, *Sulphur*, *Mercurius*, and *Sal*, and therein the *Oil*, in which the Life has its vital Being and Beauty, [l] Life and Luſtre: The true Life is firſt manifeſt in the fourth *Form*, *viz.* in the Fire and Light; in the Fire the *Natural*, and in the Light the *Oily Spiritual*; and in the Power of the Light the divine *intellectual* [or *underſtanding Life* is manifeſt.]

[k] Or brought to paſs.

[l] *Text*, burns and ſhines.

20. Reader, attend, and mark right: I underſtand here, with the Deſcription of Nature, the Eternal not the Temporal Nature: I only ſhew thee the temporal Nature thereby, for it is expreſſed, or ſpoken forth out of the Eternal, and therefore do not foiſt in or alledge *Calves*, *Cowes*, or *Oxen*, as it is the Courſe of irrational Reaſon in *Babel* to do.

21. Firſt know this; that the Divine Underſtanding does therefore introduce itſelf into Fire, that its *Eternal Lubet* might be majeſtical and [m] luſtrous; for the Divine Underſtanding receives no *Source* into itſelf: It alſo needs none to its *own Being*; for the *All* needs not the *Something*; the *Something* is only the *Play* of the *All*, wherewith the *All* does melodize and play; and that the *TOTAL* or *All* might be manifeſt to itſelf, it introduceth its Will into *Properties:* Thus we as a *Creature* will write of the *Properties*, *viz.* of the manifeſted God; how the *All*, *viz.* the *Immenſe*, *Abyſſal*, *Eternal* Underſtanding manifeſts itſelf.

[m] Or a Light. *Note.*

22. Secondly, the *Abyſſal* and Divine Underſtanding does therefore introduce itſelf into an *anxious Fire-will*, and Life, that its great *Love* and *Joy*, which is called God, might be manifeſt; for if all were only *One*, then the *One* would not be manifeſt to itſelf; but by the *Manifeſtation* the *Eternal Good* is known, and makes a Kingdom of Joy: Elſe, if there were no *Anguiſh*, then Joy would not be manifeſt to itſelf; and there would be but one only Will, which would do continually one and the ſame Thing. But if it introduces itſelf into Contrariety, then in the Conteſt, the *Lubet* of Joy becomes a Deſire, and a Love-play to itſelf; in that it has to work and act, to ſpeak according to our human Capacity.

23. The *Original* of the *Eternal Spiritual* and *Natural* Fire is effected by an *Eternal Conjunction* or *Copulation*, not each ſeperately, but both jointly; *viz.* the *Divine Fire*, which is a *Love-flame*; and *Natural Fire*, which is a Torment, and *Conſuming Source*: Underſtand it thus, as it is.

24. One Part, *viz.* the Will of the Father, or of the *Abyſs*, introduces itſelf into the greateſt Sharpneſs of the *Aſtringency*, where it is a cold Fire, a cold painful *Source*, and it is ſharpened by the *Aſtringent Compunctive Anguiſh*; and in this *Anguiſh* it comes to deſire the Liberty, *viz.* the free *Lubet*, or Meekneſs; and the other Part is the *Free Lubet*, which deſires to be manifeſt; it longs after the Will of the Father, which has generated it without Nature, and uſes it for its Play; this here does again deſire the Will, and the Will has here re-conceived itſelf to go again out of the *Anguiſh* into the Liberty; *viz.* the *Lubet*.

25. Underſtand; that it is the re-conceived Will which deſires the *Free Lubet* of God: But now it has taken into itſelf the horrible, *aſtringent*, hard, *compunctive Sharpneſs*; and the *Free Lubet* is a great Meekneſs, in reference to the wrathful Nature, as a *Nothing*, and yet it is: Now both theſe daſh together in one another; the *ſharp* Will eagerly and mightily deſires the *Fire-Lubet*, and the *Lubet* deſires the *Auſtere* Will, and in that they enter into and feel each other, a *great Flagrat* is made, like a Flaſh of Lightning; in manner as the *Fire*, or *celeſtial* Lightning, or *etherial Blaze*, is enkindled in the Firmament.

26. And in this *Flagrat* the *Fire* is enkindled: For the *Aſtringent* harſh Darkneſs, which is cold, is diſmayed at the Light and great Meekneſs of the *Free Lubet*, and becomes in itſelf a *Flagrat* of *Death*, where the Wrathfulneſs and cold Property retires back into itſelf, and cloſes up itſelf as a Death; for in the *Flagrat* the *dark* Mind becomes *eſſential*; it ſadly betakes itſelf into itſelf; as [a] a great *Fear* before the Light; or as an *Enmity* of the Light; and this is the true Original of the *dark* World, *viz.* of the *Abyſs*, into which the Devils are thruſt, which we call Hell.

[a] As being afraid, or diſmayed at the Light.

The Fourth Chapter.

Of the Two Principles, viz. *God's Love, and Anger; of Darkneſs, and Light; very neceſſary for the Reader to conſider of.*

1. IN this *Flagrat*, or Enkindling of the *Fire*, two Kingdoms ſever themſelves, and yet are only one; but they divide in the *Eſſence*, *Source* and Will, and are inviſible to one another; the one comprehends not the other in its own *Source*, and yet they proceed from one *Original*, and are dependant on one another; and the one without the other were a *Nothing*, and yet both receive their *Source* from *One Original*. Underſtand it thus:

2. When the *Blaze* or *Flagrat* ariſes, then it is in the *Punctum*, and makes immediately a *Triangle* , or a *Croſs:* And this is the true Meaning of the Character . Firſt, it is the *Keenneſs* of all Things; and God manifeſted in *Trinity:* The *Triangle* betokens the hidden God; *viz.* the Word or Divine Underſtanding; which is threefold in its eternal *unbeginning Birth*, and yet only one in its *Manifeſtation:* In the Fire and Light World this *Trinity* manifeſts itſelf in the *Birth*; not as if there were any Place where ſuch a Figure did ſtand; no; but the whole *Birth* is ſo; wherever the Divine *Fire* manifeſts

itſelf in any Thing, it makes in its *Inflammation* a *Triangle*, which the Children of Men ought ſeriouſly to obſerve, and how likewiſe the Life enkindles itſelf in a *Triangle*, which betokens the *Holy Trinity*. And ſeeing the Light of Life was in the *Word* of the *Deity*, which [*Word*] was breathed into Man, (as *John* ſays in his firſt Chapter) and yet *diſappeared* in *Paradiſe*, in relation to God, therefore it muſt be born again on the T.

The Explanation of the foregoing Characters.

3. The upper *Croſs* betokens the *unformed Word* in *Trinity* wholly without *Nature*, and the *Character* is thus ſet ; and this *Character* betokeneth the *formed Word* , *viz.* the *Angelical* World.

4. But that the *Triangle* with the three ſtraight *Cuſps* has changed itſelf into ſuch a T. on which Death was ſlain, points out and betokens unto us the great Love of God which has freely given itſelf again into our Humanity out of the *Triangle*, when we were departed from the *Triangle* in the Light of Life.

5. Therefore the *great Angle* waves downwards, betokening the great Humility, and alſo that we have loſt the *fiery Angle* which aſcends on High ; in which we were the *Image* and Likeneſs of God : Therefore the *Angle* in the *Regeneration* in the T. has turned itſelf downward, and aſcends not upward any more with its *Cuſp* ; betokening now unto us the true Reſignation under the T. where we in the Spirit of Chriſt ſhall be born again through the great Humility of God in the Light.

Y T T

6. Now the Will ſeperates itſelf in the *Fire's Flagrat* into two Kingdoms, where each dwells in itſelf, *viz.* the *Flagrat* in the *Darkneſs* is God's *Anger*, and the *Flagrat* in the *Re-conception* to the *Free Lubet* becomes the Highly Triumphant Divine Kingdom of Joy in the *Free Lubet :* For thus the *free Lubet* is elevated and brought into a wreſtling *Love-play*, and ſo it becomes ſpringing and working.

7. Not that we mean that God thus receives a Beginning ; but it is the eternal Beginning of God manifeſted ; *viz.* how the Divine Underſtanding manifeſts irſelf with Power in diſtinct Variety, and works itſelf forth into a Kingdom ; which is an eternal *Generation*. We only ſpeak here how the inviſible unperceivable God introduces himſelf into *Perception* for his own Manifeſtation.

8. Now we are to underſtand by the Inflammation of the Fire a twofold *Fire*, a twofold *Spirit*, and a twofold *Eſſence* ; *viz.* a *Love-fire* in the *Free Lubet*, which is made eſſential with Impreſſion or Deſire ; and in the *Fire* the *Spirit* and *Eſſence ſeverize*, and yet are mutually in one another, as Soul and Body are one. And now as the Spirit is, ſo is the *Eſſence* ; and as there is an holy ſweet *Eſſence*, and an holy ſweet Spirit, in the Impreſſion of the *Free Lubet*, ſo likewiſe in the *dark* Impreſſion there is an *aſtringent* harſh, raw and bitter *Eſſence* and Spirit ; as the *Eſſence* is, ſo is alſo the Mind of the Underſtanding and Will in the *Eſſence*.

9. Although the Eternal [*Eſſence*] in reference to the Temporal is Spiritual, yet the true Spirit is much more ſubtile than that which it makes to a Subſtance in the *Conception*. For out of the Subſtance the true intellective Spirit primely proceeds, which before the *Subſtance* is only a Will, and not manifeſt to itſelf : For the Will introduces itſelf into Subſtance and *Eſſence*, that it might be manifeſt to itſelf.

10. Now we are to conſider of the Severation in the Fire: When the Fire is enkindled, then is the *Fire-blaze*, or *Flagrat Salnitral*, where the Powers mutually unfold, and diſplay themſelves, and come into Diviſion, where the Eternal only Power of God manifeſts itſelf, and in the Diſtinction doth ſeperate itſelf into Properties, both ſpiritually and ſubſtantially; as is to be ſeen in this World; whence alſo the manifold *Salts* ariſe; which with the *Creation* came to be ſuch *Matter*, which in the Eternity was only a Spiritual *Eſſence*, but in the Beginning of Time became groſs and hard.

11. Alſo the manifold Spirits both good and evil originally ſpring from this Eternal Root; and likewiſe the manifold *Stars*, with the four *Elements*, and all whatſoever lives and moves. But the Seperation in itſelf is thus to be underſtood; when the *Blaze* ariſes, then out of the Fire proceeds the *Seperation*; the *Fire-flagrat* is conſuming, it apprehends the conceived *Eſſence*, both in the *Free Lubet*, and in the *Auſtere* Impreſſion, and conſumes it in the Twinkling of an Eye, for here the Eternal Will, which is an *Abyſs*, becomes manifeſt in the Fire: No *Eſſence* can ſubſiſt before it; it devours all into its *Nothing*.

12. And here is the Original of the Eternal Death, or Devouring; and in this Devouring is the higheſt *Arcanum* or *Secret*: For the true eſſential lively Spirit and Underſtanding proceeds out of this Devouring, and makes another Beginning; for the firſt Beginning is God's, who introduces himſelf from the *Abyſs* into *Byſs* to his own Contemplation: But this Beginning, which proceeds again out of the Devouring, is a Spiritual Beginning, and makes three Worlds; namely, 1. The *dark Fire-world* in Heat, and Cold; a *Rawneſs* wholly *auſtere*, void of *Eſſence*. 2. The other World is the *Spiritual* Light, or *Angelical* World. 3. And the third began with the Beginning of Time; when God moved both the *inward* Worlds, he thence brought forth and created this outward viſible World into a *Form* of Time.

13. Now the *Seperation* in the Fire of Devouring is thus to be underſtood: The Powers, which the firſt *Impreſſion* made *eſſential*, are in the Fire reduced into a *Spirituality*, *viz.* 1. From the *Free Lubet* proceeds forth a *Spiritual Myſterium*; which is, as to the Deity, (*viz.* the Eternal Underſtanding,) *Spiritual*; and it is the *angelical* Light and Life; and alſo the real humane [Life;] and ſo of all whatſoever is like unto them; for they are Powers of God: Therefore the Angels bear in them the *great Name* of God; and likewiſe all true Men who have the divine Power.

14. From the *Eſſence* of the *Free Lubet* there proceeds forth in the Fire an oily Power, which is the Body or *Eſſence* of the Underſtanding; therein the Fire burns; and thence the ſhining Luſtre or Glance ariſes. Thirdly, from the Underſtanding and Spiritual Oil there proceeds forth a *moving Lubet* like an *Element*; and it is alſo the Divine *Element*.

15. Fourthly, out of the *Element* there proceeds forth a watry Property; and yet it is only to be underſtood ſpiritually: This is the *Water* of which Chriſt ſaid he would give us to drink: *And whoſoever ſhould drink thereof it ſhould ſpring up in him to a Fountain of Eternal Life:* It is *the Water above the Firmament* of which *Moſes* ſpeaks, *that God has ſeperated from the* external *Waters under the Firmament:* This watry and elemental Property proceeds from the *Eſſence* of the *Free Lubet*, which is conſumed in the *Fire*; and the Word of the Underſtanding (which has now manifeſted itſelf in the Fire) does expreſs theſe Powers from itſelf, as a living and moving *Eſſence*; and herein the *Angelical* World is underſtood.

16. In the Seperation which is from the *dark* Property, there proceeds forth, through the *Speaking Word* in the Seperation out of the Fire, *viz.* out of the aſtringent harſh *Impreſſion*, 1. An helliſh thirſty *wrathful Source*, being as another Principle, or Beginning of another Property; which *Source* is wholly rough like the cold or hard Stones; a Mind which is horrible like to the *Fire-blaze*. 2. There proceeds forth from this fiery Spirit, from the Darkneſs, an *Oil* which is of a poiſonful Property: For it is the Evil *Mercurius* ariſing from the *Compunction* in the anxious Aſtringency.

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17. 3. The Anguiſh likewiſe makes a moving Mind like the *Element*; but altogether in an exceeding *wrathful* very piercing Property; in which the great Fire's Might and Will in the Anger of God, or the Wrath of God, ariſes, which *Lucifer* deſired to be, and to rule therein; and therefore he is a *Devil*, that is, one ſpewed out of the *Love-fire* into the *Dark Fire*. 4. There proceeds forth alſo from the *wrathful* Property, through the *Devouring* in the Fire, *viz.* from the firſt dark *Impreſſion*, a *watry* Property: But it is much rather a poiſonful *Source*, in which the ° Life of Darkneſs conſiſts.

° *Text*, the dark Life burns.

18. But my writing here of the *Oil* and *Water* is thus to be underſtood: In the Kindling of the Fire in the *Flagrat* (both in the *Flagrat* of Joy in the *Ens* of the *Free Lubet*, and in the *Flagrat* of the Wrathfulneſs in the Impreſſion of the *dark Spiritual Ens*) the *Eſſence*, which the firſt Deſire has *coagulated* or amaſſed, is conſumed in the *Fire-Flagrat*; that is, it does as it were die to its ſelf-good, and is taken into the *Only Spirit*; which here has manifeſted itſelf in the Fire of the Wrathfulneſs, and in the *Light-fire* of the Kingdom of Joy; which [Spirit] does now re-expreſs it, or breathe it forth again out of itſelf as two ſpiritual Worlds.

19. Underſtand it right. Thete proceeds forth out of the fiery Property in the Spiration the vital *Source*, which according to the *Free Lubet* is *holy* and joyful, and according to the Darkneſs *painful* and wrathful. The Wrathfulneſs and painful *Source* is the Root of Joy, and the Joy is the Root of the Enmity of the dark Wrathfulneſs; ſo that there is a *Contrarium*, whereby the good is made manifeſt. and known that it is good.

20. And the *mortified Eſſence* in the Fire (which the firſt Deſire in the *Free Lubet* has *coagulated* and made *dark*) proceeds forth through the *Fire's Mortification* as a ſpiritual *Oil*, which is the Property of the Fire and Light; and from the *Mortification* proceeds a *Water*, *viz.* a mortified ſenſeleſs *Eſſence*, being a Houſe of the *Oil*; wherein the *Fire-ſource* or Spirit has its vital Region; which Oil is the *Food* of the Fire-ſource, which it draws again into itſelf and devours, and thereby allays the Fire-ſource, and introduces it into the greateſt *Meekneſs*, in which the Life of the great Love ariſes, *viz.* the good Taſte. So that the *Fire-ſource* becomes an Humility or Meekneſs in the Oil through the *Mortification* in the *Water-ſource*.

21. For no *Fire-ſpirit* can be meek without the *Mortification* of its own natural Propriety or peculiar *Eſſence:* But the *Water*, which before was an *Eſſence*, amaſſed out of the *Free Lubet*, and yet mortified in the Fire, that can change the *Eſſence* of the Fire into a *meek Deſire*.

The Fifth Chapter.

Of the Five Senſes.

Love-fire ♀ Venus. ♀

1. THE *fifth* Form or Property is the *Love-deſire*, *viz.* the *holy Life*, or the diſplayed *Light-fire*; which is awakened or raiſed up in the wrathful conſuming Fire; that is, it receives its Luſtre and Shine from the Fire; a Similitude whereof we have in all outward Fires: Where we ſee that the *Light* ariſeth in the *Fire*, but yet hath far another *Source* than the Fire. For the Fire is painful, but the Light is meek, pleaſant, lovely, and yields *Eſſence*.

2. The *Fire* cauſes Light, and Air; and out of the Air comes the Water by reaſon of the Meekneſs of the Light; for the *Lubet* to the Fire is mortified in the *Fire-blaze*; and ſo that which is mortified in the Fire is a *meek* Eſſence, yet it is only a Spirit: But when it proceeds from the Fire in the Light, it *coagulates*, and is the *Death* of the Fire; whereby the Fire goes out: But if it be of a ſpiritual Nature, it is the *Food* and Refreſhment of the Fire: And we ſee plainly that every burning Fire puts forth an Air, and out of the Air a Water; which Air and watry Spirit the Fire draws again into itſelf, for its own Life and Luſtre. Elſe, if it cannot have it, it is ſoon *extinct*, and goes out; that is, it ſmothers; for the Air is its Life, and yet it begets the Air.

3. Thus likewiſe we are to conſider of the *divine* Being; how the eternal Underſtanding of the *Abyſs* introduces itſelf into the *Byſs* and Eſſence; *viz.* into an eternal *Generation* and *Devouring*, wherein the Manifeſtation of the *Abyſs* conſiſts, and is an eternal *Love-play*; that the *Abyſs* ſo wreſtles, ſports, and plays with itſelf in its own conceived [or amaſſed] *Byſs*; it gives itſelf into the *Something*, and again takes the *Something* into itſelf, and thence brings or gives forth another Thing. It introduces itſelf into a *Lubet* and Deſire; moreover into Power, Strength, and Virtue, and mutually produces one Degree from the other, and through the other, that ſo it might be an eternal *Play* and *Melody* in itſelf.

4. And this we are to conſider of in the *fifth* Form of Nature: When the Powers of the eternal Word or Underſtanding are made manifeſt through the eternal Spiritual Fire, in the eternal Light of the *Majeſty* (that each Power or *Property* is manifeſt in itſelf, and enters into a Feeling, Taſting, Smelling. Hearing, Seeing *Eſſence*; which is effected through the Fire, where all Things become ſpiritful, quick and full of Life) even then one Property enters mutually into another, for they are all proceeded out of one, *viz.* out of the *Free Lubet*. Therefore alſo this *Free Lubet* is yet in all, and they all jointly deſire to enter again into this *Free Lubet*, *viz.* into the *One*; and there, when one taſtes, ſmells, feels, hears, and ſees the other in the *Eſſence*, they embrace each other in their *holy* Conjunction; wherein then the real Divine Kingdom of Joy conſiſts; ſo likewiſe the growing and flouriſhing Life of this World, as may be underſtood by way of Similitude in the *Seven Properties*, and the Light and Power of the Sun.

5. The divine Kingdom of Joy in the *Heaven* of God (*viz.* in God manifeſted in his *Expreſſed* or *Spirated* Eſſence, as I might ſpeak it to the Underſtanding) conſiſts in the *Love-deſire*, *viz.* in the *Power* which has manifeſted itſelf through the Fire in the Light: For the Fire gives to the Meek *Free Lubet*, Eſſence and *Source*, that it is ſeverized, and moved, and becomes a Kingdom of Joy.

6. And thus we are to conſider of the Darkneſs; whatſoever is a deſiring Love in the Light, wherein all Things *rejoice* and melodize in Love, that in the Darkneſs is an Enmity; for the Fire is cold, and burning hot in the Darkneſs; moreover, bitter, aſtringent, compunctive; the Properties are wholly *rigorous* and full of Enmity and Oppoſition. They ſeek not the *One*, but only the Advancement of their own Might; and the greater their *Elevation* and Inflammation, the *greater* is the [p] Joy in the Light.

7. That which is good and *holy* in the [q] powerful Light, that in the Darkneſs is anxious and *adverſe*; the Darkneſs is the greateſt *Enmity* of the Light, and yet it is the Cauſe that the Light is manifeſt: For if there was no *Black*, then *White* could not be manifeſt to itſelf; and if there was no Sorrow, then Joy alſo would not be manifeſt to itſelf.

8. Thus the Joy triumphs in itſelf, that it is not as the Sorrow; and the Sorrow triumphs in itſelf, that it is a Might and Strength of the Fire, and Light. Hence ariſe Pride, and *Self-will*; becauſe the Dark Fire's Might gives the *Eſſence* and motive *Source* to the Light; which did ſo affect and move King *Lucifer*, that he exalted himſelf in the Root of the Fire to rule and domineer over the Fire and Light, and therefore was caſt out of the Light into Darkneſs, and the Light withdrew from him.

[p] The Kingdom of Joy.
[q] Or Light of Power.

9. Therefore underſtand us well here what Hell and the dark World, or the Anger of God is; of which the holy Scripture ſpeaks plainly, that there is an Hell; that is, a *Gulf* of Deſperation, or *Pit* void of the Hope of God and all Good. Now we are not to underſtand it to be any local Place apart, but it is the firſt Ground to the Eternal Nature; the *Place* is between the Kingdom of God and this World, and makes a peculiar *Principle*, dwelling in itſelf, and has neither *Place*, nor local Abode; and it is every where, but inhabiting itſelf only, and yet it gives *Eſſence* to the Light and Outward-world; that is, it is the Cauſe to the *Source*, *viz.* the *Fire*, and is the whole *Being* of all God's *Beings*.

10. In the *Darkneſs* he is an angry zealous God; and in the *Fire Spirit* a conſuming Fire; and in the *Light* he is a merciful *Loving God*; and in the Power of the Light he is eſpecially, above all other Properties, called God. And yet it is all but God manifeſted; who manifeſts himſelf through the *Eternal Nature* in ingredient Properties. Elſe, if I would ſay what God is in his *Depth*, then I muſt ſay that he is wholly without Nature and Properties; being an Underſtanding, and Original, of all *Beings*; the *Beings* are his Manifeſtation; and thereof we have only *Ability* to write, and not of the unmanifeſted God, who alſo were not known to himſelf without his Manifeſtation.

The Original of Life.

♃ Jupiter. ♃

11. The *ſixth* Property of Nature, and of all Beings, ariſes alſo out of all the reſt, and is manifeſt in the Fire through the Light in the *Love-deſire*; it is Nature's Underſtanding, Voice, Sound, Speech, and all whatſoever ſoundeth, both in Things with Life and without Life; its true Original is from the aſtringent Deſire or *Impreſſion* of the firſt, ſecond, and third Form, whence the *Motion* and *Hardneſs* ariſe: The Eſſence of the Coagulation is conſumed in the Fire, and from the Devouring proceeds ſuch a Spirit, both according to the Property of the *Light*, in the *Love*, and according to the annoying hateful *Source*, and anxious Property, in the *Darkneſs*; and this we are thus to underſtand.

12. Each Spirit deſires Eſſence after its *Likeneſs*. Now there proceeds forth no more but one Spirit from the Fire (which is a *ſpiritual* Underſtanding, that is, the Manifeſtation of the *Underſtanding* of the *Abyſs* or God) which does re-conceive itſelf in the Love-deſire, and forms itſelf in the *Properties* of the Powers. And this mutual Intercourſe, Conſent, and intimate intire Aſſimulation one with another, is the *pleaſant Taſte* of Love.

13. But that which is conceived in the Love-deſire, where the Deſire does again coagulate the Powers, and introduce them into Forms, *viz.* into a *ſubſtantial* Spirit, where the Powers are able manifeſtly to move and act, that (I ſay) is now the natural and creatural Underſtanding which was in the Word, as it is ſaid, [r] *In him was the Life, and that Life was the Light of Men.* [r] John 1.

14. This Harmony of Hearing, Seeing, Feeling, Taſting, and Smelling, is the true *intellective* Life; for when one Power enters into another, then they embrace each other in the Sound, and when they penetrate each other, they mutually awaken and know each other; and in this Knowledge conſiſts the true *Underſtanding*, which is innumerable, immenſe, and *abyſſal*, according to the Nature of the Eternal *Wiſdom*, *viz.* of the *ONE*, which is *ALL*.

15. Therefore one only Will, if it has divine Light in it, may draw out of this Fountain, and behold the Infinity, from which Contemplation this *Pen* has wrote.

16. Now there belong to the manifeſt Life or Sound of the Powers, Hardneſs and Softneſs, Thickneſs and Thinneſs, and a *Motion*; for without Motion all is *ſtill*. And yet there can be no clear Sound without the Fire's *Eſſence*, for the Fire firſt makes the *Sound* in the Hardneſs and Softneſs.

17. Alſo there could be no Sound without a Conception, and therefore all *Forms* belong to the Sound: 1. The Deſire makes Hardneſs. 2. The Compunction moves. 3. The Anguiſh does amaſs it into an Eſſence, for Diſtinction. 4. The Fire changes in its devouring the Groſſneſs of the firſt amaſſed Eſſence into a *Spirit* or Sound. 5. Which the Deſire does again receive in its Softneſs and Meekneſs, and forms it to a Voice, Tone, or Expreſſion, according to the Powers. 6. And what is conceived or formed is the vital Sound, or diſtinct Underſtanding [or the *articulate* Knowledge of all Sounds, Voices, Powers, Colours, and Virtues in Nature and Creature.]

18. This is now the manifeſted *Word*, which in itſelf is only *One* Power, wherein *all* Powers are contained. But thus it manifeſts itſelf through the Eternal and Temporal Nature, and puts forth itſelf in *Forms*, for its Expreſſion; for the formed Word has the like Might in it as to re-produce its Likeneſs, *viz.* ſuch a Being as the *Birth* of the Spirit is.

19. In the Light of God, which is called *the Kingdom of Heaven*, the Sound is wholly ſoft, pleaſant, lovely, pure, and thin; yea as a Stillneſs in reference to our outward groſs Shrillneſs in our pronouncing, ſpeaking, ſounding, ſinging, and chanting; as if the Mind did *play and melodize* in a Kingdom of Joy within itſelf, and did hear in a moſt intire inward Manner ſuch a ſweet, pleaſing Melody and Tune, and yet outwardly did neither hear or underſtand it: For in the Eſſence of the Light all is *ſubtile*, in Manner as the *Thoughts* play and make mutual Melody in one another. And yet there is a real, intelligible, diſtinct Sound and *Speech* uſed and heard by the *Angels* in the Kingdom of *Glory*; but according to their World's Property. For where the Sound is groſs, harſh, and *ſhrill*, there it is ſtrong in the dark Impreſſion; and there the Fire is vehement and *burning*; as we Men after the Fall of *Adam* have ſo awakened and enkindled the Fire of the dark World in our *Vital Eſſence*, that our vital Sound is groſs, and *Beaſt-like*, reſembling the *Abyſs*. And the like is to be underſtood of the Sound in the Darkneſs; for as the Generation of the Word is, in its Manifeſtation in the Light, in the *holy Power*, ſo alſo in the Darkneſs, but altogether rigorous, harſh, hard, and groſs. That which gives a pleaſing Sound, and lovely Tune in the Light, that makes in the Darkneſs a dull, harſh, *hideous* Noiſe, void of any true Sound: And this proceeds from the Eſſence of the aſtringent, hard, compunctive, anxious Generation, *viz.* from the Original of the Coldneſs, or cold Fire's Source.

The

The Sixth Chapter.

Of the Eſſence of Corporality.

The Seventh Form of Nature.

☽ Luna *and* ♄ Saturnus.

Beginning——End.

1. WE acknowledge that God in his own Eſſence, is *no Eſſence*, but only the alone *Power* or the [r] Underſtanding to the Eſſence, *viz.* an unſearchable Eternal *Will*, wherein all Things are couched; and the ſame is *ALL*, and yet is only *ONE*, but yet deſires to manifeſt itſelf, and introduce itſelf into a ſpiritual Eſſence, which is effected in the Power of the Light, through the Fire in the Love-deſire.

[r] Or Original.

2. But yet the true divine Eſſence (underſtand Eſſence, and not the Spirit of God) is nothing elſe but the Underſtanding manifeſted, or the *Formation* of the Powers; and it conſiſts in the Deſire, that is, in the Love-deſire, where one Power does *experimentally* and knowingly taſte, ſmell, feel, ſee, and hear another, in the *Eſſence and Source* of the Property; whence the great ardent longing Deſire ariſes. In theſe Properties the manifeſted God is underſtood, as in a fiery *Flame* of Love-deſire, wherein there is a mere pleaſing Taſte, ſweet-breathing Smell, raviſhing Melody, lovely and delightful Seeing, ſmiling and friendly Aſpect, a gracious Delight, Pleaſure, or Feeling: And yet it is only a *ſpiritual* Eſſence, where the Powers only (which have introduced themſelves through the *Impreſſion* into Property, and manifeſted themſelves through the Fire in the Light) do mutually, as in a Love-play, *wreſtle* with, and in one another, like a pleaſant Song, or pregnant Harmony, or Kingdom of Joy. This is now the Spiritual Eſſence of God manifeſted; [and] how the powerful *All-eſſential Word* does manifeſt itſelf in its own peculiar Generation, wherein the melodious Play of the divine Wiſdom is underſtood.

3. But if we would ſpeak of the heavenly or divine *Eſſentiality*, wherein the divine Powers introduce themſelves again into Formations more externally, then we muſt ſay, that the Powers of the formed and manifeſted Word do again, in their Love-deſire, introduce themſelves into an *external Eſſence*, according to the Property of all the Powers; wherein they, as in a Manſion, may act their Love-play, and ſo have ſomewhat wherewith and wherein mutually to play and melodize one with another, in their wreſtling Sport of Love; and this is thus to be underſtood.

4. As a Mineral Power lies in the Earth, and is enkindled by the *Sun*, whereby it begins to ſtir and ſpring, and becomes deſirous of the Powers of the Sun, and attracts them into it; but in this longing Deſire it amaſſes itſelf and forms itſelf to a *Body*, *viz.* a Root, or the like; from which Root, there grows forth in this hungry Deſire ſuch a Body, or Herb, as the firſt Power was; thus likewiſe the manifeſted Powers of God form themſelves into an *external Degree*; *viz.* into an Eſſence, or *Corporality*; to ſpeak in reference to the Spirit; whereas we muſt only underſtand a Spiritual Eſſence, but yet Corporeal or Eſſential, in reference to the *Spirit* of the Powers; as the Water is a *thicker* Subſtance

than the Air; for the Air penetrates the Water. The like is to be underſtood concerning the divine Powers and Eſſence.

5. The Powers ſtand manifeſt in an *oily* Property; but the oily is manifeſt in a *watery* Property; therefore the Eſſence of the divine Powers conſiſts in a Spiritual Water, *viz.* in the *holy Element*, whence this World with the four Elements (as a Degree more external) was brought forth and created into a *Subſtantial* Form.

6. And in this holy Element, or Spiritual Water, we underſtand *holy Paradiſe*, in which the manifeſted Powers of God work; which holy Element in the Beginning of this outward World did penetrate, and *pullulate* through the four Elements; in which Power there grew ſuch Fruit, wherein the Vanity of the Wrath was not manifeſt; which Man negligently *loſt*; ſo that the lively *Buddings* of the holy Element through the four Elements and the Earth ceaſed: For the *Curſe* of Vanity was manifeſt, and did effectually work and ſpring forth out of the Earth.

7. Thus by the *ſeventh* Form of the Eternal Nature we underſtand the Eternal Kingdom of *Heaven*, wherein the Power of God is eſſential; which Eſſence is tinctured by the Luſtre and Power of the Fire and Light; for the Luſtre of the Spiritual Fire and Light, is the Working-Life in the Spiritual Water, *viz.* in the *holy Element*; for this Water (being the amaſſed or congealed Eſſence of the divine Powers) is moving. But yet it is as an Eſſence void of Underſtanding in reference to the divine Powers; for it is a Degree more *external*, as every Subſtance or Body is inferior to the Spirit. The *oily Eſſence* is the Spirit of the Water, *viz.* of the watery Spirit, and the manifeſted Powers of God are the Spirit of the Oil or oily Spirit; and the Eternal *Underſtanding* of the *Word* is the Beginning of the manifeſted Powers; and one Degree goes forth mutually from another; and *all* [s] *Eſſence* is nothing elſe but the manifeſted God.

[s] Or Beings; or all the univerſal created Subſtance is only God revealed, God manifeſted, God expreſſed.

8. When we conſider what Kind of *Life*, Motion, and Dominion was *before* the Times of this outward World, in the *Place* of this World, and what *Eternity* is, then we find that it was and is to Eternity, ſuch a Life, Motion and Dominion, as is above-mentioned.

9. The outward World with the four Elements and Stars is a *Figure* of the internal Powers of the Spiritual World, and was expreſſed or breathed forth by the Motion of God (when he moved the internal Spiritual World) and amaſſed by the *divine Deſire* of the inward Powers, and introduced into a creatural Being, both out of the internal ſpiritual *dark* World, and alſo out of the *holy Light* World.

10. This outward World is as a Smoak, or vaporous Steam of the Fire Spirit and Water Spirit, breathed forth, both out of the *holy*, and then alſo out of the *dark* World; and therefore it is evil and good, and conſiſts in Love and Anger, and is only as a Smoke or miſty Exhalation, in *reference* and reſpect to the ſpiritual World; and has again introduced itſelf, with its Properties, into Forms of the Powers, to be a *Pregnatreſs*; as is to be ſeen in the Stars, Elements and Creatures, and likewiſe in the growing Trees and Herbs. It makes in itſelf, with its Birth, another Principle or Beginning; for the Pregnatreſs of Time is a *Model* or Plat-form of the Eternal Pregnatreſs; and Time couches in Eternity; and it is nothing elſe, but that the Eternity, in its wonderful Birth and Manifeſtation in its Powers and Strength, does thus behold itſelf in a *Form* or *Time*.

11. And now as we acknowledge that in the ſpiritual holy World there is an *Eſſence*, *viz.* a comprehenſive Eſſence, which conſiſts in the Spiritual *Sulphur*, *Mercurius*, and *Sal* in an oily and watery *Byſs*, wherein the divine *Powers* play, and work; ſo likewiſe in the dark World there is ſuch a Property, but altogether adverſe, odious, oppoſite, ſpiteful, envious, bitter, and compunctive: It has alſo Eſſence [t] according to its *Deſire*, but altogether of a fell, raw, indigeſted, watery Nature, wholly ſharp and harſh, like to the Property of the rough hard Stones or wild Earth; of a cold and ſcorching, dark and *fiery* Property; all which is a *Contrariety* to Love; that ſo it might be known what *Love* or *Sorrow* is.

[t] Or of.

12. That the Fulneſs of Joy might know itſelf in itſelf, the *keen Tartneſs* of the Source muſt be a Cauſe of the *Joy*, and the Darkneſs a Manifeſtation of the Light; that ſo the Light might be manifeſtly known, which could not be in the *ONE*.

13. But to anſwer the Reader's Deſire briefly and fully concerning the *ſeven Properties* of the Eternal Nature, which make *three Principles*, or Worlds, I will (out of Love for the Sake of the Simple) once more ſet down the Forms in brief, as an [u] A, B, C, for his further Conſideration and Meditation.

[u] An Introduction.

I. *Form. Aſtringent; Deſire.*

14. Lo! the *Deſire* of the Eternal *Word*, which is good, is the Beginning of the Eternal Nature, and is the *Congealing* of the Eternal Nothing into Something; it is the Cauſe of *Eſſences*; alſo of Cold and Heat; ſo likewiſe of the Water and Air; and the *Formation* of the Powers; and a Cauſe of the Taſte, a Mother of all *Salts*.

II. *Form. Bitter; Compunctive.*

15. The *Motion* of the Deſire, *viz.* the *Attraction*, is the other Form of Nature, a Cauſe of all Life and Stirring; ſo alſo of the *Senſes*, and Diſtinction.

III. *Form. Anguiſh; Perception.*

16. The Anguiſh, *viz.* the *Senſibility*, is the third Form, a Cauſe of the Mind, wherein the Senſes are moved and acted.

IV. *Fire; Spirit; Reaſon; Deſire.*

17. The *Fire* is a Cauſe of the true Spiritual Life, wherein the holy Powers of the *Free Lubet* are delivered from the aſtringent, undigeſted Roughneſs; for the Fire in its Eſſence devours the dark Subſtance of the Impreſſion, and works it forth out of itſelf, out of the Light, into Spiritual *Powers*.

V. *Form. Light; Love.*

18. The *Holy Spiritual Love-deſire*, where the holy Will of God has exacuated itſelf in the harſh *Impreſſion*, and manifeſted itſelf through the Fire with the Power of the *Omnipotence*, that now brings itſelf forth through the Fire in the *Light*; and ſo in the Powers it is introduced into Life and Motion, in the Deſire; and herein the *Holy Generation*, and the Triumphant Kingdom of the great Love of God conſiſt, and are manifeſt.

VI. *Form. Sound; Voice; Word.*

19. The Sixth is the *Sound of the divine Word* proceeding from the divine Powers, which is formed in the Love-deſire, and introduced into a *manifeſt Word* of all Powers; wherein the Manifeſtation of the divine Kingdom of Joy, in the *Free Lubet* of God's *Wiſdom*, conſiſts.

VII. *Form. Eſſence; Being; Action.*

20. The Seventh is the *formed Eſſence* of the Powers, *viz.* a Manifeſtation of the Powers: What the firſt ſix are in the Spirit, that the Seventh is in a *comprehenſible Eſſence*, as a Manſion and Houſe of all the reſt, or as a *Body* of the Spirit, wherein the Spirit works, and plays with itſelf; alſo it is a Food of the Fire, whence the Fire draws Eſſence for its Suſtenance, wherein it burns; and the Seventh is the Kingdom of the divine *Glory*; and the Seven are thus named or expreſſed.

21. *The Out-Birth or Manifeſtation is this:*

The Seven Spirits of God, or Powers of Nature; as they ſhew and manifeſt themſelves in Love and Anger, both in the Heavenly and Helliſh Kingdom, and alſo in the Kingdom of this World.

Anger.	1.	Aſtringent, Deſire.	Helliſh.	Hardneſs, Cold, Covetouſneſs.	World.	1. Cold, Hardneſs, Bone, Salt.
Anger.	2.	Attraction or Compunction of Senſe.	Helliſh.	Compunction, Envy.	World.	2. Poiſon, Life, Growth, Senſes.
Anger.	3.	Anguiſh or Mind.	Helliſh.	Enmity.	World.	3. Sulphur, Perception, Pain.
Anger. / Love.	4.	Fire or Spirit.	Helliſh. / Heavenly.	Pride, Anger. / Love Fire.	World. / Earthly Kingdom.	4. Spirit, Reaſon, Deſire.
Love.	5.	Light or Love-Deſire.	Heavenly.	Meekneſs.	Earthly Kingdom.	5. Venus-Sport, Life's-Light.
Love.	6.	Sound or Underſtanding.	Heavenly.	Divine Joy.	Earthly Kingdom.	6. Speaking, Crying, Diſtinguiſhing.
Love.	7.	Body or Eſſence.	Heavenly.	Heaven.	Earthly Kingdom.	7. Body, Wood, Stone, Earth, Metal, Herb.

This was received from the Author in ſuch a Form by *Abraham von Somerveldt.*

22. Courteous Reader, underſtand the Senſe right and well; the Meaning is not to be underſtood ſo, as if the *ſeven Properties* were *divided*, and one were near by another, or ſooner manifeſt than another; all ſeven are but *as one*; and none is the firſt, ſecond, or laſt; for the laſt is again the firſt; as the firſt introduces itſelf into a *Spiritual* Eſſence, ſo the laſt into a *Corporeal* Eſſence; the laſt is the Body of the firſt: We muſt ſpeak thus apart, to write it down and deſcribe it to the Conſideration of the Reader: They are altogether only the Manifeſtation of God, according to Love and Anger, *Eternity* and *Time*.

23. But this we are to obſerve, that each Property is alſo eſſential; and this Eſſence is jointly as one Eſſence *in the Kingdom of Heaven*, and it is a *Myſterium*, whence heavenly Plants ſpring forth out of each Power's Property; as the Earth is a *Myſterium* of all Trees and Herbs, ſo alſo of the Graſs and Worms; and the four Elements are a *Myſterium* of all Animals; and the *Aſtrum* a *Myſterium* of all Operations in Animals and Vegetables.

24. Each Property is to itſelf eſſential, and has alſo in its Eſſence the Eſſence of all the other ſix Forms, and makes the Eſſence of the other ſix Forms alſo eſſential in its Eſſence; as we ſee in the *Earth* and *Stones*, eſpecially in *Metals*, where oftentimes in one Compaction all ſeven Metals are couched together, and only one Property is principal, which coagulates and captivates all the reſt in itſelf; and always one is more manifeſt than the reſt, according as each Property has its powerful Predominance in a Thing: The like

is alſo to be underſtood in *Vegetables*; where often in an Herb or Piece of Wood there is an aſtringent, ſour, harſh, bitter, anxious or ſulphureous Property; alſo a fiery, ſweet or luſcious, flaſhy or watery Quality.

The Seventh Chapter.

Of the Holy Trinity, *and Divine* Eſſence.

1. THE Eternal and Temporal Nature are eſpecially underſtood in the dark and Fire-World, *viz.* in the *four firſt Forms*; as, 1. In the aſtringent Deſire. 2. In the bitter Compunction. 3. In the Anguiſh, or Senſation. 4. In the Fire; where the Severation proceeds forth in the enkindling [of the Fire] in the *Flagrat.* But the Powers both in the internal and external World are all underſtood in the *Light*, or Love-fire, *viz.* in the Love-deſire.

2. For their firſt Ground is the Eternal *Word*, *viz.* the *One*, wherein all Things are couched. The ſecond Ground is the *Free Lubet* of the Word, *viz.* the *Wiſdom*, wherein all the Colours of the only Power are manifeſt in the Will of the Deity. The third Ground is the *Love-deſire*, wherein the *Free Lubet*, with its Colours and Virtues of the Powers, has × exacuated itſelf through Nature, and introduced itſelf through the Fire's Inflammation into a ſpiritual *Dominion*; which [*Lubet*] diſplays itſelf with the Powers in the Light in an Eternal Kingdom of Joy.

× Sharpened.

3. The fourth Ground is the *oily Spirit*; in that the *Free Lubet* amaſſes itſelf in the fiery Love-deſire in the *Meekneſs*, as in its own peculiar Form, and with it amaſſes the Luſtre and Eſſence of the Fire and Light, and introduces it into the firſt Eſſence; which Power of the Fire and Light in the Meekneſs of the *Free Lubet*, in the oily Property, is the true and *holy Tincture.*

4. The fifth Ground is the *watery Spirit*, ariſing from the Mortification in the Fire, where the firſt Spiritual Eſſence in the aſtringent, harſh, dark Deſire was conſumed in the Fire. Now out of the Devouring of the Fire proceeds forth a *Spiritual Eſſence*, which is the oily Ground, and a *watery Eſſence* from the Mortification, which deprives the Fire Spirit of its Wrath, ſo that it is not able to ſet its wrathful Properties on Fire in the oily Ground; ſo that the Fire muſt burn through Death, and be only a Light: Elſe the oily Ground would be *enflamed.* Thus the Fire in its Devouring muſt beget the Water, *viz.* its Death, and yet muſt again have it for its Life; elſe neither the Fire nor the Light could *ſubſiſt.* And thus there is an Eternal Generation, devouring, receiving, and again conſuming; and yet alſo it is thus an Eternal *Giving*, and has no Beginning nor End.

5. Thus we now underſtand what God and his Eſſence is: We Chriſtians ſay, that God is threefold, but only one in *Eſſence:* But that we generally ſay and hold that *God is threefold in Perſon*, the ſame is very wrongly apprehended and underſtood by the Ignorant, yea by a *great Part* of the Learned: For God is no Perſon but only in *Chriſt*; but he is the eternal begetting Power, and the Kingdom with all Beings; all Things receive their Original *from* him.

6. But that we ſay of God, he is *Father*, *Son*, *and holy Spirit*, that is very rightly ſaid; only we muſt explain it, elſe the un-illuminated Mind apprehends it not. The

Father is firſt the Will of the *Abyſs*; he is without all Nature or Beginnings; the Will to ſomething, which conceives itſelf into a *Lubet* to its own Manifeſtation.

7. And the *Lubet* is the conceived Power of the Will, or of the Father; and it is his Son, Heart, and Seat; the firſt Eternal Beginning in the Will: And he is therefore called a Son, becauſe he receives an Eternal Beginning in the Will, with the Will's own *Conception*.

8. Now the Will ſpeaks forth itſelf by the Conception out of itſelf, as a Spiration, or Manifeſtation; and this *Egreſs* from the Will in the *Speaking* or Spiration is the Spirit of the Deity, or the third Perſon, as the Ancients have called it.

9. And that which is ſpirated, or ſpoken forth, is the Wiſdom, *viz.* the Power of the Colours, and the *Virtue* of the Will, which it eternally conceives to a Life's-center, or Heart for its Habitation, and doth again eternally ſpeak it forth out of the Conception, as from its own eternal Form, and yet eternally conceives [or comprehends] it for his Heart's *Center*.

10. Thus the *Conception* of the Will, *viz.* of the Father, is from Eternity to Eternity, which conceives his *Speaking* Word from Eternity, and ſpeaks it forth from Eternity to Eternity: The *Speaking* is the Mouth of the Will's Manifeſtation: And the *Egreſs* from the Speaking or Generation is the Spirit of the formed Word: And that which is ſpoken forth is the Power, Colours, and Virtue of the Deity, *viz.* the *Wiſdom*.

11. Here we cannot ſay with any Ground, that God is three Perſons; but he is *threefold* in his Eternal Generation; he begetteth himſelf in *Trinity*; and yet there is but only one *Eſſence* and Generation to be underſtood in this Eternal Generation, neither Father, Son, nor Spirit, but the only Eternal Life, or Good.

12. The *Trinity* is firſt rightly underſtood in his Eternal Manifeſtation; where he manifeſts himſelf through the Eternal Nature, through the Fire in the Light.

13. Where we underſtand *three* Properties in *one* only Eſſence, *viz.* the Father with the *Fire-world*; and the Son with the Love-deſire in the Light, *viz.* with the *Light-world*, or with the great Meekneſs in the Fire; and the holy Spirit with the moving Life in the *Tincture*, in the oily and watery Life and Dominion; who is manifeſt in the Fire and Light, *viz.* according to the Property of the *Free Lubet*, that is, the *Divine* Property, he is manifeſt in a great fiery Flame of Light, and *Love*; and then, according to the Property of the dark Fire-world, in a *wrathful*, painful, ſourcive Property. And yet he is the only *one*; in the Light he is the Love-fire Flame; and in the enkindled Fire in Nature he is a conſuming Fire, according to which God is called [a] *Conſuming Fire*; and in the dark wrathful Source he is an *angry zealous Avenger*, in which Property the Spirits of the dark World conſiſt.

14. The Father is only called an holy God in the Son, that is, in the Power of the Light, in the divine Kingdom of Joy, *viz.* in the great *Meekneſs* and Love; for that is his proper Manifeſtation, wherein he is called God. In the Fire he is called an angry God; but in the Light, or Love-fire, he is called the holy God; and in the dark Nature he is *not* called God.

15. We muſt make Diſtinction; each World has its Principle and Dominion. Indeed *All* is from one Eternal Original, but it ſeverizes itſelf into a *twofold* Source; a Similitude whereof we have in the Fire, and Light; where the Fire is painful and *conſuming*, and the Light meek and giving; and yet the one were a Nothing without the other.

16. The Fire receives its Original in *Nature*, but the Light has its Original from the *Free Lubet*, *viz.* from the *Powers of the Deity*. The Will of God does therefore introduce itſelf into *a Fire*, that he might manifeſt the Light and the Powers, and introduce them into *Eſſence*.

17. Although I have wrote here of the Forms of Nature (underſtand the Eternal

Nature) yet it muſt not be underſtood as if the Deity were circumſcribed, or limited. His *Wiſdom* and *Power* in divine Property are without Limit or Meaſure, innumerable, infinite, and unſpeakable. I write only of the *Properties*, how God has manifeſted himſelf through the *internal* and *external* Nature, which are the *chiefeſt* Forms of his Manifeſtation.

18. Theſe ſeven Properties are to be found in *all Things*; and he is void of Underſtanding that denies it. Theſe ſeven Properties make, in the internal World, the *holy Element*, *viz.* the holy natural Life and Motion. But this only Element ſeperates itſelf in this external World, into four manifeſt Properties, *viz.* into four Elements; and yet it is but one only, but divides itſelf into *four Head-ſprings*, *viz.* into Fire, Air, Water, and Earth.

19. From the Fire ariſes the Air; and from the Air the Water; and from the Water the Earth, or a Subſtance which is earthly. And they are only the *Manifeſtation* of the one eternal Element, and are, in [y] reſpect to the internal, as an *enkindled Smoke*, or vaporous Steam. So alſo the whole [z] *Aſtrum* is nothing elſe but Powers breathed forth from the inward, fiery, dark, and light World, from the *Great Mind* of *Divine Manifeſtation*, and is only a formed Model or Platform, wherein the Great Mind of Divine Manifeſtation beholds itſelf in a Time, and plays with itſelf.

[y] Or before.

[z] Or Conſtellations.

The Eighth Chapter.

Of the Creation of Angels, and their Dominion.

1. THE Creation of Angels had a Beginning, but the *Powers* out of which they are created never had any Beginning, but were concomitant in the Birth of the *Eternal Beginning*; not that [a] they are the holy Trinity, or in the ſame, but they were conceived of the Deſire of divine Manifeſtation out of the eternal, dark, fiery and light Nature; out of the *manifeſted Word*, and introduced into creaturely Forms and Shapes.

[a] *Viz.* the Powers.

2. God who is a Spirit has, by and through his Manifeſtation, introduced himſelf into *diſtinct Spirits*, which are the Voices of his eternal pregnant Harmony in the manifeſted Word of his great Kingdom of Joy; they are God's Inſtrument, in which the Spirit of God *melodizes* in his Kingdom of Joy; they are the *Flames* of Fire and Light, but in a living, underſtanding Dominion.

3. For the *Powers* of the Deity are in them, in like manner as they are in Men, as St. *John* ſays, [b] *The Life of Men was in the Word*; ſo alſo the Life of the Angels was in the Word from Eternity: For it is written, [c] *In the Reſurrection they* (Men) *are as the Angels of God in Heaven.*

[b] Ch. 1.

[c] Matth. 22. 30.

4. And as we underſtand principal Forms in the divine Manifeſtation through the Eternal Nature, ſo likewiſe we are to underſtand *Archangels*, or Angelical *Principalities*, with many *Legions*; but eſpecially in *three Hierarchies*, according to the Property of the holy *Trinity*, and alſo the *three Principles*, as cannot be denied.

5. As, 1. One *Hierarchy* is to be underſtood according to the dark World with the Kingdom of *Lucifer*, who has plunged himſelf thereinto; and the *other* is underſtood with the light, fiery, and dark World; and the third is underſtood with the *Myſtery of the outward World*, wherewith the internal has made itſelf manifeſt.

6. Each *Hierarchy* has its princely Dominion and Order, *viz.* they in the *dark* World, in God's Wrath; and thoſe in the *holy* World in God's Love; and they which are in the *outward* World, in God's great Wonders, both according to Love and Anger.

7. They which are in the dark World bear the Name (or the Names) of the great *Anger* of God, according to the Properties of the Eternal Nature in the Wrath; and they which are in the Light bear the Names of the *holy* God, *viz.* of the divine *Powers*; and they which are in the Creation of the Wonders of the outward World, bear the Names of the *manifeſted Powers* of the outward World, *viz.* of the Planets, Stars, and four Elements.

8. They which are in the dark World, domineer in the *Nature* of the manifeſted Wrath, *viz.* in the Properties of God's Anger, and have their princely Dominions therein; and they which are in the holy World rule in the Powers of the *triumphant* World, *viz.* in the great holy Kingdom of Joy, in the *Wonders* of the holy Wiſdom; and they which are in the outward World reign over the Powers of the *Stars*, and *four Elements*, and have alſo their princely Dominion over the World, and their Kingdoms and Principalities, for Defence againſt the Deſtroyer in the Wrath.

9. Each Country has its princely *Angel-Protector*, with its *Legions*; alſo there are Angels over the four Elements, over the Fire, and over the Air, over the Water, and over the Earth; and they are altogether only *miniſtring Spirits* of the Great God, *ſent forth for the Service of thoſe which ſhall obtain Salvation*; as it is written, The *Angel of the Lord encamps about them that fear him.* They are the Officers and Servants of God in his Dominion, who are active and full of Motion.

10. For God never moves himſelf but only in himſelf. But ſeeing his Manifeſtation of the eternal and external Nature is in *Combat*; thereupon the Spirits of the dark World are againſt the Spirits of the holy World, but eſpecially againſt *Man*, who is manifeſt both in Good and Evil. God has ſet the one againſt the other, that his *Glory* might be manifeſt both in his Love and in his Anger.

11. For as we *Men* have Dominions upon the *Earth*; ſo likewiſe the ſuperior Hoſts under the [d] *Aſtrum* have their Dominions; ſo alſo the oily Spirits in the Element Air; the whole *Deep* between the Stars and the Earth is inhabited, and not void and empty. Each Dominion has its own Principle: Which *ſeems* ſomewhat ridiculous to us Men, becauſe we ſee them not with our *Eyes*; not conſidering that our Eyes are not of their Eſſence and Property, ſo that we are neither able to ſee nor perceive them; for we live not in their Principle, therefore we cannot ſee them.

[d] Or ſtarry Sky.

12. As in the *Divine* Manifeſtation of the Divine Powers one Degree proceeds in order forth from another, even to the moſt external Manifeſtation, the like alſo is to be underſtood of the Angels or Spirits: They are *not all* holy which dwell in the *Elements*; for as the Wrath of the Eternal Nature is manifeſt in the dark World, ſo likewiſe in the outward World, in its Property.

13. Alſo the Spirits of the external World are *not all* eternal, but ſome are only [e] inchoative, which take their Original naturally in the Spirit of the external World, and paſs away through Nature, and only their *Shadow* remains, as of all other *Beaſts* upon the Earth.

[e] Having a Beginning and an End, temporal.

14. Whatſoever reaches not the holy Element and the eternal Fire-world, that is void of an eternal Life; for it ariſes out of Time: And that which proceeds out of Time, is conſumed and eaten up of *Time*; except it has an [f] *Eternal* in its Temporal; that the Eternal upholds the Temporal.

[f] Eternal Being, Eſſence, Property, Life and Principle.

15. For the Eternal dwells not in Time; and although it be *cloathed* with the Eſſence of Time, yet the Eternal dwells in the Eternal in itſelf, and the Temporal in the Temporal; as it is to be underſtood with the *Soul* and *Body* of Man; where the Soul is from the

the Eternal, and the external Body from Time; and yet there is an Eternal in the Temporal Body, which verily disappeared in *Adam* as to the *Eternal Light*, which must be born again through Christ.

16. And we are not to understand, that the holy Angels dwell only above the *Stars* without the Place of this World, as Reason, which understands nothing of God, fancies; indeed they dwell without the Dominion and Source of this World, but in the *Place of this World*, although there is no Place in the Eternity; the Place of this World, and also the Place without this World, is *all one* to them.

17. For the Beginning of the Source, *viz.* of the *four Elements*, together with the [g] *Astrum*, make only *one Place*; there is no Place in the Internal, but *All* wholly *entire*; whatsoever is above the *Stars* without this World, that is likewise internally without the four Elements in the Place of this World; else God were divided. [g] Or Planetary Orb.

18. The *Angelical* World is in the Place of this World *internally*; and this same World's *Abyss* is the great Darkness, where the *Devils* have their Dominion; which also is not confined or shut up in any Place; for the Eternity is also their *Place*, where there is no *Byss*; only the Essence and Property of their World is the *Byss* of their Habitation; as the four Elements are the Habitation of our *external Humanity*. They have also in the Darkness an Element, according to the dark World's Property, else God were divided in his Wrath; for wherever I can say, here is God in his Love, even there I can also say, that God is in his Anger, only a *Principle* severs it.

19. Like as we *Men* see not the Angels and Devils with our Eyes; and yet they are about us, and among us. The Reason is, because they dwell not in the Source and Dominion of our World; neither have they the *Property* of the external World on them; but each Spirit is cloathed with his own World's Property wherein it dwells.

20. The Beginning of each World's Source is that Limit which divides one World from the View and Observation of the other; for the *Devils* are a Nothing in the heavenly Source, for they have not its Source in them; and although they have it, yet it is to them as if it were shut up in Death; like as an Iron that is red hot; so long as the Fire pierces it, it is *Fire*; and when the Fire goes out, it is *a dark* Iron: The like is to be understood concerning the *Spirits*.

21. So likewise the Angels are a Nothing in the Darkness; they are verily in it, but they neither see nor feel it; that which is a *Pain* to the Devils, that same is a *Joy* to the Angels in their Source; and so, what is *pleasing* and delightful to the Devils, that the Angels *cannot endure*; *there is a great Gulf between them*, that is, a whole Birth.

22. For what else is able to sever the Light from the Darkness, but only a Birth of Sight, or Light: [h] *The Light dwells in the Darkness, and the Darkness comprehends it not.* As the external Sun-shine dwells and shines in the Darkness of this World, and the Darkness comprehends it not; but when the *Light* of the *Sun* withdraws, then the Darkness is manifest: Here is no other Gulf between them, but only a Birth. [h] John 1.

23. Thus we are likewise to conceive of the Eternal Light of God, and the Eternal Darkness of God's Anger. There is but one only Ground of *All*; and that is the Manifested God: But it is severed into divers Principles and Properties; for the Scripture says, that *the Holy is unto God a good Savour to Life*; understand to the holy divine Life, *viz.* in the Power of the Light; and *the Wicked is unto God a good Savour to Death*, that is, in his Wrath, *viz.* in the Essence, Source, and Dominion of the dark World.

24. For the God of the holy World, and the God of the dark World, are *not two* Gods; there is but *one* only God. He himself is the whole Being; he is [i] Evil and Good; Heaven and Hell; Light and Darkness; Eternity and Time; Beginning and End: Where his Love is *hid* in any [k] Thing, there his Anger is *manifest*. In many a Thing Love and Anger are in equal Measure and Weight; as is to be understood in this outward World's Essence. [i] In his Wrath Plagues, and Hell-Torment. [k] Being, Essence, or Substance.

25. But now he is *only* called a God, according to his Light in his Love, and *not* according to the Darkneſs, alſo not according to this outward World: Although he himſelf be *ALL*, yet we muſt conſider the Degrees, how one Thing mutually proceeds from another: For I can neither ſay of Heaven, nor of Darkneſs, or of this outward World, that they are God; *none of them* are God; but the expreſſed and formed Word of God; a *Mirror* of the Spirit which is called God; wherewith the Spirit manifeſts itſelf, and plays in its *Lubet* to itſelf with this Manifeſtation as with its own Eſſence, which it has made; and yet the Eſſence is not ſet aſunder from the Spirit of God; and yet alſo the *Eſſence* comprehends not the *Deity*.

26. As Body and Soul are one, and yet the one is not the other; or as the Fire and the Water, or the Air and the Earth, are from one Original, and yet they are particularly *diſtinct*, but yet they are mutually bound to each other; and the one were a Nothing without the *other*; thus we are to conceive and conſider likewiſe of the Divine Eſſence, and alſo of the Divine Power.

27. The Power in the Light is God's Love-fire, and the Power in the Darkneſs is the Fire of God's Anger, and yet it is but *one* only *Fire*, but divided into *two* Principles, that the one might be manifeſt in the other; for the Flame of Anger is the Manifeſtation of the great Love, and in the Darkneſs the Light is made known, elſe it were not manifeſt to itſelf.

28. Thus we are to underſtand that the *Evil* and *Good* Angels dwell near one another, and yet there is the greateſt immenſe Diſtance [between them:] For the *Heaven is in Hell*, and the *Hell is in Heaven*, and yet the one is not manifeſt to the other; and although the Devil ſhould go many Millions of Miles, deſiring to enter into Heaven, and to ſee it, yet he would be ſtill in Hell, and not ſee it; alſo the Angels ſee not the Darkneſs, for their *Sight* is mere Light of divine Power; and the Devil's Sight is mere Darkneſs of God's Anger. The like is alſo to be underſtood of the *Saints*, and again of the *Wicked:* Therefore in that we in *Adam* have loſt the *Divine* Sight, in which *Adam* ſaw by the Divine Power, *Chriſt* ſays, *You muſt be born again, elſe you cannot ſee the Kingdom of God.*

29. In the Fire-ſpirit we are to underſtand the *angelical Creation*; where the Will of the *Abyſs* introduces itſelf into *Ryſs*, and manifeſts the Eternal *Speaking Word* or Life with the fiery Birth, *viz.* with the *firſt Principle*, where the ſpiritual Dominion is manifeſt by the Fire-birth. In this ſpiritual Fire, all Angels take their Original, *viz.* out of the Forms to the Fire-ſource; for no *Creature* can be created out of the Fire, for it is *no Eſſence:* But out of the Properties to the Fire a Creature may be apprehended in the Deſire, *viz.* in the *Verbum Fiat*, and introduced into a creaturely Form and Property.

30. And therefore there are many, and divers *ſorts* of Angels; alſo in many diſtinct *Offices:* And as there are three Forms to the Fire-ſource, ſo there are alſo *three Hierarchies*, and therein their Princely Dominions; and likewiſe *three Worlds* in one another as one, which make *three Principles* or Beginnings. For each Property of the Eternal Nature has its Degrees; for they explicate and mutually unfold themſelves in the Fire-blaze, and out of thoſe Degrees the different *Diſtinction* of Spirits is created.

31. And we are to underſtand nothing elſe by the Creation of the Angels, and of all other Spirits, but that the *Abyſſal* God has introduced himſelf into his manifeſted Properties, and out of theſe Properties into living *Creatures*; by which he poſſeſſes the Degrees, and therewith plays in the Properties. They are his Strings in the *All-Eſſential Speaking*, and are all of them tuned for the great *Harmony* of his *Eternal Speaking Word*; ſo that in all Degrees and Properties the Voice of the unſearchable God is manifeſt and made known; *they are all created for the Praiſe of God.*

32. For all whatſoever has Life, liveth in the *Speaking* Word; the Angels in the Eternal Speaking; and the Temporal Spirits in the Re-expreſſion or Echoing forth of

the Formings of Time, out of the Sound, or *Breath of Time*, and the Angels out of the *Sound of Eternity*, *viz.* out of the Voice of the manifeſted Word of God.

33. And therefore they bear the Names of the ſeveral *Degrees* in the manifeſted Voice of God; and one Degree is more holy in the Power than another. Therefore the Angels alſo in their *Choirs* are differenced in the Power of the Divine Might; and one has a more holy *Function* to diſcharge than another; an Example whereof we have by the *Prieſts* in the *Old Teſtament* in their Ordinances, which were inſtituted after an angelical Manner.

34. Although it was earthly, yet there was even ſuch an angelical Underſtanding and Meaning couched therein; which God did repreſent upon *Jeſus* which was to come into the humane Property, and ſo alluded with *Iſrael* in the Type at the Eternal which was to come, which *Jeſus* out of *Jehova* reſtored, and introduced into the humane Property; whch the *earthly Reaſon* has neither apprehended, or underſtood. But ſeeing the Time is [l] born, and the Beginning has again found the End, it ſhall be manifeſt, for a Witneſs unto *all Nations*, to ſhew the Spirit of *Wonders*.

[l] Manifeſt.

The Ninth Chapter.

Of the Fall of Lucifer, *with his Legions.*

1. ALTHOUGH *Self-reaſon* might here cavil at us, and ſay we were not by when this was done, yet we ſay that we in a *magical Manner*, according to the Right of Eternity, were really there, and ſaw this; but not I, who am I, have ſeen it; for I was not *as yet* a Creature; but we have ſeen it in the *Eſſence* of the Soul which God breathed into *Adam*.

2. Now then, if God dwells in this ſame Eſſence, and has from all Eternity *dwelt* therein, and manifeſts himſelf in his own Mirror, and looks back through the Eſſence of the Soul into the *Beginning* of all Beings, what then has *Reaſon* to do, to taunt and cavil at me about that wherein itſelf is blind? I muſt warn Reaſon, that it would once behold itſelf in the [m] Looking-glaſs of the Underſtanding, and conſider what *itſelf* is, and leave off from the Building of mad *Babel*; it will be time.

[m] Mirror.

3. The Fall of *Lucifer* came not to paſs from God's Purpoſe or Appointment; indeed it was known in the Wrath of God, according to the Property of the dark World, how it could or would come to paſs; but in God's Holineſs, *viz.* in the Light, there was no ſuch *Deſire* manifeſt in any ſuch Property; otherwiſe the holy God muſt have a deviliſh or helliſh wrathful Deſire *in his Love*; which is nothing ſo, but in the Center of the Eternal Nature, *viz.* in the Forms to Fire, there is verily ſuch a Property in the dark Impreſſion.

4. Every good Angel has the *Center* in him, and is manifeſt in a creaturely Property in one *Degree* or other in the Center; what Property is [n] greateſt in the Creature, according to that it has its Office and Dominion.

[n] Chiefeſt, moſt predominant, or manifeſt.

5. Yet the Angels, which were created out of the Degrees of the Center, were

created *for* and to the Light; the Light was manifeſt in *All*; and they had Free Will from the manifeſted Will of God's Will.

6. *Lucifer* had ſtill been an Angel, if his *own Will* had not introduced him into the Fire's Might, deſiring to domineer in the ſtrong Fiery-mighr, above and in all Things, as an abſolute ſole God in Darkneſs and Light; had he but continued in the *Harmony* wherein God had created him; [for what would have caſt him ont of the Light?]

7. Now Reaſon ſays, He could not. Then tell me, Who compelled him? Was he not the moſt *glorious Prince* in Heaven? Had he introduced his Will into the Divine *Meekneſs*, then he could [have been able to ſtand;] but if he [o] would not, then he could not: For his own Deſire went into the *Center*; he would himſelf be God; he entered with his Will into *Self*; and in Self is the *Center* of Nature, *viz.* thoſe Properties wherein his Will would be Lord and Maſter in the Houſe.

[o] In his own Will, which was from the Eternal Will, was both the Poſſibility and Ability.

8. But God created him for his Harmony, to play with his *Love-ſpirit* in him, as upon the muſical Inſtrument of his manifeſted and formed Word; and this the *Self-will* would not.

9. Now ſays Reaſon, How came it, that he would not? Did not he know the Judgment of God and the Fall? yes, he knew it well enough; but he had no *ſenſible Perception* of the Fall, but only as a bare [p] Knowledge; the fiery *Lubet* which was potent in him urged him on; for it would fain be manifeſt in the Eſſence of the *Wrath*, *viz.* in the Root of Fire; the Darkneſs alſo eagerly deſired to be *creaturely*; which drew *Lucifer*, its Craft's-maſter, in the great Potency of Fire; indeed it drew him not [q] from without, but in the Property and *Will* of his own fiery and dark Eſſence: The Original of the Fall was within the Creature, and not *without* the Creature; and ſo it was in *Adam* alſo: Self-will was the Beginning of Pride.

[p] Or notional Theory in the Myſtery of his Mind.

[q] Outwardly.

10. Thou aſkeſt, What was that which did cauſe it in himſelf? Anſwer: His great Beauty and Glory; becauſe the Will beheld what itſelf was in the *fiery* Mirror; this luſtrous Glance moved and affected him, ſo that he eagerly reached after the Properties of the Center, which immediately began effectually to work. For the aſtringent, auſtere Deſire, *viz.* the firſt Form or Property, impreſſed itſelf, and awakened the Compunction, and the *anxious* Deſire: Thus this beautiful Star overſhadowed its Light, and made its Eſſence wholly aſtringent, rigorous and harſh, and its Meekneſs and true angelical Property was turned into an Eſſence *wholly* auſtere, harſh, rigorous and dark; and then this bright *Morning Star* was undone; and as he did, ſo did his Legions: And this was his Fall.

11. He ſhould have been wholly reſigned in the holy Power of God, and have heard what the Lord would ſpeak and play by his own Spirit in him; this *Self-will* would not do; and therefore he muſt now play in the Dark; yea his Will is yet oppoſite, although now after the Fall he *cannot will* [*viz.* to reſign to the divine Will of the Light.] For his Meekneſs, whence the Love-will ariſes, is ſhut up and entered again into a *Nothing*; *viz.* it is retired into its own Original.

12. Now the Creature ſtill remains, but wholly out of the Center, *viz.* out of the *Eternal Nature:* The *Free Lubet* of God's Wiſdom is departed from him, that is, it has hid itſelf in itſelf, and lets the wrathful Fire-will ſtand; as happened to *Adam* alſo, when he imagined after Evil and Good, then the *Free Lubet* of the *holy World's Eſſence* diſappeared in his Eſſence.

13. This was the very Death, of which God told him, *that if he did eat of the Tree of the Knowledge of Good and Evil, he ſhould die the very ſame Day:* Thus it was in *Lucifer*, he died to the holy divine World, and aroſe to the wrathful World of God's Anger.

14. Thou ſayeſt, Why did not God uphold him, and draw him from the evil Inclination? I pray tell me *wherewith*. Should he have poured in more Love and Meekneſs

into this Fire-ſource? Then had his ſtately Light been more manifeſt in him, and the [f] Looking-glaſs of his own Knowledge had been the *greater*, and his own fiery Self-will the *ſtronger:* I pray, was not his high Light and his own Self-knowledge the Cauſe of his Fall? [f] Mirror.

15. Should he then have drawn him with *Rebuke?* Was it not his Purpoſe beforehand to *rule* the magical Ground as an Artiſt? His Aim and Endeavour was for the *Art*, that he would play with the Center of the *Tranſmutation* of the Properties, and would be and do all whatſoever he alone pleaſed. Had he not known this, he had ſtill remained an Angel in *Humility*.

16. Therefore the Children of Darkneſs, and *the Children of this World* alſo, *are wiſer than the Children of the Light*, as the Scripture ſays. Thou aſkeſt, why? They have the magical *Root* of the Original of Eſſences manifeſt in them; and this was even the Deſire of *Adam*. However, the Devil perſuaded them that *they ſhould be wiſer, their Eyes ſhould be opened, and they ſhould be as God himſelf*.

17. This Folly cauſed King *Lucifer* to aſpire, deſiring to be an Artiſt, and abſolute Lord, like the Creator. The *Water* of Meekneſs had been good for his Fire-will; but he would have none of that: Hence it is, that the Children of God muſt be the *moſt plain, ſincere, and ſimple*; as *Eſaias* propheſied of Chriſt, *who is ſo ſimple as my Servant, the righteous one, who turneth many unto Righteouſneſs? viz.* [g] upon the Way of Humility. [g] Or to.

18. All Angels live in Humility, and are reſigned to the Spirit of God, and are in the Eternal *Speaking* Word of God, as a well-tuned, pure-ſounding Inſtrument, in the Harmony of the Kingdom of Heaven; of which the *Holy Spirit* is chief Maſter and Ruler.

19. But the *Devil* has forged to himſelf a ſtrange Fool's-play, where he can act his Deceptions with his ſeveral Interludes, and Diſguiſes, and demean himſelf like an *apiſh Fool*, and transform himſelf into monſtrous, ſtrange, and hideous Shapes and Figures, and mock at the Image of angelical *Simplicity* and *Obedience*. And this was his Aim and Intent, for which he departed from the Harmony of the angelical Choirs: For the Scripture ſays, *that he was a Murtherer and Lyar from the Beginning*; his juggling Feats and Fictions are mere ſtrange Figures and Lies, which God never formed in him, but he brings them to Forms and Shapes in himſelf; and ſeeing that they are contrary to his *Creation*, they are Lies and Abominations.

20. He was an Angel, and has belied his angelical Form, and Obedience, and is entered into the Abomination of Fictions, Lies, and Mockeries; he has awakened the envious, *hateful* Forms, and Properties of the dark World in his Center, whence Wrath and Iniquity ſpring: He ſate in heavenly Pomp and Glory, and introduced his hateful Deſire, and malicious Will, into the Eſſence, *viz.* into the Water-ſource, and caſt forth his Streams of Enmity and Malignity.

21. His Properties were as the venomous Stings of Serpents, which he put forth out of himſelf: When the Love of God was *withdrawn* from him, he figured his Image according to the Property of the wrathful Forms, (wherein there are alſo evil Beaſts, and Worms in the ſerpentine Shape) and infected, or awakened the *Sal-niter* of the Center of Nature in the expreſſed Eſſence, in the Generation of the Eternal Nature; whence the Combat aroſe, that the great Prince *Michael* fought with him, and would no longer endure him in Heaven among the Fellowſhip of the holy Angels.

22. For which Cauſe the *Will* of the *Abyſs*, *viz.* of the *Eternal Father*, moved itſelf, and ſwallowed him down, as a treacherous perjured Wretch, into the *Gulf* and *Sink* of eternal Darkneſs, *viz.* into another Principle: The Heaven ſpewed him out of itſelf; *he fell* into the Darkneſs *as Lightning*, and he loſt the Manſion of God in the Kingdom of Heaven, in the holy Power, and all his Servants with him: There he has the Mother for his enchanting Deluſions; there he may play them juggling Feats, and *antick Tricks*.

23. Moreover, we are to know, that he had his royal Seat in the Place of this World: Therefore *Chriſt* calls him a *Prince of this World*, *viz.* in the Kingdom of Darkneſs, in the Wrath, in the Place of this World.

24. His kingly Throne is taken from him, and another has Poſſeſſion of it in the heavenly World's Property, in the Place of this World: He ſhall not obtain it again.

25. Alſo (at the Inſtant of the Creation of the Stars and four Elements) *another King* was eſtabliſhed over him, in this *Place* in the Elements; which although we could mention, yet at preſent it remains in *Silence*, by Reaſon of the falſe Magick; alſo by Reaſon of other Superſtitions and Idolatries we will not ſpeak any Thing of it here, and yet hint *enough* to our School-fellows.

The Tenth Chapter.

Of the Creation of Heaven, and the Outward World.

1. IT ſeems ſtrange and wonderful to *Reaſon*, to conſider how God has created the Stars, and four Elements; eſpecially when it contemplates, and conſiders of the Earth with its hard Stones, and very rough, indigeſted, harſh Subſtance, and ſees that there are great Stones, Rocks and Cliffs created, which are in Part *uſeleſs*, and very often hindering to the Employment of the Creatures in this World. Then it thinks, Whence may this *Compaction* ariſe in ſo many Forms and Properties? for there are divers Sorts of Stones, divers Metals, and divers Kinds of Earth, whence manifold Herbs and Trees grow.

2. Now when it thus muſes and contemplates, it finds nothing, but only that it acknowledges, that there muſt be an hidden Power and Might, which is abyſſal and *unſearchable*, which has created all Things ſo; and there it ſticks; and runs to and fro in the Creation, as a Bird that flies up and down in the Air, and looks upon all Things, as an Ox upon a new Door of his Stall, and never ſo much as conſiders what itſelf is, and ſeldom reaches ſo far as to know, that Man is an Image extracted out of this *whole Being*. It runs up and down as a Beaſt void of Underſtanding, which deſires only to eat and procreate; and when it comes to its higheſt Degree, as to ſearch out and learn ſomething, then it ſearches in the outward *Fiction*, and Artifice of the *Stars*, or elſe in ſome carved Work of outward Nature. It will by no means ſimply and ſincerely learn to know its Creator; and when it comes to paſs that one attains ſo far, as to teach the Knowledge of him, yet then it calls him a *Fool*, and fantaſtick, and *forbids* him the precious Underſtanding of God, and imputes it to him for Sin, and reviles him therein.

3. Such mere Animals we are, ſince the Fall of *Adam*, that we do not ſo much as once conſider that we were created in the Image of God, and endued with the right natural and genuine *Underſtanding*, both of the Eternal and Temporal Nature, ſo as to mind and bethink ourſelves, by great Earneſtneſs, to re-obtain that which we have loſt. Whereas we have yet that very *firſt Soul*, wherein the true Underſtanding lies, if we did but ſeriouſly labour to have that Light, which we have loſt, to ſhine again in us; which yet is offered to us out of *Grace*.

4. Therefore *there will be no Excuſe at the great Day of the Lord, when God ſhall judge the ſecret* and hidden *Things of Mankind*, becauſe we would not learn to know him, and

obey his Voice, which daily has knocked amongſt us, and in us, and reſign up ourſelves unto him, that ſo our Underſtanding might be *opened.* And a very ſevere Sentence ſhall he receive, who will undertake to be called Maſter, and *Rabbi*, and yet neither knows the Way of God, or walks therein, and that which is yet more heinous, [1] *forbids thoſe that Deſire to know*, and walk therein.

[1] Or hinders.

5. The Creation of the outward World is a Manifeſtation of the inward ſpiritual *Myſtery*, *viz.* of the *Center* of the Eternal Nature, with the *holy Element*, and was brought forth by the Eternal *Speaking* Word, through the Motion of the inward World, as a Spiration; which Eternal Speaking Word has expreſſed the Eſſence out of the inward Spiritual World; and yet there was no ſuch Eſſence in the *Speaking*, but was only as a Breath or vaporous Exhalation in reſpect to the Internal, breathed forth, both from the Property of the dark World, and alſo of the light World; and *therefore* the outward Eſſence of this World is Good and Evil.

6. And we are with full and punctual Exactneſs to conſider of this *Motion* of the Eternal Myſtery of the Spiritual World. 1. How it came to paſs that ſuch a wrathful, rough, groſs, and very compunctive Eſſence and Dominion was brought forth and made *manifeſt*, as we ſee in the outward Forms of Nature, as well in the moving Things, as in the Stones and Earth. 2. Whence ſuch a Wrath did ariſe, which has compacted and introduced the *Powers* of the Properties into ſuch a harſh Nature [or rude Quality,] as we ſee in the Earth and Stones.

7. For we are not to think that there is the like in *Heaven*, *viz.* in the Spiritual World; in the Spiritual World there are only the Properties of *Poſſibility*, but not at all manifeſt in ſuch a harſh Property, but they are as it were ſwallowed up, as the Light ſwallows up the Darkneſs, and yet the Darkneſs really dwells in the Light, but not apprehended.

8. Now we are yet to ſearch out, how the Deſire of the *Darkneſs* became manifeſt in the Power of the Light, that they both came mutually into the Compaction, or *Coagulation*; and yet it affords us a far greater and more profound Conſideration, that when Man could not ſtand in the Spiritual Myſtery of the *Paradiſical* Property [and Eſtate,] that God *curſed* this Compaction, *viz.* the Earth, and appointed an earneſt Judgement to ſeperate the Good in this Compaction again from the Evil; ſo that the Good muſt thus ſtand in the Curſe, that is, in *Death*. He that here ſees nothing, is indeed blind. Why would God curſe his good Eſſence, if ſomething was not come into it which was oppoſite to the *Good?* Or is God at Odds with himſelf, as Reaſon would be ready to fancy? For it is written in *Moſes*, that *God looked upon all that he had made, and behold it was very good.*

9. Now *Man*, for whoſe Sake the Earth was curſed, had not introduced any thing into the Earth, whereby it was now made ſo evil, as to cauſe God to curſe it, but only the falſe and faithleſs *Imagination* of his Deſire to eat of the Evil and Good, ſo as to awaken the Vanity, *viz.* the Center of Nature, in him, and to know Evil and Good; from which Deſire the Hunger entered into the Earth, whence the outward Body was extracted as a *Maſs*, which ſet the Hunger of its Deſire again upon its Mother, and raiſed the Root of Vanity out of the dark Impreſſion of the *Center* of Nature; whence the *Tree* of Temptation, *viz.* of Evil and Good, grew manifeſt to him; and when he did eat thereof, the Earth was curſed for his Sake.

10. Now if Man, by his powerful Deſire, did awaken the Wrath in the Earth, what might then *Lucifer* be able to do, who was likewiſe an enthroned Prince, and moreover had many *Legions? Lucifer* had the Will of the ſtrong Might and Power of the Center of all Beings in himſelf, as well as *Adam*; *Adam* was only one Creature; but *Lucifer* was a King, and had a Kingdom in Poſſeſſion, *viz.* an *Hierarchy*, in the Spiritual

World, *viz.* in the heavenly *Sal-niter* in the Generation of the Manifeſted Word; he was an enthroned Prince in the manifeſted Power of God: Therefore Chriſt calls him *a Prince of this World*; therefore he ſate in the Eſſence, underſtand in the Spiritual Eſſence, whence this World was breathed forth as a Spiration.

11. He it is that, by his falſe Deſire, which he introduced into the Eſſence, did awaken the *Wrath* in the Internal; as *Adam* raiſed the *Curſe*; he raiſed the Center of Nature with his dark wrathful Property in the like wrathful Properties. For he had *firſt* awakened the Wrath of God in himſelf, and then this awakened Wrath entered into its *Mother*, *viz.* into the *magical* Generation, out of which *Lucifer* was created to a Creature; whereupon the Generation was made proud and aſpiring, contrary to the *Right* [or Law] of Eternity.

12. Alſo he ſate in his angelical Form in the good holy Eſſence, as to the Generation of the *Divine Meekneſs*, and therein exalted himſelf to domineer in the Will of his Wrath above the Meekneſs, as an *abſolute* peculiar *God*, contrary to the Right of Eternity.

13. But when the *Speaking* Eternal Word in Love and Anger, on account of his malicious Iniquity, did move itſelf in the Properties, *viz.* in the *Eſſence* wherein *Lucifer* ſate, to caſt this wicked Gueſt out of his Habitation into eternal Darkneſs, then the Eſſence was compacted. For God would not allow that he ſhould any longer have theſe manifeſted Powers, wherein he was a Prince, but created them into a *Coagulation*, and *ſpewed him out* of them.

14. And in this Impreſſion, or Conjunction, the Powers, *viz.* the watery and oily Properties, were compacted; not that *Lucifer* did compact or create them, but the Speaking Word of God, which dwelt in the manifeſted *Powers* and Properties, the ſame took away the diſobedient Child's *Patrimony*, and caſt him, as a perjured Wretch, out of his Inheritance into an eternal *Priſon*, into the Houſe of Darkneſs and Anger, wherein he deſired to be Maſter over the Eſſence of God's *Love*, and rule therein as a Jugler and *Inchanter*, and mix the holy with unholy, to act his juggling feats and proud pranks thereby.

15. And we ſee very clearly with quick-ſighted Eyes that it is thus: For there is nothing in this World ſo evil, but it has a Good in it. The *Good* has its Riſe originally out of the good or heavenly Property, and the *Evil* has its Deſcent from the Property of the dark World; for both Worlds, *viz.* Light and Darkneſs, are in each other as one.

16. And therefore they alſo went along *together* into the Compaction or Coagulation, and that from the *Degrees* of the Eternal Nature, *viz.* from the Properties to the Fire-Life, and alſo from the Properties in the oily and ſpiritual watery Light's Eſſence.

17. For the *Metals* are in themſelves nothing elſe but a Water and Oil, which are held by the wrathful Properties, *viz.* by the aſtringent, auſtere Deſire, that is, by a ſaturnine, martial, fiery Property, in the Compaction of *Sulphur* and *Mercury*, to be one Body. But if I wholly deſtroy this Body, and ſeperate each into its own Property, then I clearly find therein the firſt Creation.

I. *Saturnus*; *Sal.*

18. As firſt, according to the Property of the dark World, according to the *aſtringent* Deſire of the *Fiat*, *viz.* of the firſt Form to Nature, I find a Hardneſs and Coldneſs; and further, according to this aſtringent Property, a deadly baneful *ſtinking* Water, from the aſtringent Impreſſion; and thirdly, in this ſtinking Water, a *dead Earth*; and fourthly,

fourthly, a *Sharpneſs* like to Salt, from the native Right and Quality of the Aſtringency. This is now the coagulated Eſſence of the firſt Form of Nature, according to the dark World; and it is the *ſtony* Subſtance, underſtand the Groſneſs of the Stones, and of all Metals, ſo likewiſe of the Earth, wherein the mortal Part (or the cloſe-binding *Death*) is underſtood.

II. *Mercurius.*

19. Secondly, I find, according to the ſecond Form and Property of the dark Nature and World's Eſſence, in the Compaction of the Metals and Stones, a *bitter*, compunctive, raging Eſſence, *viz.* a Poiſon; which makes a ſtrong, harſh, noiſome Taſte in the Earth and ſtinking Water: And it is the Cauſe of *Growth*, *viz.* the ſtirring Life; its Property is called *Mercurius*; and in the firſt Form, according to the Aſtringency, it is called *Sal.*

III. *Sulphur.*

20. Thirdly, I find the third Property, *viz.* the *Anguiſh*; which is the ſulphureous *Source*, in which conſiſts the various Dividing of the Properties; *viz* of the Eſſence.

IV. *Sal-niter.*

21. Fourthly, I find the Fire, or *Heat*, which awakens the *Sal-niter* in the ſulphureous *Source*, which ſeverizes the Compaction, and that is the *Flagrat.* This is the original *Raiſer* of the *Sal-niter* out of the brimſtony, watery, and earthly Property; for it is the Awakener of Death, *viz.* in the mortal Property, and the firſt Original of the Life in the Fire; and even to the Fire the Property of the dark World reaches, and no further.

V. *Oil.*

22. Fifthly, we find, in the Compaction of the Metals and Stones, an *Oil*, which is *ſweeter* than any *Sugar* can be, ſo far as it may be ſeperated from the other Properties. It is the firſt *heavenly* holy Eſſence, which has taken its Original from the *Free Lubet:* It is pure, and tranſparent. But, if the Fire-ſource be ſevered from it, (although it is impoſſible *wholly* to ſeperate it, for the Band of the great triumphant Joy conſiſts therein) then it is *whiter* than any Thing can be in Nature: But by reaſon of the Fire it continues of a [u] *roſy-red*; which the Light changes into *yellow*, according to the Mixture of red and white; by reaſon of the earthly Property, and predominant Influence of the *Sun.*

[u] Or crimſon, purple red.

23. But if the Artiſt can unlooſe it, and free it from the Fire of the Wrath and other Properties, then he has the *Pearl* of the whole World, underſtand the *Tincture.* For Virgin *Venus* has her Cabinet of Treaſure lying there; it is the Virgin with her fair Attire, [or Crown of Pearl.]

24. O thou earthly Man, that thou hadſt it yet! Here *Lucifer* and *Adam* have negligently loſt it! O Man! didſt but thou know what lay here, how wouldſt thou ſeek after it? But it belongs only to thoſe, whom God has choſen thereto: O precious *Pearl!* How ſweet art thou in the new Birth! How fair, and ſurpaſſing excellent is thy Luſter!

VI. *The Living* Mercury; *Sound.*

25. Sixthly, we find in this oily Property a ſovereign *Power* from the Original of the manifeſted powerful Divine Word, which dwells in the heavenly Property, in which Power the *Sound* or Tone of Metals is diſtinguiſhed, and therein their Growth conſiſts. For here it is the holy *Mercurius*; that which in the ſecond Form of Nature in the Darkneſs is *compunctive*, harſh, rigid, and a Poiſon, that is here in the *Free Lubet*'s Property (when the Fire in the *Salnitral Flagrat* has divided Love and Anger) a *pleaſant*, merry *Mercury*, wherein the Joyfulneſs of the Creature conſiſts.

26. And here, you Philoſophers, lies the effectual Virtue and powerful Operation of your *noble Stone*; here it is called *Tincture.* This Operation can tincture the diſappeared Water in *Luna*; for here your *Jupiter* is a Prince; and *Sol* a King; and Virgin *Venus*, the King's ſweeteſt Spouſe; but *Mars* muſt firſt lay down his Scepter; alſo the Devil muſt firſt go into *Hell.* For Chriſt muſt bind him, and tincture ſimple *Luna*, which he has defiled, with the Oil of his heavenly Blood, that the *Anger* may be changed into Joy: Thus the Artiſt's Art is born; underſtood here by the Children of the *Myſtery.*

[VII. *Eſſence*; *Body.*]

27. Seventhly, we find in the Seperation of the Compaction of the Metals a white cryſtalline Water, that is, the heavenly Water, *viz. the Water above the Firmament* of Heaven, which is ſevered from the Oil, as a Body of the oily Property. It gives a white cryſtalline Luſtre in the Metals; and *Venus*, with her Property, makes it wholly white, and that is *Silver:* and *Venus* in *Sol*, *Gold*; and *Mars* in *Venus*, *Copper*; and again, *Venus* in *Mars*, *Iron*; *Jupiter* in *Venus*, *Tin*; *Saturn* in *Venus*, *Lead*; *Mercurius* in *Venus*, *Quickſilver*; and without *Venus* there is no Metal, neither fined, nor mineral.

28. Thus underſtand by *Venus* heavenly Eſſentiality, which conſiſts in an Oil and cryſtalline Water, which gives Body to all Metals, the ſpiritual Body. Its own peculiar *Eſſence*, without the Influences of the other Properties, is the great *Meekneſs* and *Sweetneſs:* Its real peculiar Eſſence is a ſweet pure Water; but the Power of the manifeſted Word ſeperates the *holieſt* through the Fire into an Oil; for in the Oil the Fire gives a Shine and Luſter: When the Fire taſtes the Water in itſelf, then out of the Taſte it gives an *Oil*; thus the *Oil* is ſpiritual, and the *Water* corporeal; the Oil is a [x] Body of the Power; and the Water a Body of the Properties, which are living in the Oil, and make or uſe the Water for a *Manſion.* In the Water the elemental Life conſiſts; and in the Oil the [y] ſpiritual Life; and in the *Power* of Oil the *divine* Life, *viz.* the Life of the expreſſed Word, as a Manifeſtation of the *Deity.*

[x] Text, *Corpus.*

[y] Or Life of the Spirit.

29. Now we ſee here, how in the Compaction of the *Verbum Fiat* the Holy entered along with the Unholy into a Coagulation; for in all Things there is a *deadly*, and alſo a *living* Water; a mortal poiſonful Virtue, and a good vital Virtue; a groſs, and a ſubtle Power; an evil, and a good Quality; all which is according to the Nature of God's Love and Anger.

30. The *Groſneſs* of the Stones, Metals, and Earth, proceeds from the Property of the dark World, all which is in a mortal [Property,] underſtand the *Subſtance* and not the Spirit. The Spirit of the Groſneſs is in the poiſonful Life, in which *Lucifer* is a Prince of this World.

31. But the *heavenly* Part holds the Groſneſs and poiſonful *Source* captive, ſo that the Devil is the pooreſt Creature in the Eſſence of this World, and has nothing in this World for his own Poſſeſſion, but what he can *cheat* from the living Creatures which have an Eternal Being; that they enter with the Deſire into the Wrath of the Eternal, *viz.* conſent to his juggling *Incantations.*

32. If we would rightly conſider the Creation, then we need no more than a divine Light and *Contemplation.* It is very eaſy to the illuminated Mind, and may very well be ſearched out. Let a Man but conſider the *Degrees* of Nature, and he ſees it very clearly in the *Sun*, *Stars*, and *Elements:* The Stars are nothing elſe but a cryſtalline Water-ſpirit, yet not a material Water, but Powers of the *Salnitral Flagrat* in the Fire.

33. For their Orb, wherein they ſtand, is fiery, that is, a *Salnitral* Fire, a Property of the *Matter* of the Earth, Metals, Trees, Herbs, and the three Elements, Fire, Air, and Water. What the Superior is, that is alſo the Inferior; and that which I find in the Compaction of the Earth, [that is likewiſe in the [a] *Aſtrum*, and they belong both together, as Body and Soul.

[a] Or Conſtellation.

34. The [b] *Aſtrum* betokens the Spirit, and the Earth the Body. Before the Creation, all was mutually in each other in the Eternal *Generation*; but in no Coagulation, or *Creature*, but as a powerful wreſtling Love-play, without any ſuch material Subſtance.

[b] Or Conſtellation.

35. But it was enkindled in the Motion of the Word, *viz.* the *Verbum Fiat*, and therewith the Inflammation in the *Sal-nitral Flagrat*; each Property divided itſelf in itſelf, and was amaſſed by the awakened *aſtringent* Impreſſion *(viz.* the firſt Form of Nature, which is called the *Fiat,)* and ſo each became coagulated in its Property; the Subtle in its Property, and the Groſs in its Property; all according to the *Degrees*; as the eternal Generation of Nature derives itſelf from the Unity into an infinite Multiplicity.

36. Good and Evil are manifeſt in the [c] *Aſtrum.* For the wrathful fiery Power of the Eternal Nature, ſo alſo the Power of the holy ſpiritual World, is manifeſt in the *Stars*, as an eſſential Spiration; and therefore there are many obſcure Stars, all which we ſee not, and many light Stars which we ſee.

[c] Or Conſtellation.

37. We have a Likeneſs of this in the Matter of the *Earth*, which is ſo manifold, whence divers Sorts of Fruit grow, *viz.* according to the Properties of the ſuperior *Spheres:* For ſo is the Earth likewiſe (being the groſſeſt Subſtance) where the mortal Water is coagulated.

38. The *Earth* was coagulated in the *ſeventh* Form of Nature, *viz.* in the Eſſence; for it is that ſame Eſſence which the other ſix Properties make in their Deſire. It chiefly conſiſts in ſeven Properties, as is above mentioned. But the unfolding or various Explication of the Properties, is effected in the *Sal-nitral* Fire, where each Property again explicates itſelf into ſeven; where the Infinity and great [d] *Poſſibility* ariſes, that of one Thing another can be made, which it was not in the Beginning.

[d] Or Potency.

39. The Being of all Beings is only a magical Birth [deriving itſelf] out of one only into an Infinity; the *One* is God, the *Infinite* is Time and Eternity, and a Manifeſtation of the One; where each Thing may be reduced out of one into many, and again out of many into one.

40. The Fire is the chief Workmaſter thereto, which puts forth from a ſmall Power a *little Sprout* out of the Earth, and diſplays it into *a great Tree* with many Boughs, Branches, and Fruits, and again conſumes it, and reduces it again to one Thing, *viz.* to Aſhes and *Earth*, whence it firſt proceeded. And ſo alſo all Things of this World enter again into the *One* from whence they came.

41. The Eſſence of this World may eaſily be ſearched out, but the *Center* or Point of Motion will remain dark to Reaſon, unleſs there be another Light in it. It ſuppoſes that it has it in the [e] *Circle*, and can meaſure it; but it has it not in the *Underſtanding.*

[e] Or can mathematically deſcribe, and demonſtrate it.

42. When we conſider the Hierarchy, and the Kingly Dominion, in all the three Principles in the Place of this World, ſo far as the *Verbum Fiat* reached forth itſelf to the Creation of the outward World, with the Stars and Elements, then we have the *Ground* of the [f] *Punctum*, and the royal Throne, of which the whole Creation is but a Member.

[f] Central Fire, or radical Heat; the Point of Motion, the Virtue of the Light.

43. For the Stars and four Elements, and all whatever is bred and engendered out of them, and live therein, hang [or belong] to one *Punctum*, where the divine Power has manifeſted itſelf from itſelf in a *Form*; and this *Punctum* ſtands in three Principles, *viz.* in three Worlds. Nothing can live in this World without this *Punctum*; it is the only Cauſe of the Life and Motion of all the Powers; and without it, all would be in the [g] *Stillneſs*, without Motion.

[g] Or eternal Silence.

44. For if there were no Light, then the Elements would be *unmoveable*; all would be an aſtringent, harſh, Property, wholly raw and cold; the Fire would remain couched in the Cold; and the Water would be only a keen Spirit, like to the Property of the Stars; and the Air would be hid in the Water-ſource, in the *Sulphur*, and be a ſtill, unmoving Eſſence.

45. We ſee, in very Deed, that the *Light* is the only Cauſe of all Stirring, Motion, and Life: For every Life deſires the Power of the Light, *viz.* the diſcloſed *Punctum*; and yet the Life is not the *Punctum*, but the Form of Nature; and if this *Punctum* did not ſtand *open*, then the Kingdom of Darkneſs would be manifeſt in the Place of this World; in which [Place of Wrath] *Lucifer* is a Prince, and poſſeſſes the princely Throne in the Wrath of the Eternal Nature, in the *Place* of this World.

46. Therefore, Oh Man! conſider with thyſelf, where thou art at home, *viz.* on one [h] Part, in the *Stars* and *four Elements*; and on the other [i] Part, in the dark World, among the *Devils*; and, as to the third [k] Part, in the Divine Power in *Heaven*. That Property which is Maſter in thee, its *Servant* thou art. Adorn and vapour as ſtately and glorioufly in the Sun's Light as thou wilt, haſt thou not the eternal [Light,] yet thy Fountain ſhall be made manifeſt to thee.

[h] *Viz.* as to thy Body and outward Carcaſe of Clay, thou art a Gueſt for a while in this outward World, travelling in the Vanity of Time.

[i] *Viz.* as to the Soul in its own ſelf and creaturely Being, without the divine Light or Regeneration, in the *Abyſs* of Hell.

[k] As to thy divine Image, and Spirit of Love, in the eternal Light.

47. By the two Words (*Heaven* and *Earth*) we underſtand the whole Ground of the Creation; for the Underſtanding is couched in the Language of Nature, in thoſe two Words. For by the Word (*Heaven*) is underſtood the Spiration of the *Verbum Fiat*, which created that Eſſence (wherein *Lucifer* was enthroned) with the creative Word out of itſelf, that is, out of the ſpiritual, holy World, into a Time or Beginning. And by the Word (*Earth*) is underſtood the Wrath in the Eſſence, that the Eſſence was amaſſed in the Wrath, and reduced out of the Properties of the dark *Sulphur*, *Mercury*, and *Salt*, *viz.* out of the Powers of the Original of Nature, and introduced into a *Compaction* or Coagulation.

Himmell und Erden

Himmell

Erden

48. This Coagulation is the *Syllable* ([l] *Er*) the other *Syllable* (*de* or *den*) is the Element: For the Earth is not the Element, but the [Element is] the Moving, *viz.* the Power, whence it was coagulated; this is that *Element* which is ſpiritual, and takes its true Original in the Fire, where the Nature, which is a ſenſeleſs Life, dies in the Fire; from which *Dying* or Mortification there proceeds forth a *living* Motion; and from that, which is mortified [in the Fire,] a dead Matter, *viz.* Earth; and a dead Water; and alſo a deadly Fire; and a venomous Air; which makes a dying *Source* in the earthly Bodies.

[l] Erden.

49. When Nature was enkindled, the Element unfolded, [and diſplayed] itſelf into *four Properties*, which yet in itſelf is only *one*. The real *Element* dwells in the Eſſence which is mortified in the Fire, otherwiſe the Earth could bring forth no Fruit: Thoſe which now are called the four Elements, are *not* Elements, but only *Properties* of the true Element: The Element is neither hot nor cold, neither dry nor moiſt; it is the

Motion or Life of the *inward* Heaven, *viz.* the true angelical Life, as to the Creature; it is the firſt divine Manifeſtation out of the Fire, through *Nature*. When the Properties of the eternal Nature work therein, it is called *Paradiſe*.

m Himmell

m *Himmell.*

50. By the Word (*Heaven*) is underſtood how the Water, *viz.* the Groſneſs in the mortal Part, was coagulated, and ſeperated from the holy *cryſtalline* Water, which is ſpiritual; wherewith the material Time began, as an Eſſence expreſſed [or ſpirated] out of the *ſpiritual* Water.

51. The ſpiritual Water is living, and the ſpirated is lifeleſs, ſenſeleſs, void of underſtanding, and is dead, in reference to the living Water, of which *Moſes* ſays, *God has ſeperated it from the Water above the Firmament.*

52. The Firmament is another Principle, *viz.* another Beginning of Motion. *The Water above the Firmament* is the ſpiritual Water, in which the Spirit of God rules and works: For *Moſes* ſays alſo, the Spirit of God moves upon the Water; for the ſpiritual Element moves in the four Elements; and in the ſpiritual Element *the Spirit of God moves on the ſpiritual Water*; they are mutually in each other.

53. The *Heaven* wherein God dwells is the holy Element; and the *Firmament*, or Gulf between God and the four Elements, is the Death; for the inward Heaven has another Birth, (that is, another Life) than the external elementary *Life* has. Indeed, they are in one another, but the one does not apprehend the other; as Tin and Silver never mix rightly together: For each is from another [or ſeveral] Principle, although they *reſemble* each other, and have very near Affinity with each other; yet they are as the *inward* and *outward* Water to one another, wherein alſo they are to be underſtood; for the inward and outward *Venus* are n *Step-ſiſters*; they come indeed from one Father, but they have *two* Mothers; the one whereof is a Virgin, the other defloured; and therefore they are ſeperated till the Judgment of God, who will *purge* away her Reproach and Shame through the Fire.

n Half-ſiſters.

54. *Moſes* writes, that *God created the Heaven out of the Midſt of the Waters*. It is very right; the o *Aſtrum* is an external Water-ſpirit, *viz.* Powers of the outward Water; and the material Water is the Body wherein the Powers work; now the fiery, airy, and alſo earthly Source, is in the *Aſtrum:* The like is alſo in the material Water. The ſuperior [*Aſtrum*] is the Life and Dominion of the Inferior, it enkindles the Inferior, whereby the Inferior does act, move, and work; the Inferior is the *Body* or Wife of the Superior; indeed the Superior is couched in the Inferior, but as weak and impotent.

o Underſtand by the Word *Aſtrum*, the whole Starry Heaven, with all its Powers, Properties, Influences, and Conſtellations, internal and external.

55. And the Superior would be likewiſe as weak and impotent as the Inferior, if it was not enkindled by the *Light* of the *Sun*; the ſame is the Heart of all external Powers; and it is the open *Punctum* even to the *tenth Number*. If we were not ſo blind as to contemn all that we ſee not with our Calves-eyes, it were right and requiſite to reveal it; but ſeeing God has hid the *Pearl*, and alſo himſelf, from the Sight of the Wicked, therefore we let it alone, yet hint enough to our *School-fellows*; we will not give our Pearl to *Beaſts*.

56. Thus we underſtand what the outward Heaven is, namely, the Powers or Conception of the Water: The Word, or Power *Fiat*, which began with the Beginning of the World, is yet ſtill p *creating*; it yet continually creates the *Heaven* out of the Water; and *the Spirit* of God ſtill *moves upon the Water*; and the holy Water is yet continually ſeperated from the Water under the Firmament.

p Or in the creating.

57. This holy Water is that, which Chriſt told us, *that he would give us to drink, that ſhould ſpring up in us to a Fountain of eternal Life.* The holy, heavenly Corporality conſiſts therein; it is the *Body* of *Chriſt* which he brought from Heaven, and by the ſame introduced heavenly Paradiſical Eſſentiality into our dead or decayed Body, and quick-

ened ours in his; underſtand in the [q] *Aim* of the Covenant in the Eſſence of *Mary*, as ſhall be mentioned hereafter.

58. In this heavenly Eſſence the [r] *Teſtaments* of Chriſt conſiſt: And this holy Eſſence of the heavenly, holy Virginity, with the holy *Tincture*, *has deſtroyed Death*, *and bruiſed the Head of the Serpent's Might*, in the Wrath of God; for the divine Power is the higheſt *Life* therein.

59. Thus we underſtand how the holy Heaven, wherein God dwells, moves in the *Fiat* or the created [*Heaven*,] and that God is *really preſent* in all Places, and inhabits all Things; but he is comprehended of *Nothing*. He is manifeſt in Power in the inward Heaven of the *holy* Eſſentiality, *viz.* in the Element. This *holy Element* (in the Beginning or Inchoation of the four Elements) *penetrated* through the Earth, and ſprang [or budded] forth in the *holy Power*'s Property, and bore Fruits, of which Man ſhould have eat in a heavenly Manner: But when it diſappeared in Man, the *Curſe* entered into the Earth, and ſo Paradiſe was [s] *quaſhed* in the four Elements, and continued retired in itſelf in the inward Element. There it ſtands *yet open* to Man, if any will depart from this World's Eſſence, and enter into it upon the *Path* which Chriſt has opened.

60. The *Punctum* of the whole created Earth belonged [t] to the Center of *Sol*, but not any more at preſent: He is fallen who was a King; the Earth is in the *Curſe*, and become a peculiar Center; whereunto all whatſoever is engendered in the *Vanity*, in the four Elements, does tend and fall; all Things fall to the Earth; for the [u] *Fiat* is yet in the Deep, and [w] creates all earthly Eſſence together to the Judgement of God for *Seperation*.

61. We mean not, that the Earth came [x] wholly from the Place of the *Sun*, but from the whole *Sphere*, out of both the internal ſpiritual Worlds; but it has another [y] A, B, C, in that the *Earth* belongs to the Judgement of God for Seperation; then it ſhall be manifeſt why it is ſaid, It belongs to the *Punctum* of *Sol*.

62. For the Worſt muſt be a Cauſe of the Beſt: The eternal Joy conſiſts in this, that we are *delivered* from Pain: God has not eternally rejected his holy Eſſence, but only the Iniquity, which mixed itſelf therein: But when the *cryſtalline* Earth ſhall *appear*, then will be fulfilled this Saying, It belongs to the *Punctum* of *Sol*. Here we have hinted enough to the Underſtanding of our School-fellows; but further we muſt here be *ſilent*.

[q] Mark or Limit.

[r] Baptiſm and the Supper.

[s] Suppreſſed.

[t] *Ad Centrum Solis*, to the Center of the Sun.

[u] Or Creation.

[w] Or draws or concretes.

[x] Or only.

[y] Introduction and Underſtanding.

The Eleventh Chapter.

Of the Myſtery of the Creation.

1. THE *Reaſon* of the outward Man ſays, Whence is it, that God has not revealed the Creation of the World to Man; that *Moſes*, and the Children of God, have wrote ſo little thereof, ſeeing it is the greateſt and moſt principal Work, whereon the main depends?

2. Yes! dear *Reaſon*, ſmell into thy own Boſom. Of what does it ſavour? Contemplate thy own Mind. After what does it long? It is likely, after the cunning *Deluſions* of the Devil: Had not he known this Ground, very like he had been yet an *Angel*; had he not ſeen the *magical* Birth in his high Light, then he had not deſired to be a ſelfiſh Lord, and Maker in the Eſſence.

3. Why does God hide his Children, which now receive the Spirit of Knowledge with the *Croſs*, and caſt them into Tribulation, and Mire of Vanity? For certain, for this

Reaſon, that they might play the Tune of Miſerere, and continue in *Humility*, and not ſport in this [z] Life with the Light of Nature: Elſe if they ſhould eſpy, and apprehend what the *divine Magick* is, then they might alſo Deſire to imitate the Devil, and do as *Lucifer* did, for which Cauſe it is hid from them: And neither *Moſes*, or any other, *dares* write clearer thereof, till the Beginning of the Creation beholds the End of the World in itſelf; and *then* it muſt ſtand open.

[z] *Text*, Time.

4. And therefore let none blame us; for the time is come about, that *Moſes puts away his Vail from his Eyes*, which he hung before his Face when he ſpoke with Iſrael, after the Lord had ſpoken with him: *Moſes* deſired to ſee it, in that he ſaid, *Lord, if I have found Grace in thy Sight, let me ſee thy Face*; but the Lord would not, and ſaid, *Thou ſhalt ſee my back Part; for none can ſee my Face.*

5. Now the Eye of God was in *Moſes*, and in the *Saints*; they have ſeen and ſpoken in the Spirit of God, and yet had not the *entire Viſion* of the ſpiritual Birth in them, but *at times* only, when God would work Wonders; as by *Moſes*, when he performed the Wonders in Egypt; *then* the divine Magick was open to him, in like manner, as in the Creation.

6. And this was even the *Fall* of *Lucifer*; that he would be a God of Nature, and live in the *Tranſmutation:* And this was even the Idolatry of the *Heathens*; in that they underſtood the magical Birth, they fell from the only God to the *magical Birth* of Nature, and choſe to themſelves *Idols* out of the Powers of Nature.

7. For which Cauſe the Creation has remained ſo obſcure; and God has covered his Children, in whom the true Light ſhone, with *Tribulation*, that they have not been manifeſt to *themſelves*; ſeeing *Adam* alſo, according to the ſame Luſt, did imagine to know and prove the Magick, and *would be as God*; ſo that God permitted him, that he defiled the heavenly Image with the Vanity of Nature, and made it wholly dark and earthly; as *Lucifer* alſo did with the Center of Nature, when he, of an Angel, became a Devil.

8. Therefore I will ſeriouſly warn the Reader, that he uſe the Magick *right*, *viz.* in true Faith and Humility towards God; and not meddle with *Turba Magna* in a *magical* Manner, unleſs it conduces to the Honour of God, and Salvation of Mankind.

9. For we can ſay with Truth, that the *Verbum Fiat* is yet creating: Although it does not create Stones and Earth, yet it coagulates, forms and works ſtill in the ſame Property. All Things are *poſſible* to Nature; as it was poſſible for it in the Beginning to generate Stones and Earth; alſo the Stars and four Elements; and *it did produce* them, or work them forth out of one only Ground; ſo it is ſtill to this Day: By the ſtrong Deſire (which is the *magical* Ground) all Things may be effected, if Man uſes Nature right, in its Order to the Work.

10. All Eſſences conſiſt in the *Seven Properties.* Now he that knows the Eſſence, he is able, by the ſame Spirit of that *Eſſence*, whence it comes to be an Eſſence, to change it into another Form, and likewiſe to introduce it into *another* Eſſence; and ſo make of a good Thing an Evil, and of an evil Thing a good.

11. The *Tranſmutation* of all Things muſt be effected by [a] *Similarity*, *viz.* by its own native Propriety; for the *Alienate* is its Enemy: Like as Man muſt be regenerated again by the divine Eſſentiality in the Similarity, by the Similarity in his *Holineſs* of the divine Eſſentiality, which he loſt.

[a] Aſſimulation or Likeneſs.

12. And as the falſe [b] *Magiſt* wounds Man through Inchantment with the Aſſimulate, and through the Deſire introduces Evil into his Evil, *viz.* into the Aſſimulate; and as the upright, holy Faith, or *divine Deſire*, alſo enters into the Aſſimulate, and defends Man, ſo that the falſe Deſire takes no Place; thus all Things conſiſt in the *Aſſimulate.*

[b] *Magus* or Magician.

13. Every thing may be introduced into its Aſſimulate; and if it comes into its Aſſi-

mulate, it rejoices in its Property, be it Good or Evil, and begins *effectually* to work; as is to be ſeen both in Good and Evil.

14. As for Example: Let a Man take down a little *Poiſon*; it will preſently receive, with great Deſire, the Poiſon in the Body, which before *reſted*, and therein ſtrengthen itſelf, and begin to work powerfully, and corrupt and deſtroy the *Contrary*, *viz.* the Good: And that now which the Evil is able to do in its Property, that likewiſe the Good can do in its Property; when it is *freed* from the Wrath, it may alſo introduce its Aſſimulate into the *real* true *Joy*.

15. The Eſſence of this World conſiſts in Evil and Good; and the one cannot be without the other: But this is the greateſt *Iniquity* of this World, that the Evil overpowers the Good, that the Anger is *ſtronger* therein than the Love; and this by reaſon of the *Sin* of the Devil and Men, who have diſturbed Nature by the falſe Deſire, that it mightily and effectually works in the *Wrath*, as a Poiſon in the Body.

16. Otherwiſe, if Nature, in its Forms, did ſtand in the Property in equal Weight, and in equal *Concord* and Harmony, then one Property would not be manifeſt above the other; Heat and Cold would be equally poized in the Operation, and Qualification; and then *Paradiſe* would be ſtill upon the Earth: And though it was not without Man, yet it would be in Man, if his Properties were in equal Weight [Number and Meaſure, if they did yet ſtand in the Temperature] then would he be incorruptible and immortal.

17. This is the *Death* and Miſery of Man, and all Creatures, that the Properties are divided, and each aſpiring in itſelf, and powerfully working, and acting in its *own* Will; whence *Sickneſs* and Pain ariſe: And all this is riſen hence; when the one Element did manifeſt and put forth itſelf into four Properties, then each Property deſired the *Aſſimulate*, *viz.* an Eſſence out of and according to itſelf, which the aſtringent *Fiat* impreſſed, and coagulated, ſo that Earth and Stones were produced in the Properties.

18. But now we are to conſider of the greateſt Myſtery of the outward World between the *Elements* and the *Aſtrum*: The Elemental Spirit is ſeverized from the Aſtral Spirit, and yet not parted aſunder, they dwell in each other as *Body* and *Soul*; but the one is not the other: The aſtral Spirit makes its Bodies as well as the elemental, and that in all Creatures, in Animals and Vegetables.

19. All Things of this World have a *twofold Body*, *viz.* an Elemental from the Fire, Air, Water, and Earth, and a ſpiritual Body from the *Aſtrum*; and likewiſe a *twofold Spirit*, *viz.* one Aſtral, and the other Elemental.

20. *Man* only (among all the earthly Creatures) has a *threefold Body and Spirit*, for he has alſo the internal, ſpiritual World in him; which is likewiſe twofold, *viz.* Light, and Darkneſs; and alſo corporeally, and ſpiritually: This Spirit is the *Soul*; but this Body is from the *Water of the holy Element*, which died in *Adam*; that is, diſappeared as to his Life; when the divine Power departed from him, and would not dwell in the awakened Vanity.

21. Which *holy Body muſt be regenerated*, *if his* Spirit *will ſee God*; otherwiſe *he cannot ſee him. Except he be again born a-new of* the *Water* of the holy Element, *in the Spirit* of God (who has manifeſted himſelf in Chriſt with this ſame Water-ſource, that his diſappeared Body may be made alive in the *holy* Water and Spirit) he has no Senſe nor Sight in the holy Life of God.

22. This *twofold outward Body* is now punctually to be pondered, and conſidered of, if we would underſtand Nature: And without this Underſtanding, let none call himſelf a Maſter, [or *learned*,] for in theſe (Bodies) the Dominion of all external Creatures and Eſſences is couched: They oftentimes are *contrary* one to another; whence Sickneſs, Corruption, and Death ariſes in the Body, that one *ſeperates* from the other.

23. The *ſydereal* Body is the higheſt, excepting the *divine* in Man; the *elemental* Body

is

is only its Servant or Dwelling-houſe, as the four Elements are only a Body or Habitation of the Dominion of the Stars.

24. The elemental Spirit and Body is *inanimate* and void of Underſtanding; it has only Luſt and Deſire in it; *Vegetation* is its right Life: For the Air has no Underſtanding without the *Aſtrum*; the *Aſtrum* gives the diſtinct Underſtanding of the Knowledge of all Eſſences in the Elements.

25. But the inward Light, and Power of the Light, gives in Man the right *divine Underſtanding*. But there is no right divine Apprehenſion in the ſydereal Spirit; for the *Aſtrum* has another Principle; the ſydereal Body dwells in the elemental, as the Light-world in the Darkneſs; it is the true *rational Life* of all Creatures.

26. The whole *Aſtrum* is nothing elſe but the external expreſſed Word in the Sound; it is the Inſtrument whereby the holy, eternal Speaking Word ſpeaks and forms externally: It is as a *great Harmony* of unſearchable manifold Voices and Tunes of all Manner of Inſtruments, which play and melodize before the holy God.

27. For they are mere Powers, which enter into and mutually embrace each other; whence ariſes the Sound in the Eſſence, and the Deſire, *viz.* the *Fiat* receives this Sound, and makes it *ſubſtantial:* This Subſtance is a *Spirit* of the Stars, which the Elements receive into them, and coagulate it in them, and hatch it, as an Hen her *Eggs*; whence the true rational Life is in the Elements; and thus alſo the ſydereal Spirit is hatched, and coagulated in all Creatures.

28. For the Male and Female mutually caſt a *Seed* into one another; which is only a Sulphur of the *Aſtrum* and four Elements, afterward it is hatched in the Matrix, and coagulated to a *living Spirit*.

29. And when the Fire is enkindled in the Seed which is ſown in the Matrix, the Spirit ſevers itſelf again from the Body, as an Appropriate, as the Light from the Fire, according to the Right of the eternal Nature, and two become manifeſt in *one*, *viz.* a ſpiritual Body from the *Aſtrum*, and a fleſhly Body from the four Elements.

30. And this ſydereal Spirit is the *Soul of the great World*, which depends on *Punctum Solis*, and receives its Light and Life from it; as all the Stars take Light and Power from the *Sun*, ſo likewiſe their Spirit.

31. The *Sun* is the Center of the *Aſtrum*, and the *Earth* the Center of the four Elements; they are to one another as Spirit and Body, or as Man and Wife: Although the *Aſtrum* has another Wife, where it hatches its Eſſence, *viz.* the *Moon*, which is the Wife of all the Stars, but eſpecially of the *Sun*; I mean it in the Eſſence of Operation.

32. Not that we mean, that the *Aſtrum* is wholly riſen from the *Punctum* of *Sol*, in that I call it the Center of the Stars; it is the Center of the Powers; the Cauſe that the Powers of the Stars act in the *Eſſence*; it opens their Powers, and gives its Power into them, as a *Heart* of the Powers; and they mutually rejoice in its *Eſſence*, that they are moved to act or deſire in its *Eſſence*.

33. And even here lies the great Myſtery of the *Creation*, *viz.* that the Internal (*viz.* God) has thus manifeſted himſelf with his eternal Speaking Word, which he is himſelf. The External is a *Type* of the Internal: God is not alienate: *In him all Things live and move*, each in its Principle and Degree.

34. The outward Properties dwell in themſelves in the External, *viz.* in the *expreſſed Word*, and are wholly External; they cannot in their own Strength *reach* the Powers of the holy World; only the holy World penetrates them; it dwells alſo in itſelf. But in the *Punctum* of *Sol* the *eighth Number* is open, *viz.* the Eternal Nature, the eternal magical Fire; and in the Fire the eternal *Tincture*, which is the *ninth Number*; and in the *Tincture* the Croſs, where the Deity manifeſts itſelf, which is the *tenth Number*; and

[c] Or from. [c] beyond this Manifeſtation is the eternal Underſtanding, *viz.* the *ONE* (that is *God*, *JEHOVAH*) *viz.* the *ABYSSE.*

35. *Not that God is* divided [or *far off*,] only we ſpeak of his Manifeſtation; from what *Ability* and Power the *Sun* has its ſhining Luſter; that the ſame is immutable, ſo long as Time endures; namely, from the Luſter of the fiery *Tincture* of the *eternal*, *ſpiritual*, *magical* Fire.

36. For its Luſter or ſhining Light has a Degree of a *more deep* Original than the external World has manifeſt in itſelf; this the wiſe Heathens have obſerved, and adored it for God, ſeeing the true God, who dwells without all Nature in himſelf, was *not known* to them.

The Twelfth Chapter.

Of the ſix Days Works of the Creation.

1. THAT *God has created Heaven and Earth, and all Things in ſix Days*, as *Moſes* ſays, is the greateſt Myſtery, wholly hidden to the *external Reaſon:* There is neither Night, Morning or Evening, in the *Deep* above the Moon, but a continual Day from the Beginning out of the outward World, even to the End of the ſame.

2. And although the Creation was finiſhed in ſuch a Time as in the Length of *ſix Days*, yet the Days-works have a far more ſubtle [or abſtruſe Meaning,] for the *Seven Properties* are alſo underſtood therewith; *ſix* whereof belong to the active Dominion to Good and Evil; and the *Seventh* (*viz.* the Eſſence) is the *Reſt:* Wherein the other Properties reſt, which God has expreſſed, and made viſible.

3. We have in the Dominion of the *Planetary Orb* the Figure, how the ſix Properties of the Active Life (which reſt in the Seventh) have in ſix Days introduced and manifeſted themſelves out of the inward ſpiritual World in an external viſible World of four Elements. For the Planetary Orb has its Riſe from the *Punctum* of *Sol*; for there was the *royal Place* of the *Hierarchies*; of which the whole *Circle* (between the Stars in the internal and external) is a Member or [d] *Corpus.*

[d] Body.

4. But ſeeing the *Prince* of the Hierarchies (when he ſate in the heavenly Eſſence in the Reſt) did fall, and aſpired after the *Center* of the *Eternal* Nature, he was caſt into the Darkneſs; and God, by his Motion, created him another Prince out of this Place (but *without* divine Underſtanding) for a Ruler of the *Eſſence*, and that is the Sun.

5. From this Place proceeded, in the Divine Motion, the Seven Properties of Nature (underſtand the *Planets*) which govern the eſſential Being in Good and Evil (in which [Eſſence] *Lucifer* ſat, and from whence he was caſt) and loſt his Dominion in the Eſſence; and as the Seven Properties have their Dominion in the *Beginning of each Day* in the Week, even ſo were the ſix Days-works of the Creation.

6. For *Lucifer* forſook the *reſt* of his Hierarchies, and entered into the eternal Diſquietude: Now *God has created all Things* of this World in *ſix Days*, *and reſted on the ſeventh Day* from the Creation, which is [e] *Saturday*, according to the Scripture; that is, from the Day of Reſt, underſtand from the *eternal Day* of Reſt, he has moved himſelf to

[e] *Dies Saturni vel Sabbathi.*

the Creation; and in the firſt Form of Nature he began the *firſt* Day; that is, he has brought it forth out of the *Impreſſion*, and moved himſelf with his Word: This was the moſt inward Motion, according to the Speaking Word of Power.

7. Then began in the expreſſed Word *Sunday*, that is, the *Paradiſical Day*, where the Powers mutually worked in each other in great Holineſs and Glory; for on *Sunday* the enkindled *Sulphur* and *Sal-niter* of the earthly Property was created out of the great Deep of the whole Hierarchy, out of the ſpiritual Worlds into a [f] Maſs, which is the *Terreſtrial Globe*, and put forth out of the auſtere Property of the firſt Form of Nature.

[f] Or Lump.

8. Even then began the *firſt Hour of the firſt Day*; and the Power of Nature mutually ruled in great Joy in the expreſſed Word; out of which Power of Joy the *Sun* was created on the *fourth Day* in the princely Place; ſo that this Power, out of which the Sun was created, *ruled* the *firſt Hour* of the Beginning of the World; and ſo it began its Dominion, which continues even to the *End* of the World; and therefore the Sun rules the firſt Hour on *Sunday*; and the Day is *rightly* ſo called.

9. The Words of *Moſes*, concerning the Creation, are exceeding clear, yet unapprehenſive to Reaſon, for he writes thus: [g] *In the Beginning God created Heaven and Earth, and the Earth was deſolate and void; and it was Dark upon the Deep; and the Spirit of God moved upon the Water, and God ſaid, Let there be Light, and there was Light; and God ſaw that the Light was good; and God ſevered the Light from the Darkneſs, and called the Light Day, and the Darkneſs Night; and* [h] *out of the Evening and Morning was the firſt Day.*

[g] *Gen.* i. *ver.* 1, 2, 3 4.

[h] The Evening and Morning were the firſt Day.

10. The whole Underſtanding is couched in theſe Words; for the Beginning is the firſt Motion, which came to paſs when Prince *Michael* fought with the *Dragon*, when he was ſpewed out with the Creation of the Earth: For even then the enkindled Eſſence (which with the Enkindling coagulated itſelf into Earth and Stones) was *caſt out* of the Internal into the External.

11. And he, *viz.* the *Dragon*, *fell from Heaven* (*viz.* out of the holy World) upon the Wrath of the Earth *as Lightning*; as it is written, *I ſaw Satan fall from Heaven as Lightning*, ſays Chriſt: Moreover, it was *wholly dark* in the Deep above the Earth, and the auſtere, enkindled Wrath was manifeſt; for Hell was prepared for him, whereinto he fell, *viz.* into the great Darkneſs of the firſt Principle, wherein he lives.

12. Here now lies the *Vail* before Reaſon, that it cannot look into the Eyes of *Moſes*; for he ſays, *And the Earth was deſolate and void*; yea deſolate indeed: Had not the Spirit of *God moved upon the* internal *Water*, which was amaſſed with the *Fiat* in the Heaven, and had not God ſaid, *Let there be light*, the Earth would have been yet deſolate and void.

The firſt Day.

13. With the Word, when God ſaid, *Let it be light*, the Eſſence of the *Ens* powerfully moved itſelf in the Light's Property, not only in the Earth, but alſo in the whole *Deep*, [i] whence, on the fourth Day, the Sun was created, that is, enkindled in its Place; and in this Word [k] *Fiat* the Earth's Maſs, and alſo the very Power which is called Heaven, amaſſed itſelf into the Eſſence; all which before was only a *Spirit*, a ſpiritual Eſſence.

[i] Out of which Power or Virtue in the Light's Property.

[k] *Germ. Schuff.*

14. And with the Speaking, as God ſpoke, *Let it be light*, the holy Power, which was amaſſed in the Wrath, moved itſelf, and became Light in the ſame Eſſence, in the Power: And with this coming to be Light, the *Devil*'s Might and Strength was wholly withdrawn from him in the Eſſence; for here the Light ſhone in the now a-new awakened Power, in the Darkneſs, [l] which the Prince of Wrath could not [m] comprehend; it was alſo of no Benefit to him, for it was the Light of Nature, which is *uſeleſs* to him.

[l] Light.

[m] Receive, or perceive.

15. And *Moſes* ſaid, *God ſevered the Light from the Darkneſs*; which is thus to be underſtood: The Darkneſs remained in the wrathful Property, not only in the Earth, but alſo in the whole *Deep*; but in the Light's Eſſence, the Light of Nature aroſe [or ſprang forth] from Heaven, *viz.* from the *Quinteſſence*, whence the *Aſtrum* was created; which Eſſence is every where *in* the Earth, *and above* the Earth.

16. Thus the Darkneſs remained in the Wrath's Property in the Eſſence of the Earth, and alſo in the whole Deep of this World, and the natural [Light] remained in the Light's Eſſence, as a working Life, through which the *holy* Element operated and worked: In which Operation *Paradiſe* [n] budded through the Earth, and bore Fruit till the *Curſe* of God, and then the holy Bloomings or Growth ceaſed, and the holy Element remained as an *inward Heaven* ſtedfaſt, retired in itſelf; and yet it doth diffuſe its Power through the Light of Nature, yet not ſo powerfully as in the Beginning, for the *Curſe* is the Cauſe of its withdrawing; indeed there is no total departing; but yet it is nothing ſo now, as before the Sin of the ſecond created *Prince*, *Adam*.

[n] Sprang.

17. Thus, in the firſt Motion of the *Verbum Fiat*, the Heaven (that is, the Circle, ſo far as the *Verbum Fiat* reached itſelf forth to the Creation) was amaſſed, or encloſed; and the Earth was amaſſed with the *Verbum Fiat*, and created to the Planetary Orb: Thus by the Seperation, *viz.* of the Light and Darkneſs, and by the *expelling* of Prince *Lucifer*, we are to underſtand the Creation of the *firſt* Day.

18. Now the firſt Day, with the manifeſted Word, did *convey* itſelf through the other five Days-works, even into the Day of *Reſt*; where the Beginning enters again into the End; and the End again into the Beginning; for the firſt *Motion* of the Word (where the Light of Nature has enkindled itſelf in the Eſſence) is the Joy of the *Creation*, or Creature; which did open itſelf with the other Days through all the Properties of Nature; where *each* Property may be called a Heaven: For it has and brings alſo its peculiar Operation and Efficacy along in itſelf into the [o] reſt, and each Day one Property did move and manifeſt itſelf; wherein a peculiar, ſundry Work was manifeſted, and *revealed*.

[o] Underſtand into the reſt of the Properties or Days.

Of the Second Day.

19. The *ſecond Day* we call *Monday*, and for this Reaſon, becauſe the Moon *rules the firſt Hour* of the Day. And it is very likely that the ancient [p] wiſe Men have underſtood ſomething thereof in the Light of Nature, which they have kept *ſecret* and myſtical, rather deciphering it by Figures than clearly explaining it: And it is to be ſeen in the *Names* of the ſeven Planets, that they have certainly underſtood the ſame; in that they have given them Names according to the *ſeven* Properties of Nature; which ſo wholly agree and accord, as well with the Creation as Nature, that methinks they have *in part* underſtood the Ground of the Creation right, ſeeing the Names of the Planets have their Riſe and Derivation ſo fully and punctually out of the *Language of Nature*. But the Reaſon why it has not been made clear, plain and manifeſt, is (as before mentioned) becauſe of the *falſe* Magick, that it might remain hidden to the Artiſts of *Juggling* and Colluſion in Nature, by reaſon of the great Abuſe; wherefore we alſo ſhall ſtill let it ſo remain, and yet hint *enough* to the Underſtanding of our School-fellows.

[p] Philoſophers.

Ver. 6, 7, 8. 20. Now of the ſecond Day *Moſes* writes thus: *And God ſaid, Let there be a Firmament between the Waters, and let it divide between the Waters: Then God made the Firmament, and divided the Water under the Firmament from the Water above the Firmament; and it was ſo; and God called the Firmament Heaven, and out of the Evening and Morning was the ſecond Day.*

21. *Moſes* ſays, that *out of the Evening and Morning was the ſecond Day*; that is, out of the Manifeſtation of the firſt, the ſecond Manifeſtation proceeded and broke forth; and he ſays further, that *on the ſecond Day God created the Firmament of Heaven, and ſeperated the Waters; the Water under the Firmament from the Water above the Firmament.* Here now lies the hidden Vail, under which we have hitherto been pointed and directed to a Heaven *ſituate* far off above the Stars, without the Place of this World; ſo very blind is Reaſon as to God, that it underſtands nothing of Him, and does not conſider, that the Scripture ſays of God, *Am not I he, which filleth all Things?* And that *Time and Place cannot divide him.* Much leſs is it underſtood what *the Water above the Firmament* is, which they will flatly hold to be a Place far diſtant, *viz.* above the Stars, whither alſo we have been ſhewn into Heaven.

22. But ſeeing that God, out of *Grace*, beſtows upon us the Underſtanding, therefore we will ſet it down for our Fellow-ſcholars, who are able to apprehend it; and yet herein we ſhall write nothing for the *ſelfiſh* Wiſelings of outward *Reaſon:* For they have it already in the Eyes of their Reaſon, and they cannot miſs; they can judge all Things; what the Spirit of God *reveals*, that muſt be a *Hereſy* to them, although they do not underſtand it; ſo that they remain without, and do not ſo much as once know God.

23. The *Firmament* is the Gulf between Time and Eternity: But that God calls it *Heaven*, and *makes a Diviſion of the Waters*, gives us to underſtand, that the Heaven is in the World, and the World is not in Heaven.

24. *The Water above the Firmament* is in Heaven, and *the Water under the Firmament* is the external material Water.

25. Here we muſt underſtand the Difference between the holy and the outward Water: The Water above the Firmament is *Spiritual* in the Birth of the holy Element; and the Water under the Firmament is *mortal*, for it is apprehended in the dark Impreſſion, the *Curſe* and the *awaked Vanity* is therein; and yet one Water is not without the other.

26. When I look upon the external Water, then I muſt alſo ſay, here is alſo the Water above the Firmament in the Water under the Firmament; but *the Firmament* is the *Middle*, and the Gulf therein between Time and Eternity; ſo that they are diſtinct; and I ſee with the external Eyes of this World *only the Water under the Firmament:* But the Water above the Firmament is that which God has appointed in Chriſt to the *Baptiſm* of *Regeneration*, after that the Word of the divine Power had moved itſelf therein.

27. Now the outward Water is the *Inſtrument* of the inward, and the inward Water is underſtood [therein;] for the moving Spirit in the Word is he which *rules* the inward Water in the *Baptiſm:* Dear Chriſtians, let this be ſpoken to you, it is the *real* Ground.

28. But that *Moſes* ſays, God created the Firmament, and *called it Heaven*, is the moſt intimate Secret, of which the earthly Man is *not able* to underſtand any Thing. The Underſtanding is barely in the *Power* of the Water above the Firmament, *viz. in the Heaven*, or (as I might ſet it down) in the Spirit of God; if he be awakened in Man in the Water above the Firmament, which diſappeared in *Adam*, as to his Life, that [Man] ſees through all; otherwiſe there is *no* Underſtanding here; but all is dumb and dead.

29. The *creating of the Heaven* is underſtood, Firſt, how the *Speaking* Word has [q] amaſſed the manifeſted Powers of the ſpiritual World, wherein it is manifeſt, works, and alſo rules: Secondly, it is underſtood of the *manifeſted* Powers of the external World, which the Spirit has amaſſed into the Eſſence of four Elements, and cloſed into the external *Firmament*, that the Devil, *viz.* the Prince of Anger, cannot reach them, by which he would work with the internal Water; ſo that the Powers of Eternity work through the Powers of Time, as the *Sun* illuſtrates the Water, and the Water comprehends it not, but feels it only; or as a *Fire* does entirely heat an Iron, and the Iron remains Iron, ſo likewiſe the outward Heaven is paſſive, and the inward works through it, and draws

[q] Conceived or formed.

forth an external *Fruit* out of the outward; whereas yet the inward Heaven lies hidden therein in the *Firmament*; as God is hidden in the Time.

30. And we are to understand, with the second Day's Work, the Manifestation of the internal heavenly, and the external heavenly Essence, *viz.* the Manifestation of the Water-source; understand the *Essence* of the seven Properties, *viz.* the Corporality, or the [r] Laboratory of the other six; wherein the Soul or Spirit of the outward World works and *rules* in the external: This [s] Working is in the most external, or inferior Heaven next the Earth, ascribed to the *Moon*, for it is the Manifestation of the *Lunar* Property, not of the [t] *Star*, which was first created into the External on the *fourth* Day, to be a Governor therein; but this same Property [is] in the inanimate outward Life, *viz.* in the *vegetative* Life; the vegetative Life was opened on the third Day.

[r] Or Work-house.
[s] Or Operation.
[t] Star, or Planet called the Moon.

31. And when God had ordained the Water into *sundry* Places upon the Earth, then he moved the external, expressed Word in the vegetative Life: Now *Moses* says, *God spoke, Let the Earth put forth Herbs, and Grass yielding Seed, and fruitful Trees; each bearing Fruit according to his kind; and let each have its Seed in itself; and when it came to pass, out of the Evening and Morning was the third Day.*

Ver. 11, 12, 13.

Of the third Day of the Creation.

32. In the Original of the Eternal Nature, which is an *Eternal Original*, the Manifestation of the six Days-works is very clearly to be found; how the Eternal Word has unfolded them out of the *invisible*, spiritual [Property,] and brought them into the *visible*; also the Form thereof is to be found in the Planetary Orb, if any has skill to apprehend it.

33. For in the eternal Nature's Birth there is an eternal Day; whatsoever God has manifested, and made visible in *six* [u] Diversities, which are called Days-works, that stands, in the eternal Nature, in *six* distinct Degrees in the *Essence*, *viz.* in the *seventh* Property; in which the *six* Degrees of Nature work, and yet also eternally *rest* from working; they are themselves the working, which they give in to the Seventh, as into their own peculiar *Rest*, wherein their Perfection and Manifestation consist.

[u] Or Distinctions.

34. And we are to understand nothing else by the Creation, but that the *Verbum Fiat* has amassed the Spiritual Birth, and introduced it into a visible, external Dominion and Essence: For we see it very clearly in the *Writings* of *Moses*; although *we have* a [w] Glass *besides* to see, that when God the first Day had created the gross Part into a [x] Mass, that he extracted the fine Part out of the same first Day's Work, and severed and amassed the *Waters*, *viz.* the spiritual Essence, and produced it out of the first Day, *viz.* out of the holy Power, into a *Time*, that is, out of the eternal Day, into an [y] inchoative Day.

[w] Mirror.
[x] Lump or *Chaos*.
[y] Beginning.

35. Now the third Accomplishment of the third Day's Work is the moving growing Life, in which on the first Day the Light of Nature shone in the Essence of the *Ens* after an external Manner; it shone likewise now through the Second Day, *viz.* through the *Water* and the *Heaven*; and in this shining Light the expressed Word moved itself in the Essence, and wrought effectually: And even then the Power of the expressed Word from the Light of the inward Nature did *pullulate*, and spring forth, through the external Nature, out of the Heaven through the *Earth*: [And so] now the Potentate, who was a King and great Prince, has lost his Dominion; for the Essence of the *Wrath* was captivated in the Light of Nature, and he with it; and so he lies between Time and Eternity, *imprisoned* in the Darkness, till the Judgement of God.

36. In the third Day's Work the *sulphureous*, *mercurial*, and *saltish* Life out of the Center was opened out of the Anguish in the outward World's Property; and yet there is no

Anguiſh to be underſtood till the Fire, but only a *ſenſeleſs* driving forth of Life, *viz.* a Growth: For the Fire-blaze ariſes out of the Anguiſh, *viz.* out of the *third Form* of Nature; and this is the *Sal-nitral Flagrat*, which ſeverizes the Powers in the Properties, which was moved in the *third* Day's Work, where the Properties opened themſelves, and were mutually unfolded in the *Sal-nitral Flagrat*, each out of itſelf; which the Impreſſion did again receive into itſelf, and made them *Corporeal* in the Water; and thence aroſe and proceeded Trees, Herbs, and Graſs; each Property became [z] excreſſive in the *Sal-niter*, and manifeſted itſelf with Fruit; as we ſee plainly, how the *Property* of the dark World did mightily force itſelf along in the outward Power; whereupon ſome Herbs and Plants are ſo *venomous* and malignant; for the Earth proceeded out of both the inward Worlds into a Compaction.

[z] Or putting, or budding forth.

37. Now *Mars* on *Tueſday* has the *firſt Hour* of the Day in Dominion; which Day is the third in the Creation; and this *Sal-nitral* Fire *Flagrat* is even the Property of *Mars*; as he is wrathful and fiery, ſo is likewiſe this Property in the *Sulphur*; where we then underſtand the *Sal-nitral Flagrat* for the poiſonful *Mars*, which is the Cauſe of Motion and Stirring, and the Compunction in the firſt Impreſſion in the eternal Nature, *viz.* in the dark World.

38. In the third Day's Work God moved the third Property of Nature, *viz.* the ſulphureous Source, in which the *Fire* enkindled; and in the *Fire-flagrat* is the Diviſion of the Powers, where each Property became manifeſt in itſelf. Now when God ſaid, *Let the Earth bring forth Graſs, Herbs, and Trees,* that is nothing elſe, but that when he moved the expreſſed Word of the Powers in the Properties, the Properties found and felt the Light of Nature in them; whereupon they became *hungry*, and were impreſſed, that is, amaſſed and compacted, or coagulated: Now when the Light of Nature found itſelf in a *Perception*, and the Nature felt itſelf in the ſweet Light, thereby aroſe in the Coagulation the Dominion of *Joy*, *viz.* the Pullulation and Growth; for all Growth conſiſts in the Light and Water; when the Light penetrates the Sulphur and Water-ſource, then *Mars* ſprings up for great Joy in the Sulphur.

39. This Opening *began* on the third Day, and continues to the *End* of the World: On the firſt Day the Earth was deſolate and void, for the [a] *Poſſibility* to the Growth was not yet opened: Here the Earth was moved, and the Properties opened, and not only the Earth, but the *whole Deep* in the Center of the outward Nature; the inward Nature made itſelf external, and yet remained alſo internal.

[a] Or Ability.

The Thirteenth Chapter.

Of the Creation of the fourth Day.

1. THE *fourth Day Mercurius* has the *firſt Hour* of the Day, who cauſes the *ſenſitive* Life: Here we underſtand very fully and exactly the Ground of the Manifeſtation of the inward Nature into the external; for, on the fourth Day, the *Sun and Stars* were created, which are the right Mercurial Life: Here the Fire's Property opened itſelf in the *ſulphureous* Source through the Water, and the firſt Eſſence became manifeſt through the Light of Nature, which is a *Mercurius Sal-nitri*, an incentive *Mercurius*, a quick perceptive *Mercurius*.

2. In the third Form of Nature there is a ſenſeleſs Life in *Sulphur* and *Mercurius*, but in the *fourth* there is a *feeling* Life; for the Properties are made painful in the Fire; and in the *oleous* [Life] they become meek, pleaſant, and full of Joy; therefore now the Motion in the oily is feeling from the Painfulneſs.

3. Here we now underſtand very fundamentally how the *Seperation* in the Fire of the eternal Nature has manifeſted itſelf in the Eſſence of the outward World, with Form, and *Shape*. For in the Enkindling of the Fire, in the *Sal-nitral Flagrat*, *two* Eſſences ſeverize, *viz.* *one* watery from the Devouring in the Fire, where the Fire devours the rough harſh Source of the Impreſſion in itſelf; then out of the Conſuming proceeds a great *Meekneſs*, which is mortified to the Fire, and is inſenſible, and gives the Water-ſource.

4. *Secondly*, The Fire-ſource ſevers itſelf likewiſe into its Principle, *viz.* the Properties to the Fire-ſource, which now with the Enkindling of the Fire are full of Pain and Senſe; this *Fire-ſource* could not ſubſiſt, unleſs it did again devour [or take] the Water into itſelf, whereby it ſtrengthens itſelf; whence alſo the *Sal-nitral Flagrat* ariſes, where the *Wrath* is diſmayed at the Eſſence of the Water's *Meekneſs*; whence the Feeling, ſo alſo the *Luſter* of the Fire, ariſes.

5. For that Water which is devoured in the Fire is diſſolved into a *Spiritual Oil*, in which the Fire ſhines, and out of the Oil proceeds the *Air*, *viz.* the moving Spirit of the Fire, which is Motive in the Fire.

6. The Air is nothing elſe but the *moving Life*, where the Speaking Word diffuſes itſelf in the Water-ſource through Nature, through the Powers of Nature, through the Fire, in the *Oil* of the Nature of the *Light*; it is the Fire's Life: But it is mortified to the Fire, and yet it is made manifeſt by the Fire; it is the *Life* of Nature according to the Property of Meekneſs.

[b] Or by, or with.

7. Thus [b] in the Enkindling of the Fire in the *Light* of the Fire, which is the Light of Nature, *four* Properties are to be underſtood, *viz.* a Fiery, an Airy, and an Oily, wherein the Light is manifeſt, and a Watery; all which originally ſpring forth out of the *firſt Deſire* to Nature; in that the free *Lubet* introduces itſelf into a Deſire and Nature; and they all *diſplay* themſelves through the Fire into a moving Life; and yet there is *no intellective* Life, but only Properties to the true Life. The *intellectual* Life is the *Spirated Word*, which manifeſts itſelf through the Properties. Theſe Properties are impreſſed in the Creat, that is, in the *Verbum Fiat*, and brought into an Eſſentiallity; from which is come a *Sulphur Sal-nitri*, that is, a magical *Aſtrum*, in like Manner as the *Mind* of Man is; which alſo has thence its real Original.

8. This ſal-nitral and ſulphureous Property was brought forth out of the third Day's Work, *viz.* out of the Fire *Flagrat*; and from thence the *fourth* Motion is riſen, *viz.* the Mercurial, which the *Fiat* has amaſſed, and impreſſed it into it, and made it viſible, which are the *Stars*; which are nothing elſe but Properties of the Powers of Nature. Whatſoever Nature is in a little Spark in itſelf, that the whole *Aſtrum* is in its Circle; and what Nature is in its Hiddenneſs and Secretneſs, the ſame the *Aſtrum* is in an open working Life. Underſtand it thus:

9. Each Star has the Property of all Stars in it, but *hidden* in Nature, and it is manifeſt only in *one ſole* Property; elſe if the whole Nature were manifeſt in each Thing, then all Things and Eſſences would be *but one Thing* and Eſſence: And therefore God has by his Speaking Word moved the *Sulphur Sal-nitri* according to the Properties, that the *diſtinct* Severation might be manifeſt; and this Manifeſtation is a *Mercurius*; for the eternal Speaking Word, which is called God, has manifeſted his Voice or Will through Nature.

10. Therefore the whole *Aſtrum* is a pronounced Voice (or breathed Tone) of the Powers, an expreſſed Word, which again gives forth from itſelf its Spiration and Speaking out of the Properties; it is an *Echo* out of God's Love and Anger, out of the Dark and Light World.

11. After

11. [c] After the *Aſtrum* are the *four Elements*, which alſo have their Original out of this Fountain, and have their mutual *Spiration* [or Out-breathing:] They alſo ſpeak forth their Properties out of themſelves; and they are as a *Body* of the Stars; for they ſpeak, or breathe forth from themſelves a *corporeal* Eſſence; and the Stars breathe forth a *Spiritual* Eſſence, and this twofold Eſſence rules mutually in the viſible World, as Body and Soul. [c] Next the Stars.

12. And we give you this rightly to underſtand; in each Element there lies a *whole Aſtrum:* The Fire has a whole *Aſtrum* in it, and alſo the Air, Water, and Earth; but it is not *manifeſt* in them: Therefore God has encloſed [or encircled] the *Place* of this World with a manifeſt *Aſtrum*, that it might enkindle the other *Aſtrum* in the four Elements, that the manifeſt *Aſtrum* might work in the hidden Myſtery, *viz.* in the *Aſtrum* of the four Elements, and procreate *Wonders*; for ſo a wonderful Figure and Property may be produced out of a Thing, which otherwiſe is impoſſible for Nature to do in its own [naked] ſelf.

13. Alſo we are to know that there is an *Aſtrum* in the *divine* Magick; which is the Fountain of the eternal Mind of the Abyſs, whence Nature and all Eſſences are riſen: Likewiſe there is an *Aſtrum* in the manifeſt *heavenly* World, and alſo an *Aſtrum* in the dark, *helliſh* World. And theſe [d] *Aſtrums* are but *one* only *Aſtrum*, but they are ſeverized into diſtinct Degrees and *Principles*; that which is in the outward World open and manifeſt in the *Figure*, the ſame is manifeſt in *Power* in the ſpiritual World, and *not* in Forms. [d] Or Conſtellations.

14. And we underſtand, that the *Verbum Fiat* on the fourth Day moved the *fourth* Property of Nature, *viz.* the fifth Eſſence, and opened it out of the ſulphureous Property out of the Fire-*Flagrat*, *viz.* out of the third Property. And thus an *Aſtrum* became manifeſt in the Air, which are *the viſible Stars*; and an *Aſtrum* in the Fire, which is the *rational Life* of all Creatures; and an *Aſtrum* in the Water, which is the *vegetative Life*; and an *Aſtrum* in the Earth, which is the *wrathful earthly Life.*

15. The fiery [*Aſtrum*] gives Soul, and the airy Spirit; the watery affords the Manſion of the Soul and the Spirit, *viz.* Blood, wherein the *Tincture* of the Fire and Light dwells; and the earthly gives Fleſh: And every one of the four *Aſtrums* gives a *Spirit* and *Body* according to its Property; only God hath thus aſſociated one to another, that the one might be manifeſt in the other, and be jointly together one Body; like as all the four Elements are only *one Element*, but they divide themſelves into four Properties, according to the *Center* of Nature.

16. Theſe four [e] *Aſtrums* procreate out of themſelves their *Officer*, *viz.* the outward Nature, that is, the Soul of the outward World, as a conſtantly-enduring Mind; wherein lies the Omnipotence, as a manifeſt great *Myſtery*. In this Officer God has awakened and raiſed a *King*, or, as I might ſet it down by Way of Similitude, a Nature God with *ſix Counſellers*, which are his Aſſiſtants, that is, the *Sun* with the other *ſix Planetary Stars*, which were ſpoken forth out of the ſeven Properties out of the Place of *Sol*, and in the Speaking were introduced into a rolling *Sphere* according to the Property of the eternal Generation in the Center of Nature: And this was opened in *ſeven Degrees* out of the Birth; where the firſt Degree of the Motion in the Light of Nature (from the inward ſpiritual Fire and Light World) was the *Sun*, which receives its Luſter from the Tincture of the inward Fire and Light World; it ſtands as an opened *Punctum* to the Fire-world. [e] Conſtellations.

17. And with the Spiration the ſixfold Life of the ſix Degrees of the Days-works and Forms of the Center came forth externally, and ſeverized itſelf, after the Kind and Nature of the eternal Birth; as firſt, *Venus*, which is the Water-ſource out of the Meekneſs out of the Mortification in the Fire, which is a Deſire of *Meekneſs* from the Fire; for the Fire enkindles the Meekneſs, whence it is deſirous; this is now the Love-deſire [f] By reaſon of.

according to the Spirit, and according to its Eſſence it is Water; which Water in the Metals affords the noble *Corpus ſolis*.

18. This *Venus*, ſeeing ſhe (as to her own natural Right) is mortified to the Fire, is *ſubmiſſive*, and gives the holy Water; underſtand as to her own peculiar Property, [f] which is holy in the Spirit, and yet in the Eſſence it is *captivated* in the Wrath, where it gives the material Water according to the deadly Property. It gives Body to all the *ſeven Metals*, and Eſſence to all the *ſix Planets*; which we ſee in the Metals, for each Planet makes its *Eſſence* in its Property, according to itſelf; as the *Sun* in Gold; the *Moon* in Silver; *Jupiter* in Tin; *Saturn* in Lead; *Mercurius* in Quickſilver; *Mars* in Iron; and yet it is the Eſſence of the only *Venus* Property; but they give their Power and Spirit into it, and hold the Body for their own, ſeeing they *rule* the ſame.

[f] Water.

19. This *Venus* Property, in the Place of *Sol*, ſunk downwards in the firſt Egreſs; and the Fire-ſource above it is *Mars*; and out of *Venus* Property beneath, the heavy Sound, and that is *Mercurius* out of the *Sulphur Sal-nitri* through the Water; and upwards out of *Mars*, the Power of the Fire and Light, that is *Jupiter*; and beneath from *Mercurius*, the Eſſence of the Deſire, where *Venus* comprehends the Eſſence in the fiery Deſire, as a Body of the Powers, that is, *Luna*; and above *Jupiter*, *Saturnus*, *viz.* the expreſſed Impreſſion of the firſt Form of Nature.

20. Theſe Properties were brought into a Sphere in the Spiration, in manner as the Birth of Nature is in the Eſſence, which the *Verbum Fiat* received and amaſſed into a Body, and ordained it for Dominion to the *four Aſtrums*, over which he has appointed angelical Rulers as a *ſupreme Counſel*; which we give only a Hint of here, ſeeing we have ſpoken thereof at large in another Place.

The Fourteenth Chapter.

Of the Creation of the fifth Day.

1. NOW when God had opened the *Aſtrum* and four Elements as a moving Life, wherein the ſuperior *Aſtrum* gave the Diſtinction in the moving Life, and actuated the *four Aſtrums* in the four Elements, then he educed out of the Eſſence of all the *Aſtrums* and Elements (through the Motion of his Speaking Word in the *Verbum Fiat*) the Impreſs, or Expreſs; as the Power of that ſame Life, which was free from the Pain, and amaſſed it through the *Verbum Fiat*, and ſpoke forth that ſame Life (by the holy, eternal Speaking Word through the *Fiat*) into Forms and Shapes, according to the Properties of the *Aſtrums* in the ſpiritual [h] *Corpus*, in which the *Fiat* or the Deſire attracted the Elements according to the outward Eſſence to itſelf as a Body.

[h] Body.

2. And thence were *Creatures* produced in all the four Elements, in each *Aſtrum* according to its Property; as *Birds* in the *Aſtrum* of the Air; *Fiſhes* in the *Aſtrum* of the Water; Cattle and four-footed *Beaſts* out of the *Aſtrum* of the Earth, and four Elements: So likewiſe *Spirits* in the Fire-*Aſtrum*, as it is alſo in the other Elements. And we ſee very exactly in the Difference of the Creatures, that the Degrees of the *Aſtrum* [or Conſtellations] are ſo diſtinct and various; for the *Worms* of the Earth live in the

third Degree, *viz.* in the *Fire-flagrat*, in the *Sulphur*, *Mars*, and *Mercury*, in the Life void of Understanding, whereas they have an Understanding [or Instinct] by the Enkindling of the superior *Astrum*, in which third Degree, in the Property, also Grass, Herbs, and Trees stand, and yet they receive assisting Influence from the *superior* [*Astrum*] in the Enkindling, by which they are otherwise qualified.

3. And we see that each Kind has a Spirit and Body according to the *Degree* of its *Astrum*; for we understand that out of one Constellation [or *Astrum*] many Kinds of Creatures proceed; the Cause whereof is, that each *Astrum* has again its *Degrees* in it. For there is in each *Astrum* whatsoever all the *Astrums* have, but yet in several distinct Degrees in the Manifestation; and therefore the *Properties* in each *Astrum* are manifold. So also divers Sorts of Creatures are proceeded from each *Astrum*, the *Spirit* of each Kind is from the *Astrum*, but all Kinds must use the four Elements; for they rise out of that Fountain whence all the *Astrums* originally proceed.

4. On the *fifth* Day *Jupiter* has the Dominion the *first Hour* of the Day among the *Planets*, and that because he has his Original in the Creation of the *Astrum* out of the *fifth Degree* of Nature, *viz.* out of the Power of the sulphureous and sal-nitral Oil; and that on the fifth Day this jovial Property was opened and educed out of the fourth Day's Property, as a *pleasant* powerful *Life*, out of all the Constellations; to which Life God created all Creatures (except Man,) each out of the Property of his Constellation, out of his Degree, so that they might all live in the *Soul* of the outward Nature, and be under the Government of *one Officer*; which is the outward Constellation wherein the *Sun* is chief Regent.

5. Each Constellation has its Compaction of *Sulphur* and *Mercury*; the *Sulphur* gives Essence, and *Mercurius* gives *Spirit* into the Essence; and from both these *Sal* is generated, *viz.* out of the sharp *Fiat*, according to the Property of *Sulphur* and *Mercury*; and out of these three Properties, *viz.* out of *Sulphur*, *Mercurius*, and *Sal*, all Creatures entered into a Life and creatural Being. And now such as the Sulphur was on each Place in every *Punctum* in the Property, as was taken or conceived in the *Fiat*, in the Motion of the fifth Property in all the Elements, even such a Creature was opened or brought forth, as the Compaction was coagulated in each *Punctum*; and so each Kind had its Spirit and Seed in it, to generate and bring forth again.

6. The two *Sexes*, *viz.* the Male and its Female, rise from the Seperation of the watery and fiery Tincture in Sulphur; for the Seperation was in the *Verbum Fiat*, where, out of one Sulphur in one only *Punctum*, two Sexes came forth out of one Essence, *viz.* the fiery Property in itself to a *Male*, and the Light's or Water's Property to a *Female*, where then both Tinctures severed.

7. And as we see that the Fire cannot burn without the Water, and the Water would be a *nothing* without the Fire, and they mutually beget one another, and also again vehemently desire each other; and their right Life consists in their *Conjunction*, in that they have produced each other, and afterwards enter into and mutually embrace each other as *one*; where also they are again changed in the Fire into *one*, and yet again proceed forth from the Fire in one *Essence*, *viz.* in an oleous Property, in which they stand in the Bond of the highest Love-desire; for their Light shines in the Oil; and as the Fire-world *desires* the Light-world and the Light-world the Fire-world, as Father and Son; the like also is to be understood of the *two Sexes*.

8. The *Female* is from the *Male*, as the Tincture of the Light and Water is from the Fire; and they jointly belong together in Nature as *one:* Thus the one may not be without the other, and they have a very ardent Longing after each other; for the *Tincture* of the Light, *viz. Venus's Tincture*, desires the Fire's *Tincture*, and the Fire the Light's, as its [1] pleasing Delight.

[1] Meekening

9. For *Venus* gives Eſſence, and the Fire takes the Eſſence to its Life, and yields out of the received Eſſence the *Light*, and in the fiery Light the *Oil*, and out of the Oil again the *Water* and Eſſence; and hence it is that all Creatures deſire Copulation each with its own Kind; and ſo they generate a third, *viz.* an Aſſimulate according to two in one; every *Ens* brings forth a Similitude according to itſelf.

10. And we ſee very clearly, that each Kind is created out of a ſeveral *Ens*, each out of a different Degree, and how each Kind lives in its Mother, whence it has taken its Original, and that it cannot live in another Degree; as the *Beaſts* upon the Earth, which are a *Limus* of the Earth and Air; therein they live, and thence they take their Food and Nouriſhment; for the *Fiat* extracted them out of the Earth's Property, and amaſſed them in the fifth Manifeſtation of the Eſſence, as a Sulphur of the *fifth Ens*, whereon the *four* depend.

11. The *Birds* were created in the Sulphur of the Air, therefore they fly in their Mother; alſo the *Fiſhes* in the Sulphur of the Water; and the *Worms* in the Sulphur of the Earth: Thus each thing lives in its Mother, whence it was taken in the Beginning; and the contrary is its Death.

12. And the Eſſence and Life of this Time are nothing elſe but a *Contemplation* of the inward ſpiritual World. What the Poſſibility of Eternity has in it, and what kind of ſpiritual Play is in the *Ens* of the inward ſpiritual World, ſo accordingly it came forth into a creatural Being, out of Good and Evil, into a Time, and that through the *Divine Motion*.

13. And hereby the Kingdom and Dominion of the Prince of the *Place* of this World were taken from him, for the *Ens* has introduced itſelf into another Principle; wherein he *cannot* be; for he was not made a Creature in this Principle; and he has no Life therein, but only in the Property of the awakened Wrath in the *Vanity*.

The Fifteenth Chapter.

Of the ſixth Day's Work of the Creation.

1. THE ſixth Day in the Creation is *Friday*, on which *Venus* rules the *firſt Hour* of the Day; which rightly ſignifies to us the Order of the Degrees, how the eternal Speaking Word has manifeſted itſelf with Nature, through the Time; how the *Spirit* has brought forth the ſix Properties of Nature into *ſix Degrees* or Days, into a working Life, and yet has introduced them all again into the *Seventh*, *viz.* into the *Reſt*, or into the Manſion, wherein they ſhould work; denoting, that all whatſoever they ſhould work, manifeſt, and produce out of the Wonders of the eternal Wiſdom, ſhould re-enter into the *One*, *viz.* into the Reſt, which is the ſeventh Property, *viz.* a *Houſe* of the working Life, wherein it ſhould ſtand as a *Figure* to the Contemplation of the great Glory of God.

2. Now when God had educed the five Days of Nature through five Properties or Degrees, into five Conſtellations (all which are *not* indeed *Conſtellations*, but a Fountain of an aſtral Property) *viz.* into a ſeperate peculiar Heaven, as it might be given and expreſſed to the Underſtanding, then he on the *ſixth* Day educed out of the *jovial* Pro-

perty, *viz.* out of the fifth Conſtellation, the ſixth, *viz.* he produced out of the jovial Power the fiery Love-deſire, wherewith he rules through *all* the *Conſtellations*; whence it is, that each Life longs after its Likeneſs, that is, it again deſires ſuch a Creature as each Life has in it.

3. Each Life deſires, in this *Venus* Property, to generate again ſuch a Creature as it is in itſelf: Hence ariſes the ſtrong ardent Imagination and fiery *Deſire*, that the Properties again deſire into *one*, *viz.* into the Fountain whence they proceeded; for in the ſame they may generate the Aſſimulate of themſelves.

4. Now when God had educed this fiery Love-deſire out of the Center through all the Properties, then Nature was now deſirous (in this Love-property) of the Likeneſs of God, *viz.* a Similitude according to and in the *Generation* of the holy Love-deſire, that ſo this holy Conſtellation of the Love-deſire might alſo be *creaturized*, and figurized.

5. And ſeeing this Love-deſire was educed out of all the Properties of Nature and the Heavens, *viz.* out of the *Verbum Fiat*, wherein all the Creatures lay from *Eternity* in a Myſtery, and introduced into a Seperation, *viz.* into a ſundry diſtinct Degree, therefore now the Property longed to be an *Image* of all Degrees and Properties, *viz.* a living rational and *underſtanding* Image, according to the Manifeſtation of this manifeſted Property.

6. Now ſaid the Speaking Word in the *Verbum Fiat*, *Let us make Man*; that is, out of the [k] Maſs of all Eſſences, out of the Property of all Powers and Conſtellations; the Love-deſire deſired a *Limus* out of all Eſſences for a living Image, *An Image that may be like* and reſemble us; *and let them have Dominion over the Fiſh of the Sea and over the Fowls of the Air, over the Cattle and over all the Earth, and over every Worm* (or creeping thing) *that creeps upon the Earth.*

[k] Mixture.

7. Underſtand this thus: The *ſixth* Property of Nature (*viz.* the *Love-deſire*) was produced, expreſſed, or breathed forth out of all the Properties, and was the deſirous Life in the Joy, *viz.* in the Light of Nature; this was not in itſelf a *Limus*, but it was the Deſire to the *Limus*; for the Speaking Word which God expreſſed moved therein, *viz.* the *intellectual* Life; God was therein manifeſt.

8. This manifeſted Word of God deſired in this Love-deſire a *Limus* out of the Earth, and all the created Eſſences, out of all the Conſtellations and Degrees, for a [l] Body to itſelf; therefore God ſaid, *an Image that may rule over Fiſh, Fowl, Beaſts, Worms, and over the Earth*, and all the Eſſences of the Conſtellations. Now if it muſt have Dominion therein, then it muſt be out from thence, for each Spirit rules in its *Mother* whence it is riſen and proceeded, and eats of its Mother.

[l] *Corpus.*

9. But here we muſt rightly underſtand this Love-deſire in the expreſſed Word; the expreſſed Word had in this *Venus-deſire* the Deſire of all Heavens, that is, of all Entities and Properties in itſelf, *viz.* the Properties of the inward ſpiritual *holy Heaven*, which is the Manſion of the Power of God, and of the outward *created Heaven* with the Heavens of all Conſtellations and Elements; yet not eſſentially [or in Subſtance] but as a ſpiritual Deſire: And theſe Properties deſired in the ſpiritual Deſire to be eſſential.

10. Now the Text in *Moſes* ſpeaks very clearly and fully, where it ſays, *and God created Man in his own Image; in the Image of God created he him.* By the creating is underſtood the Body, which is twofold, *viz.* a *Spiritual* Body and a *Corporeal*; for the *Venus*-deſire is a ſpiritual Body, and that which it has attracted to itſelf in the *Fiat* into the Deſire of the ſpiritual Body, that is a *fleſhly* Body; the *Verbum Fiat* itſelf figurized and formed it into a ſpiritual Man, out of all the *three Principles*, *viz.* according to the inward divine World, both according to the fiery Light-world and the outward World.

11. And the ſpiritual Body is the Image of God, which the *Fiat* cloathed with the Eſſence out of all the Eſſences, *viz.* it cloathed it with the heavenly holy Eſſence, the heavenly holy Corporality of the inward holy Love-deſire; and from the outward Love-

desire it was cloathed with the *Limus* of the Earth and the other Elements, together with the visible Constellation of the third Principle.

12. The inward holy Man was in the Heaven of God, and the outward Man was in the outward Heaven a *Limus* of the outward Heaven, and the inward Man a *Limus* of the holy spiritual Heaven; therefore says *Moses* very right; *God created Man* IN *his* ZUM *Image, To the Image of God*; for, *IN* (betokens that) he was known by the Spirit of God in this Essence from Eternity in the Mystery of Wisdom as a Constellation of magical Power: Into this Knowledge God introduced the Essence, and created the Essence ZUM *to the* Image of the magical Image of God.

13. Thus understand by the inward Creating the true heavenly Image, *viz.* an *holy spiritual* Man out of all the Properties of the angelical divine World; understand the inward Body for the *one* only *Element*, whence the four were expressed; and understand the outward Man for the *outward* World with the *Stars* and *four Elements*, *viz.* Fire, Air, Water, and Earth; and also for the outward Tincture, which is linked with the inward in the holy expressed Word, and is only *severed* by a Principle; where also the inward puts forth an external Life. The inward is holy, and the outward [Life or Principle] in the Tincture would be likewise *holy*, if the Curse was not come into it by Reason of the awaked *Vanity*; yet if the Vanity be severed [m] by the Tincture, then it is holy and a *Paradise*, which shall open itself at the End of this World.

[m] Or from

14. And *Moses* says further; *God breathed into Man the Breath of Life, and he became a living Soul:* This signifies the living, speaking, understanding Spirit, out of all the three Principles, *viz.* out of the inward Fire-world, which is manifest through the dark World; and out of the holy Light-world; and out of the outward aerial World: This is the *Soul.*

15. The inward Fire-breath is the true eternal creaturely *Soul*; and the Light's Breath is the true understanding *Spirit* of the Soul, wherein it is an *Angel*; and the outward Air-breath is the *rational* Soul in the vegetative bestial Life, wherewith *Man rules over all the Creatures of this World.*

16. As the only Understanding of the abyssal unsearchable Deity has manifested itself with three Principles, so likewise he has breathed in the true Life out of all the three Principles into the *created Image:* The Body is a *Limus* of all Beings, and the Soul is the *expressed* Word, *viz.* the Power and Understanding of all Essences, *viz.* the Manifestation of the divine Understanding.

17. The Spirit of God has inspired or given in itself, from the Properties of all the *three* Principles, into the created Image, *viz.* the Father of all Essences has breathed or spoken forth the Spirit out of all the *three* Principles through his eternal *Speaking* Word out of the whole Essence of the Powers; or as I might set it down, he has inspoken it, *viz.* the egressed Sound or expressed Voice of the Understanding, which through the Motion of God educed and manifested itself, through the eternal and temporal Nature; the same [Spirit] God did again *in-speak*, or as the Text in *Moses* has it, *Breathe in to this only Image, for a Ruler of the* Body and all other *Creatures.*

18. And the Soul, in its real Life and Understanding, consists in *three* Kingdoms: The *first* is the eternal Nature, *viz.* the potent Might of Eternity, the Dark and Fire-world; according to which God calls himself *a strong zealous angry God and a consuming Fire*, in which the Devil has wholly plunged and diabolized himself.

19. The *Second* is the holy Light-world, where the eternal Understanding has displayed itself through the Fire's Sharpness, in the Light of the great fiery Love-desire, and turned the wrathful dark and fiery Property to a Kingdom of Joy; which is the true Manifestation of the *Deity*; and it is called the *holy Heaven* of the angelical Delight and *Bliss.*

20. The *third* Kingdom or World is the outward aſtral and elemental Kingdom, *viz.* the Air, with its domineering Conſtellation, wherein all the five *outward* Conſtellations rule, *viz.* the Superior and the Inferior of the four Elements; out of which [Conſtellation] the *five Senſes* take their Original; and wherein the vegetable and reaſonable Life conſiſts. This is the *animal* [or beſtial] Soul, which rules over all the Creatures of this World; ſo alſo over all the outward Heavens or Conſtellations; and over all the *Earth*, or Eſſences of the outward World.

21. Underſtand it thus: The *Fire-breath* out of the firſt Principle rules in its Original, *viz.* in its own Mother, whence the Spirit of God amaſſed (or moulded) it, *viz.* in the Center of the eternal Nature, in the *Might* of the Dark and Fire-world; and it is the Cauſe of the Light-Life; and alſo of the Air-fire: If that were not, none of the other would be neither.

22. And the *Light's Breath* rules in the ſecond Principle, *viz.* in the holy Kingdom of the manifeſted Power of God, which is the *Manſion* of the holy Spirit of God, the Temple of God, *viz.* in the heavenly holy Eſſence; underſtand in the holy ſpiritual Body of the holy *pure Element*, which with its Properties ſtands in equal Weight and Meaſure, as a fit prepared Inſtrument of the Spirit; wherein he manifeſts God's Wonders out of the eternal *Wiſdom*, and introduces them into the Melody of Joy, *viz.* into the holy Harmony of the eternal Speaking Word of God, into the divine Kingdom of Joy, *viz.* into the Manifeſtation of the *divine Powers*; in which the holy Spirit is the true *Muſician*.

23. And the *Air-Spirit* has Dominion alſo in its Mother, whence it rules over the outward World, over the *Figure* and Similitude of the inward World, *viz.* over the outward Myſtery of Time, and manifeſts its Mother, which is brought forth out of Eternity into a Time, to the Contemplation of the Wonders of the Wiſdom of God.

24. And yet they are not three Souls, but only one; yet it ſtands in three *Principles*, *viz.* in the Kingdom of God's Anger, and in the Kingdom of God's Love, and in the Kingdom of this World; and if this were not, then it could *not* be ſaid, *The Soul went into Heaven or Hell*, if [n] they were not in it. When the *Air*, *viz.* the outward Kingdom of Time, *leaves* it, then is the Soul manifeſt either in the dark Fire-kingdom of God, or in the holy Kingdom of Light, in the Love-fire of the Power of God; whereunto it has given up itſelf in this Life-time, *therein* it ſtands, when it leaves the outward Life.

[n] Heaven or Hell.

25. And we are in *no wiſe* to think, that the Soul is *God* himſelf, (who is neither Nature nor Creature, alſo dwelling in nothing but only in himſelf, and yet dwells through all Things, and is neither far off or nigh to any Thing:) But [o] it is the *expreſſed* Word, the *formed Word*; it is the Spirit and the Life of the three Principles of divine Manifeſtation; but if it were God, then it were immoveable, uncontroulable, and *no Judgement* could paſs upon it.

[o] The Soul.

26. But a Judgement may paſs upon it, if it departs out of that *Order* wherein God introduced it in the Beginning; if it goes out of the *divine Harmony*, out of the Order of the manifeſted Word of God's Power; if it manifeſts or produces another Will in itſelf, *viz.* other Properties out of the ſtrong Might of the eternal Nature.

27. The whole Man with Body and Soul is threefold, and yet but one only Man: The Body is out of a threefold *Eſſence*; and the Soul is out of a threefold *Property* of the Spirit; an Example thereof you have in the Fire, Light, and Air. The *Fire* has another Property than the Light and Air have; the fiery Body is the *eternal Conſtellation*, *viz.* the magical Conſtellation, the *great Myſtery*, out of which the outward Conſtellation was produced, and brought into a creatural Being.

28. The Fire-ſpirit, *viz.* the *fiery Soul*, dwells in the fiery ſpiritual Body: And in the Light's Body (which is from the *holy* Element, *viz.* from the true *heavenly* Image, which conſiſts in a ſpiritual *Sulphur Mercurius* and *Sal*) dwells the *holy Soul*, *viz.* the true Spirit

of the Soul, which is a Temple of God: And in the outward Body (which is a *Limus* of the Earth and the other Elements) *viz.* in the outward Conſtellation of the five Senſes, the *outward Soul*, *viz.* the real Spirit of the outward World, dwells.

29. Each Property of the Soul has a *corporeal* Property in itſelf, which may be called an Heaven, *viz.* a ſeveral ſpecial magical *Aſtrum*; as the fiery Property of the Soul has a Body from the inward Conſtellation of the dark and Fire-world, which is a *ſpiritual Body*.

[p] Or Light.

30. And the [p] lucid Property of the Soul has a ſpiritual, oleous, and watery Body, wherein the two Properties of the higheſt *Tincture* of the Fire and Light open the Luſter and Beauty of the Colours, Wonders, and Virtue of the divine Wiſdom: This Water is *the Water above the Firmament*, of which *Moſes* ſpeaks; and this Oil is the *holy Oil* of the divine Powers, and this was an uſual *Type* in the Old Teſtament. In that the real oily Body of the heavenly Property diſappeared in *Adam* in the awakened Vanity, God ordained the *Type* of the new Regeneration with an Unction of Oil, wherein he powerfully wrought, through the promiſed *Covenant*, as in a Type.

31. The third outward Property of the Soul has likewiſe every way ſuch a Body of many *Conſtellations* in it, as the inward Properties; all which Multiplicity of Properties, may be called *Heavens*. For each Property of the outward Body has a magical Conſtellation; as there is a Body of the *ſulphurean* Conſtellation of the Earth; alſo a Body or Conſtellation of the *Mercurial*, poiſonful Life; alſo a Body of the *Salt* Powers of Bodies; alſo a Body of the Soul of the outward World, *viz.* of the *upper* created Conſtellation; all according as the outward Powers of the outward Soul are: Thus each Power has a *corporeal* Property in it; and thus alſo the inward Powers of the ſpiritual Property are to be underſtood with the inward Body.

The Sixteenth Chapter.

Of the Difference of the Heavenly and Earthly Man.

1. WHEN we conſider the *Image* of God, which God created in Paradiſe to the eternal incorruptible Life, then we can in *no* wiſe ſay of the groſs *fleſhy* Image, that the groſs Property of the Earthlineſs is the Image of God, which can poſſeſs the holy World, for it is not of the ſame Eſſence and *Ens*; of which alſo Chriſt ſpeaks, *John* 6. *The Spirit is Life*; *the Fleſh profits nothing*; alſo *Fleſh and Blood ſhall not inherit the Kingdom of Heaven*; and yet verily the *true* Body is couched in this beſtial groſs Property, as the Gold in the Ore.

2. All that is earthly on Man, that is beſtial and corruptible, and not Man. Though God created Man an external Body out of the *Limus* of the Earth, yet it is not to be conſidered of us, as now it is; for the true humane *Body*, according to the *inward World*, is a ſpiritual *Sulphur*, a ſpiritual *Mercurius*, and a ſpiritual *Sal*; *each* Property of the Soul has a corporeal or eſſential Quality on it.

3. God created ſuch a Body as the Soul was in its Eſſence, *viz.* in the ſpirated Word of the Underſtanding, and breathed the Soul thereinto for the *Underſtanding*; alſo the outward ſulphureous Body is in no wiſe the groſs Beaſt, which paſſes away and returns not

not again; the true real Body which is *hidden* in the Groſneſs is a ſpiritual Body, in compariſon of the *Groſneſs:* It is created indeed in Fleſh and Blood, but in a fixed, ſtead-faſt [incorruptible Fleſh and Blood.]

4. By the Luſt and Imagination of *Adam* the Groſneſs was manifeſt; the true outward Body is a ſulphureous, mercurial, and ſaltiſh Property, a pure eſſential *Power* according to the Nature of the Soul: That which the Soul is in the *Spirit*, the ſame is the true humane Body in the Eſſence, as a Manſion of the Soul.

5. All the *Properties* of the inward holy Body, together with the outward, were (in the firſt Man) compoſed in an equal Harmony; none lived in *Self-deſire*, but they all gave up their Deſire to the Soul, in which the divine Light was manifeſt, as in the holy *Heaven*. The Light ſhone through all the Properties, and made an equal *Temperature* in the Properties; all the Properties gave their Deſire into the Light, *viz.* into the manifeſted Sweetneſs of God, which penetrated all the Properties; in which Penetration they were all tinctured with the *ſweet Love*, ſo that there was nothing but mere pleaſing Reliſh. Love-deſire, and Delight betwixt them.

6. The inward holy Corporality [q] from the *pure Element* penetrated through the four Elements, and held the *Limus* of the Earth (*viz.* the outward ſulphureous Body) as it were ſwallowed up in itſelf; and it was really there, but in Manner as the Darkneſs dwells in the Light, and yet its Darkneſs cannot be manifeſt for the Light; but if the Light extinguiſhes, then the Darkneſs is manifeſt. [q] Of.

7. Thus the inward Man held the outward Captive in itſelf, and penetrated it, as a Fire heats an Iron throughout, that it ſeems as if it were *all* Fire; but when the Fire goes out, then the dark ſwarthy Iron is manifeſt.

8. Thus likewiſe was the *firſt* Man when he ſtood in Paradiſe, in his fixed Condition, in like manner as Time is before God, and God in the Time, and they are *diſtinct*, but not parted aſunder; as the Time is a Play before God, ſo alſo the outward Life of Man was a Play [r] to the *inward* holy Man, which was the real Image of God. [r] Before.

9. The outward Spirit and Body was unto the inward as a *Wonder* of divine Manifeſtation, according to the Fire-dark and Light World, a Mirror of the great *Omnipotence* and *Omniſcience* of God; and the inward was given to it for a Ruler and Guide.

10. As God plays with the Time of this outward World, ſo likewiſe the inward *divine* Man ſhould play with the outward in the manifeſted Wonders of God in this World, and open the divine Wiſdom in all Creatures, each according to his Property; ſo likewiſe in the Earth, in Stones, and Metals, in which alſo there is a *twofold* Eſſence, *viz.* one from the Original of the Fire-dark-World, and one of the Original of the Holy-light-World.

11. All this was given him for his Play; he had the Knowledge of *all Tinctures*; all was ſubject to him, he ruled in Heaven and Earth, and over all the Elements, ſo alſo over all the Conſtellations, and that becauſe the *divine Power* was manifeſt in him; no Heat nor Cold did annoy him. As a Tincture penetrates a Body, and preſerves it from Sickneſs, and as the Warmth of the *Sun* defends the Body from Cold, ſo likewiſe the higheſt *Tincture* of the Fire and Light, *viz.* the holy Power of the inward ſpiritual Body, penetrated the outward Body of Fleſh and Blood, and took every outward elemental Property, as alſo the *Limus* of the Earth, into its Preſervation or Protection.

12. For as there was a Temperature in the Body of the inward and outward Man, ſo likewiſe there was nothing without the Body that could either deſtroy, or annoy this *Temperature:* As Gold indures in the Fire, and as a Tincture *penetrates* all Things, and yields or gives way to nothing, ſo likewiſe Man was not ſubject to any Thing, but only and alone to the only God, who dwelt through him, and was *manifeſt* in him with the Power of the holy Eſſence; and this was an Image and Likeneſs of God, in whom the Spirit of God inhabited.

13. *Reaſon* will underſtand us wrong, and ſay, I ſpeak of a twofold Man: But I ſay *No!* I ſpeak only of one only Man, which is a *Likeneſs* according to God, *viz.* according to the manifeſted God, according to the expreſſed formed Word of the *divine* Power, of divine Underſtanding.

[s] *Text*, in Eſſence.

14. As all Things are in God [s] Eſſentially, and yet he himſelf is not that very Eſſence; and yet that Eſſence *rules* every Eſſence according to its Property; ſo likewiſe the inward ſpiritual Man is an Image of the formed Word of divine Power, and the outward an Image of the inward, *viz.* an *Inſtrument* of the inward. As a Maſter muſt have an Inſtrument wherewith to finiſh and perform his Work, ſo likewiſe the outward Man from the *Limus* of the Earth and four Elements, with its outward Conſtellation, is only an Inſtrument of the *inward*, wherewith the inward frames and makes what the inward Spirit of the Soul wills.

15. As we ſee that the *Will* is the Maſter in all Purpoſes and Undertakings; and we ſee further, that the inward Man has *divine* Will and *Deſire*, but the outward a *beſtial* Will, which is ſo by Reaſon of the Fall: The whole Man is but *one* only Man, but his Property lies in ſeveral *Degrees*, according to the inward and outward Heavens, *viz.* according to the divine Manifeſtation through the *ſeven* Properties of Nature.

Of the Creation of the Seventh Day.

16. *God created all Things in ſix Days* out of the ſeven Properties, and introduced the ſix Days Works of the Manifeſtation of his Creature into the *Seventh*, wherein every Life ſhould work as in one Body; for the ſeventh and firſt Day belong mutually to one another as one: For the *ſix Properties* of the eternal Nature are all couched in the Seventh, as in a [t] Structure of the other ſix; the ſeventh Property is a Myſtery, or *Eſſence* of all the other; and out of the ſeventh Day the firſt Day has taken its Original and Beginning.

[t] Place for Operation, or Workhouſe.

Seventh Day, Saturnus.

17. For on the ſeventh Day, *viz. Saturday*, *Saturn* has his Dominion *the firſt Hour* of the Day in the planetary Orb, which is a *Figure* of the Seven-fold Generation of the eternal Nature; for like as the firſt Form of the eternal Nature is the aſtringent Deſire, *viz.* the *Fiat*, which in the Deſire *impreſſes* the free *Lubet* (which is as a thin Nothing in the eternal Will of God, in the divine *Underſtanding*) and introduces it into a ſpiritual Eſſence, in which Deſire's Eſſence all the Properties ariſe as is above-mentioned.

18. So likewiſe *Saturn*, or the ſeventh Property of the ſeventh Day, is the *Reſt*, or Manſion of the other ſix Days Works, wherein they work as a Spirit in the Body; the *ſeventh* Property ſtands ſtill as a ſenſeleſs Life.

19. But that now *Moſes* ſays; *God reſted the ſeventh Day* from all his Works, *and ſanctified the ſeventh Day* for reſt; this has a very peculiar emphatical deep Meaning, and yet it would be but plain and Child-like, if we were in Paradiſe, and dwelt in the *Sabbath*. Underſtand it thus:

20. Out of the *Verbum Fiat*, *viz.* out of the divine Word, and out of the divine Deſire, which is the *Fiat* in the Word, wherewith the Word forms itſelf, or introduces itſelf in the Spiritual *Eſſence* to the dark Fire and Light-world, the ſix Properties of the eternal and temporal Nature proceeded; and each has introduced itſelf into a ſeveral *Degree* of a ſundry Property, which Degree may be called a Heaven, or a magical Spiritual-conſtellation.

[u] *Text*, *Himmell*, explained in the Language of Nature.

21. For each Property is a ſpirated Eſſence, *viz.* a Heaven; for [u] *Heaven* does pro-

Himmell

perly and exactly denote and ſignify, in the Language of Nature, a Spiration, or Formation; where the *Fiat* forms what the Word ſpeaks, or breathes forth; and thus the Spiration was introduced into ſix Degrees or Days-works.

22. Each Spiration continued a Time, *viz the Length of a Day and Night*, in the Formation and Conception, and each Property of a Day was mutually ſpoken or breathed forth out of the other, even to the *Sixth*, in which the formed Word was manifeſt, which in the firſt Form, *viz.* in the Love-deſire, did receive its *Aſpect* or Illuſtration through the Fire from the Light, and amaſſed or formed itſelf in the ſixth Form of Nature; in which Formation, the Image of God (Man) was created, as an Image of the formed Word, which God introduced into the *Sabbath*, *viz.* into the ſeventh Day, underſtand into the *Verbum Fiat*, *viz.* into the firſt divine Deſire to Nature, wherein Paradiſe and the eternal Day was.

23. For in the ſeventh Property lies the *eternal Day*, whence the Days of Time are proceeded; and the Ancients have called it [x] *Sonabend*; but it is rightly called [y] *Subnabend*; wherein God's Love does appeaſe and atone the Anger; as when the ſix Properties in what is operated enkindle themſelves in the Impreſſion in the Wrath's Property, they are atoned and reconciled in the ſeventh Property, *viz.* in the manifeſted *holy* Power of God in the Love-deſire (which holy Power manifeſts itſelf in the fifth and ſixth *Property*, and encircles the Operation of all the reſt as an holy Heaven) and ſo are introduced into one only Eſſence, wherein they reſt, as in the [z] Word of the Lord; which has introduced itſelf with the *ſeven* Properties into Nature and Eſſence, and thereof *Moſes* ſpeaks rightly, *God reſted on the ſeventh Day*, from all his Works, *and hallowed the ſeventh Day.*

[x] As to the Word Sun-Evening, or the Evening of the Sun. In our Engliſh, Saturday.
[y] The Evening of Reconciliation, or Saving-day.
[z] Text, *in Verbo Domini.*

24. Underſtand it here right; God *reſted* with his formed *Word* (which he firſt introduces into Darkneſs and Fire) *viz.* into the *firſt* Principle, according to which, he is called a conſuming Fire; in the *ſecond* Principle, *viz.* in the formed holy Word, where he educes himſelf through the Fire in the Light in the Love-deſire, *viz.* in the holy *Fiat*, and reſts eternally with his manifeſted Word therein, his Reſt therein, is a Dominion of Joy, where the Anguiſh-ſource of God's Wrath of the *eternal* Nature is changed into a divine Kingdom of Joy.

25. And this *Reſt* is the holy Heaven in the natural Heaven, where Time works in itſelf, and ſets forth what it has operated for the Day of Reſt, *viz.* the Day of *Seperation*; where, at the End of the Days of this World, the Evil ſhall be ſeperated from the Good, and each Thing ſhall poſſeſs its *own Heaven*, *viz.* the Property of its Original [or ſourcive] Spirit, whence it was generated.

26. But in this Time God's Love and Anger muſt *mutually* work in one another, and manifeſt the Wonders of God both according to the Fire and Light-world, and the *Verbum Domini* reſts in the ſeventh Manifeſtation of the Properties, and ſhines with its [a] Power into the *Operation* of the ſix Days, *viz.* into the ſix Properties, and affords Aid and *Help* to every Life.

[a] And Virtue.

27. In the ſeventh Property all Things are brought into their End, *viz.* into the firſt Day of the Beginning of all Eſſences; for the *ſeventh Day*, *viz.* the ſeventh Property of the eternal Nature, is the tranſparent *glaſſy Sea before the Throne of the Ancient* in the Revelation, whence, as out of [b] the grand Myſtery, this World was created into ſeveral peculiar Heavens and Forms, and formed in the *Verbum Fiat.* The ſeventh Day was from Eternity, without and beyond all Time, for it is the formed Word of the *divine Underſtanding*; in it the eternal Wiſdom of God is manifeſt, *viz.* the Powers and Wonders of the divine Underſtanding, in which the *Deity* works.

[b] *Ex Myſterio magno.*

The Seventeenth Chapter.

Of Paradiſe.

1. MOSES ſays, that *when God had made Man*, that *he planted a Garden in Eden, and there he put Man, to till and keep the ſame; and cauſed all Manner of Fruits to grow, pleaſant for the Sight and good for Food; and planted the Tree of Life alſo, and the Tree of Knowledge of Good and Evil, in the Midſt.*

2. Here lies the *Vail* before the Face of *Moſes*, in that he had a bright ſhining Countenance, that ſinful *Iſrael* cannot look him in the Face; for the Man of Vanity is not worthy to know what *Paradiſe* is; and although it be given us to know it according to the hidden Man, yet by this Deſcription we ſhall remain as dumb to the *Beaſt*, but yet be ſufficiently underſtood by our Fellow-ſcholars.

3. The Garden *Eden* was a Place upon the Earth where Man was tempted; and the *Paradiſe* was in Heaven, and yet was in the *Garden Eden*. For as *Adam* before his *Eve* [was made out of him,] before his *Sleep* was as to his inward Man in Heaven, and as to the outward upon the Earth; and as the inward holy Man penetrated the outward, as a Fire thoroughly heats an Iron; ſo alſo the heavenly *Power*, out of the pure Element, penetrated the four Elements, and ſprang forth through the Earth; and bare Fruits, which were heavenly and earthly, and were qualified [ſweetly tempered] of the divine Power; and the *Vanity* in the Fruit was held as it were ſwallowed up, as the Day hides the Night, and holds it captive in itſelf, that it is not known and manifeſt.

4. *Paradiſe* was nothing elſe but the ſeventh Day's Property; the heavenly Eſſentiality of the ſecond Principle is couched or ſhut up in the Earth; the *Curſe* of God has hidden it; it *budded* (in the Beginning of the World) through the earthly Eſſentiality, as the Eternity is in the Time, and the divine Power is through *all* Things, and yet is neither comprehended or underſtood of any earthly Thing in Self-hood.

5. But in Paradiſe the Eſſence of the divine World *penetrated* the Eſſence of Time, as the Sun penetrates the Fruit upon a Tree, and effectually works it into a Pleaſantneſs, that it is *lovely to look upon and good to eat*; the like alſo we are to underſtand of the Garden in *Eden*.

6. The Word [c] *Ede* is nothing elſe, but what *Moſes* ſays of the Earth, *that it was* [d] ede, and *empty*; that is, it ſhould manifeſt its Might, according to the Wrath of Vanity, it ſhould be ſtill, as a Mother to bring forth; for the internal would *rule* through the external, as the ſpiritual World through Time, Heaven through the Earth. The *Earth* was empty without Fruit, but the Heaven was its Huſband, which made it fruitful, and bare Fruit by it till the *Curſe*, where Heaven did hide [diſappear or withdraw] itſelf from the Earth.

[c] *Ede* explained according to the Language of Nature.
[d] Void.

7. The whole World would have been a mere *Paradiſe*, if *Lucifer* had not corrupted it, who was in the Beginning of his Creation an Hierarch in the *Place* of this World; but ſeeing God knew well that *Adam* would fall, therefore Paradiſe ſprang forth, and budded only in *one certain* Place, to introduce and confirm *Man* therein; whom (although God ſaw that he would again depart thence) he would again introduce thereinto by Chriſt, and eſtabliſh him anew in Chriſt to Eternity in Paradiſe.

8. For *Lucifer* poiſoned the firſt Paradiſe with his falſe and wicked Deſire, therefore God promiſed to *regenerate* it anew in Chriſt; for the ſeventh Day which God appointed

for Reſt, is nothing elſe but *Paradiſe* regenerate anew in the Spirit of Chriſt in the humane Property, wherein the poor Soul ſhall *reſt Eternally* from the Source of the ſix Days-works, *viz.* of the ſix Properties of the Life.

9. Alſo it is the ſeventh Time or Manifeſtation of *God*, in which *the Myſtery of God's Kingdom ſhall be finiſhed*, when it ſhall be again *pure* in the Place of this World, when Heaven ſhall be again manifeſt in the World, and the Devil driven out with his [e] Wickedneſs; whereinto no *unclean* Thing ſhall any more enter. For this World, in which *Adam* was before his *Eve*, muſt again return as it was before the Curſe, in which *Righteouſneſs ſhall rule*; but the Vanity ſhall be purged away through the Fire of God's Anger, and given to the dark World.

[e] *Text*, evil Eſſence.

10. But that *Moſes* ſays, *The Tree of Life ſtood in the Midſt of the Garden*, and preſently, the next after ſets down, *And the Tree of Knowledge of Good and Evil:* Here lies the Vail before his Eyes, that the earthly ſinful Man cannot behold him; for he is not worthy of it; for his Earthlineſs in the *Curſe* of the beſtial Vanity ſhall not inherit Paradiſe.

11. The precious Pearl lies in [the Knowledge of] the Difference of *the two Trees*; and yet it is but only *one*, but manifeſt in two Kingdoms; for *the Tree of Life ſtandeth* wholly *in the Midſt of the Garden*, for it ſtands in two Principles, in the *Midſt*, *viz.* in the holy World, between the eternal dark World of God's Anger, where God is an angry zealous God, and a conſuming Fire, and the outward viſible World.

12. The *holy* Power of God in the Tree was the middlemoſt Kingdom, and Paradiſe was the outermoſt Kingdom; for the Middlemoſt penetrated the Outermoſt, and manifeſted itſelf with the Outward; this was the *Knowledge of the Good*, which *Adam* ſhould have as little known, in its Original, as the Evil; he was created for an Inſtrument of God, with whom God would manifeſt his Wonders in *Figures*; he ſhould only keep a child-like Mind, and be reſigned unto God.

13. Now *the Tree of the Knowledge of Evil* was the dark World, which alſo was manifeſt on this Tree; likewiſe the Vanity, as [f] now it is; all earthly Fruit was manifeſt therein; therefore *Moſes* diſtinguiſhes the Tree, and ſays, *the Tree of Life*; thereby he underſtands the *Property of* the eternal *Life* in the Tree, *viz.* the ſecond Principle; and by the Words *of the Tree of the Knowledge of Good and Evil* he [g] underſtands the Wrath of the Anger of God, which was manifeſt by the Eſſence of the outward World in Earthlineſs in *this Tree*, of which *Adam* ſhould not eat; for he ſhould [h] have eaten with the inward Mouth, and not with the earthly Deſire, but with the heavenly, for he had ſuch Fruit growing for him, which the inward Mouth could *enjoy*; indeed the outward Mouth did alſo eat thereof, but not into the Worms *Carcaſe*.

[f] As at this Day.

[g] Or means.

[h] Or eat.

14. For as the Light ſwallows up the Darkneſs, ſo the Celeſtial ſwallowed up the Terreſtrial, and changed it again into *That* whence it proceeded; or as the Eternity ſwallows up the Time, and in it is as a Nothing; ſo likewiſe there were two *Centers* in *Adam's* Mouth; for the Kingdom of God ſtands in Power. And *Adam* alſo before his *Eve* ſtood in the Kingdom of God, for he was Male and Female, with both divine *heavenly* Tinctures; and neither the Fire's or Light's Tincture or Deſire ſhould be manifeſt in him, for they ſhould ſtand in *equal* Weight [in the true Temperature] reſigned [i] in God.

[i] Or to.

15. But in *the Tree of the Knowledge of Good and Evil* the Properties, *viz.* of God's Love, and alſo the Earthlineſs, as it is at this Day in the *Curſe*, were peculiarly manifeſt, each in itſelf, and did eagerly put themſelves forth; that is, they were departed out of the *Likeneſs*, out of the equal harmonious Accord; and all the three Principles were each of them, in an eſpecial Manner, manifeſt in this *Tree*, and therefore *Moſes* calls it, *the Tree of the Knowledge of Good and Evil.*

16. Reaſon ſays, *Why* did God ſuffer this Tree to grow, ſeeing Man ſhould not eat of it? Did he not bring it forth for the *Fall* of Man? And muſt it not needs be the *Cauſe* of

Man's Deſtruction? This is that about which the high Schools contend, and underſtand it not, for they go about to ſeek and apprehend the *Inward* in *the Outward*, and it remains hidden and dead to them; they underſtand not what Man is.

17. Man was created out of all the *three* Principles, and was placed in the Principle, in the Properties of the inward and outward World, in equal Number, Weight, and Meaſure; none of the Principles did *exceed* the other; there was an agreeing Harmony; the divine Light tempered all the Properties, ſo that there was a mutual *Melody* and Play of unanimous Love between them.

18. The fiery dark World rejoiced in the holy Light-world, and the Light-world in the outward [World,] as in its Manifeſtation; again, the outward World joyed itſelf in both the inward Worlds, as in its Life; and there was a mere *pleaſing* harmonious Will, Pleaſure, and ſweet Delight, between them; the *Mercury*, *viz.* the ſounding, hearing, and feeling Life, *viz.* the Manifeſtation of the divine Word in the *Fiat*, did mutually penetrate all Eſſences, in a very exceeding joyful Property.

19. The Property or *Eſſence* of all the three Worlds reached [k] with the Deſire after the Light; and in the Light the expreſſed Word was holy; this holy Word gave its Power and Virtue to the *Sound* of the inward dark Fire-world, and alſo into the *Sound* of the outward *elemental* World, *viz.* it gave itſelf into the inward *fiery* Word, or *Life*, and alſo into the outward *earthly* Life.

[k] Or ſet their Deſire upon the Light.

20. Thus the holy divine World was *predominant* through all the three Principles of the humane Property, and there was an equal Accord; and no Enmity or *oppoſite* Will was manifeſt betwixt the Principles, but a mere harmonious Affection and Inclination of Will, pleaſing Reliſh, raviſhing Melody, ſweet Smell, a friendly, ſmiling, and moſt pleaſant Aſpect, a meek and kind Senſe, and mutual Fruition of Delight.

20. For Man was on the ſixth Day taken and created to a divine *Likeneſs and Image*, in the ſixth Manifeſtation of the ſeven Properties of the divine harmonious Manifeſtation in the *expreſſed* Power, which has diffuſed and manifeſted itſelf through the fifth Property, *viz.* through the fiery Love-deſire; his true Life's Center was the fifth Property of the eternal Nature, *viz.* the *fiery Love-deſire*, which held the Fire and Darkneſs hidden [or ſhut up] in itſelf, and uſed it to its Joy and Delight.

22. But it is very neceſſary for us to underſtand right in this Place, whence the Deſire to fall away from the equal Accord did ariſe both in the Hierarch *Lucifer*, and alſo in *Adam* the ſecond Hierarch, or royal Prince in the divine Image.

23. When the eternal Only God once moved himſelf through the eternal Spiritual Nature, *viz.* in the eternal great *Abyſſal* Myſtery, and comprized [or amaſſed] this Myſtery into a Circumference or Place, to manifeſt his great Wonders, and introduced the eternal *Wiſdom* into a formal viſible Contemplation, and manifeſted all the ſeven Properties of the inward eternal Spiritual World, and introduced them into a Creation of the *Angels*, then all the Properties were moved and affected, and *each* deſired to be in a creatural Form in the Place, ſo far as the *Verbum Fiat* had [l] put itſelf forth to Motion and Manifeſtation.

[l] Or given itſelf in.

24. And the angelical Princes alſo with their Legions were taken and created out of the Properties in the *Verbum Fiat*; even from the firſt Center where the eternal *Lubet* betakes itſelf into a Deſire, and introduces itſelf into Nature, to the moſt external Manifeſtation; each Hierarchy in its Heaven or *Property*.

25. But ſeeing *Lucifer* was in his Creation or Formation of the Properties apprehended in the Principle of the Property, where the enkindling Fire ariſes, where the Light is manifeſt, *thereupon* he became ſo aſpiring in himſelf, as the *moſt Mighty* Prince; and ſeeing in the Root of his creatural Original he underſtood the great magical Conſtellation, *viz.* the Myſtery of the Ground of all Beings, but yet in the *dark* Property, which yet

was now moved and affected, which magical *Conſtellation* alſo [m] deſired to be manifeſt and creatural in the Dark World, thereupon it ſet its Deſire upon this mighty Prince and *Hierarch.*

[m] Or would be.

26. And he, *viz. Lucifer*, turned himſelf away from the divine Light into the fiery Myſtery, towards the Darkneſs, whence the Fire ariſes; and ſo the magical *Aſtrum* of the grand Myſtery of the dark World apprehended him; for his Deſire, which the *Verbum Fiat* had brought out through the Fire in the Light, turned itſelf back again thereinto, and would be *like* the Creator of all Beings, and change himſelf and the Eſſence according to his own Pleaſure.

27. Thus he contemned the Meekneſs in the Light, *viz.* the ſecond Principle, which [ariſes] through the Fire-death (where the Wrath or the *Spiritual Eſſentiality* of the wrathful dark Property dies in the Fire, and out of which Death of Devouring, the ſecond Principle, *viz.* the holy Love-world of great Meekneſs and Humility, is generated) and went back into the *firſt* Principle, *viz. in magiam Naturæ*, into the Original of the Eternal Nature, and would be an omniſcient Artiſt; he would rule and domineer in and above the whole Creation, and be a Co-former in *all* Properties.

28. *Thus* the Light was extinct to him, for he made his *angelical* Eſſence, which ſtood in great Meekneſs, and in fiery Love-deſire, wholly rough, auſtere, cold, wrathful and fiery, in the *dark* wrathful Property; and the Properties of Enmity inſtantly aroſe in him, for in the Light they could not be manifeſt. But when the Light *extinguiſhed*, they were manifeſt, and he became a *Devil*, and was driven out of the angelical World, out of his *own Heaven* of the ſecond Principle.

29. Thus we are to know, that the Fall befel him from his *Creature*, for had he not turned away his creaturely Deſire from the divine Meekneſs and Love, in Pride, and ſtubborn Will to rule in the *Matrix* of the Pregnatreſs which took him as a Player, he had *remained* an Angel; had he continued under God's Love-ſpirit and Will, then his Anger-ſpirit and Will had not captivated him.

30. But ſeeing he has freely and willingly *broke* himſelf *off* from God's Love-will, he has now God's Anger-will in him, wherein he muſt be a Manifeſtor and Worker of the dark World's Property, for it would alſo be creaturely: Here it has a right *Captive*, that can artificially act in apiſh Sport; and now as the dark World is in its Property in its Deſire, ſuch is alſo its *Hierarch* or creaturely Prince.

31. And here it is very requiſite for us to know right, how Man came to fall. Man was created in the *Stead* and Place of extruded *Lucifer*; underſtand the *inward* Spiritual Man; he was created in the ſame Heaven according to the inward humane Soul, and ſhould poſſeſs the Hierarchy which *Lucifer* had loſt; and hence the *Devil's Envy* againſt Man is riſen.

32. But ſeeing God did well know, that the Devil would tempt him, and not allow him that Honour, the deepeſt Love of God (*viz.* the high *Name Jeſus* out of *JEHOVAH*) has freely given itſelf herein, to regenerate this Hierarchy which *Lucifer* had defiled, and to *purge* it through the Fire, and to introduce his higheſt Love thereinto, and to overcome the Wrath (which *Lucifer* had awakened) with Love, and change it again into divine Joy, *viz.* into an holy *Heaven*; [n] in which Place the *laſt Judgment* ſtands: And this is that which Saint *Paul* ſays, *Man was choſen* [or elected] *in Chriſt Jeſus before the Foundation of the World was laid.*

[n] Or to which End the laſt Judgment is appointed.

33. And for *this End*, God created Man out of three Principles in one, that he did not live wholly in the Place of Lucifer, that ſo he might help him; for God ſaw very well, according to the Property of his Wrath, that *Man would fall*; but he would bring him again, through and in the *Name Jeſus*, through the corruptible Death into the *royal* Kingdom whence *Lucifer* was fallen; in whoſe ſtead *the Man Chriſt*, God and Man in

one Perſon, ſhould ſit as an Hierarch, High Prieſt, or the great Prince of Men, in the Name and Power of *Jeſus* out of *JEHOVA.*

34. Therefore we are here rightly to conſider of the Fall of Man; how he ſtood in Paradiſe and was tempted; and what the Paradiſe was. Man ſtood in three Principles, which indeed ſtood *in* Man himſelf, *viz.* in Body and Soul, in equal Accord and Harmony, but *not without* him; for the dark World has another Deſire than the *Light-world*; now the Image of God ſtood *between* three Principles, all which three did ſet their Deſire upon *this Image*; each would be manifeſt in *Adam*, and have him in their Dominion for a Ruler, and manifeſt *their Wonders* through him.

35. But he, *viz.* the Man, ſhould have introduced his Deſire only into the *ſixth* Property of the divine Manifeſtation, wherein he was created to an Image of God; he ſhould be wholly reſigned to God; he ſhould only live in the manifeſted *divine Word*, in Obedience to God, and not enter into his own Will, but introduce his Deſire into God's Will, *viz.* into the ſixth Property, that ſo the manifeſted Word of God might *be his Will*, knowing, and doing; even as the holy Angels ſo live and rejoice only in the divine Will, and melodize in the *Holy Ghoſt*, as he does open and manifeſt himſelf in them according to the Divine Wiſdom; and thus they live, will, and act, with a Child-like Mind and Will.

36. Paradiſe, or the Garden in *Eden*, did indeed ſtand with its Properties in equal *Concord* as to Man; but the Properties were in themſelves an awakened Hunger, each in itſelf, which verily the divine Light did again introduce into a *Temperature:* But the Devil oppoſed Man in his enkindled Envy, and inſinuated his venomous *Imagination* into the humane Property, and enkindled the humane Properties in the *Center* in the firſt Principle of the Soul's Property, wherein the Soul ſtands in *like* Eſſence and Exiſtence with the Angels and Devils.

37. Whence *Adam*'s Imagination and earneſt Hunger aroſe, that he would *eat of the Evil and Good*, and live in his own Will; that is, his Will departed out of the equal Concord into the *Multiplicity* of the Properties; for he would prove, feel, taſte, hear, ſmell, and ſee them; as the Devil did perſuade them alſo in the Serpent, *they ſhould be as God, and their Eyes ſhould be open* in the Properties, which alſo happened to them in the Fall, that they knew, taſted, ſaw, and felt Evil and Good; whence aroſe unto them Sickneſs, Diſeaſe, Pains, and Corruption [or the Diſſolution of this Carcaſe.]

Note. 38. And ſeeing the divine Providence did before know that the *Devil* would tempt Man, and bring him into ſtrange Luſt; leſt he ſhould long after the *Center* of the dark World, and become a Devil as *Lucifer* did, God repreſented to him *the Tree of Life, and of the Knowledge of Good and Evil*, wherein the Diſſolution of the outward Life was manifeſt.

39. For it was occaſioned by *Adam*, when he was yet in Paradiſe, when he luſted after Vanity, and brought his Imagination into the Earth, *viz.* into *that Eſſence* whence the *Limus* of the outward Body was extracted, and deſired out of his Mother to aſſay of the *enkindled Vanity* which the Devil had enflamed, thereupon the *Fiat* drew him forth ſuch a Plant out of the *Matrix* of the Earth, whence alſo it had extracted *Adam*'s Body, ſo that *Adam*'s Hunger *had* to eat.

40. For the Eſſence in the Tree of the Knowledge of Good and Evil, and the Hunger of the Deſire in *Adam*, were *alike*; what he deſired was repreſented to him by the *Fiat*; *Adam*'s Imagination was the Cauſe of it.

41. Reaſon ſays, Why did God ſuffer it to come to paſs? Chriſt ſaid, *If you had Faith as a Grain of Muſtard-ſeed, and ſhould ſay to this Mountain, be caſt into the Sea, it ſhould be done:* I pray, was not the Soul's Spirit ſprung forth out of the great Divine *Omnipotence*, out of the *Center* of the eternal Spiritual Nature, whence all Beings were created, and ſhould it not then be *potent?*

42. He

42. He was a Fire-ſpark of God's *Might*, but when he was formed into a creatural Being of the Creatures, he withdrew into *Self*-luſt, and broke himſelf off from the *Univerſal* Being, and entered into a Selfiſhneſs, and ſo he wrought his own *Deſtruction*, and this he would have had, if God's Love had not *redeemed* him.

43. The Soul's Power was *ſo potent* before the Vanity, that it was not ſubject to any thing; and ſo it is ſtill powerful, if the Underſtanding was not taken away from it: It can, by *Magick*, alter all Things whatſoever are in the outward World's Eſſence, and introduce them into another Eſſence; but the *Vanity* in the outward Air's Dominion has brought a Darkneſs thereinto, ſo that it does not know itſelf; the *Curſe* of God has caſt the defiled Child into the Dirt, that it muſt pray for a *Laver*, and muſt be, in this Life-time, its *own Enemy*, that it may learn to be humble, and continue in the divine Harmony, and *not* become a Devil.

The Eighteenth Chapter.

Of the Paradiſical [o] *State, ſhewing how it ſhould have been if* Adam *had not fallen.*

[o] Dominion, Life, or Condition.

1. I KNOW the Sophiſter will here cavil at me, and cry it down as a thing *impoſſible* for me to know, ſeeing I was not there and ſaw it myſelf: To him I ſay, that I in the Eſſence of my Soul and Body, when I was not as yet I, but when I was in *Adam's Eſſence*, was there, and did *myſelf* fool [p] away my Glory in *Adam*; but ſeeing Chriſt has reſtored it again to me, I ſee in the Spirit of *Chriſt* what I was in *Paradiſe*, and what I am now in *Sin*, and what I ſhall be again; and therefore let none decry it as a thing unknowable; for though *I indeed* know it not, yet the Spirit of Chriſt knows it *in me*; from which Knowledge I ſhall write.

[p] Negligently loſe.

2. *Adam* was a Man and alſo a Woman, and yet none of them [*diſtinct*,] but a Virgin full of Chaſtity, Modeſty, and Purity, *viz. the Image* of God: He had both the Tinctures of the Fire and Light in him; in the Conjunction of which the own Love, *viz.* the Virgin Center, ſtood, being the fair Paradiſical *Roſe-Garden* of Delight, wherein he loved himſelf; as we alſo in the *Reſurrection* of the Dead ſhall be ſuch, as Chriſt tells us, [q] that *we ſhall neither marry, nor be given in Marriage, but be like the Angels of God.*

[q] Matth. 22. 30.

3. Such a Man, as *Adam* was before his *Eve*, ſhall ariſe, and again enter into, and eternally poſſeſs Paradiſe, not a Man or Woman, but, as the Scripture ſays, *They are Virgins, and follow God, and the Lamb, they are like to the Angels of God*; yet not only pure Spirit, as the Angels, but in heavenly Bodies, in which the ſpiritual angelical Body inhabits.

4. Seeing then *Adam* was created in Paradiſe to the Life Eternal in the Image of God, and God himſelf breathed his Life and *Spirit* into him, therefore we can well deſcribe him, how he was in his Innocence, and how he fell, and what he is now, and ſhall again be at laſt.

5. If God had created him [r] to the *earthly*, corruptible, miſerable, naked, ſick,

[r] Or for.

beſtial, toilſome *Life*, then he had not brought him into Paradiſe; if [s] he had deſired [or willed] the *beſtial* Copulation and Propagation, then he would inſtantly in the Beginning have created Man and Woman, and both Sexes had come forth in the *Verbum Fiat*, into the Diviſion of both Tinctures, as it was in the *other* earthly Creatures.

[s] God.

6. Every Creature brings its Cloathing from its [t] Dam; but *Man* comes miſerable, naked and bare, in deepeſt Poverty, and Inability, and is able to do nothing; and in his Arrival to this World he is the pooreſt, moſt miſerable, forlorn, and moſt ſhiftleſs Creature amongſt all Kinds, which *cannot* at all help himſelf; which does ſufficiently ſhew to us, that he was not created of God to *this* Miſery, but [u] in his Perfection, as all other Creatures were, which [Perfection] the firſt Man fooled away [or loſt] by falſe Luſt; whereupon God afterwards in his *Sleep* did firſt figurize him in the outward *Fiat* to the natural Life in Man and Woman, according to the Property of all earthly Creatures, and hung upon him the Worm's *Carcaſe*, with the beſtial Members for Propagation, of which the poor Soul is to this Day aſhamed, that it muſt bear a beſtial Form on the Body.

[t] Or Mother's Body.

[u] Or to.

7. Two fixed and ſtedfaſt Eſſences were in *Adam*, *viz.* the ſpiritual Body [x] from the Love-Eſſentiality of the inward Heaven, which was God's *Temple*; and the outward Body, *viz.* the *Limus* of the Earth, which was the Manſion and Habitation of the inward ſpiritual Body, which in no wiſe was manifeſt according to the Vanity of the Earth, for it was a *Limus*, an Extract of the good Part of the Earth, which at the laſt Judgment ſhall be *ſevered* in the Earth, from the Vanity of the Curſe, and the *Corruption* of the Devil.

[x] Or of.

8. Theſe two Beings, *viz.* the inward Heavenly, and the outward Heavenly, were mutually eſpouſed to each other, and formed into one [y] Body, wherein was the moſt *holy Tincture* of the Fire and Light, *viz.* the great joyful Love-deſire, which did inflame the Eſſence, ſo that both Eſſences did very earneſtly and ardently deſire each other in the Love-deſire, and loved one another: The Inward loved the Outward as its Manifeſtation and *Senſation*, and the Outward loved the Inward as its greateſt *Sweetneſs* and Joyfulneſs, as its precious Pearl, and moſt beloved Spouſe and Conſort; and yet they were not two Bodies, but only one, but of a *twofold* Eſſence, *viz.* one inward, heavenly, holy, and one from the Eſſence of Time; which were eſpouſed and betrothed to each other to [z] an eternal [Being.]

[y] Text, *Corpus.*

[z] Or eternally.

9. And the *magical* Impregnation [or Conception] and Birth did ſtand in this fiery Love-deſire; for the Tincture penetrated through both Eſſences, through the inward and outward, and awakened (or ſtirred up) the Deſire; and the Deſire was the *Fiat*, which the Love-*lubet* [or Imagination] [a] took, and brought into a Subſtance; thus the Likeneſs of the *expreſs Image* was formed in this Subſtance, being a ſpiritual Image according to the *firſt*: As the *Fiat* had conceived, and formed the firſt Image, *viz.* *Adam*, ſo alſo the Likeneſs was conceived out of the firſt for Propagation; and in this Conception alſo the magical Birth was forthwith (effected,) where, in the Birth, the *ſpiritual Body* became external.

[a] Conceived.

10. Underſtand, if it had been that *Adam* had ſtood, then the magical Birth had been thus [effected,] not by a ſundry peculiar *Iſſue* from *Adam*'s Body, as now, but as the Sun ſhines entirely through the Water, and rends (or tears) it not, ſo the ſpiritual Body, *viz.* the Birth, had been brought forth, and in its coming forth had become *ſubſtantial*, without Pains, Care, and Diſtreſs, in a great Joyfulneſs and Delight; it had been, in a Manner, as both Seeds of Man and Woman receive in their Conjunction a pleaſant Aſpect, ſo alſo the magical Impregnation and Birth had been a Virgin-like Image wholly perfect according to the firſt.

11. Which afterwards, when *Venus's Matrix* was taken from *Adam*, and formed into a

Woman, muſt be done through Anguiſh, Trouble, Smart, Pangs and Diſtreſs; as God ſaid to *Eve*, *I will multiply thy Sorrows; when thou conceiveſt, thou ſhalt now bring forth Children with Sorrow, and thy Will ſhall be ſubject to thy Huſband.* Why? Becauſe it was ſprung forth from the Man's Will: *Eve* was half the *Adam*, *viz.* the Part wherein *Adam* ſhould have loved and impregnated himſelf; the ſame, when he ſtood not, was taken from him in his *Sleep*, and formed into a Woman; therefore when *Adam* ſaw her, he ſaid, She ſhall be called *Woman*, becauſe ſhe is taken out of Man.

12. Man ſhould have walked naked upon the Earth, for the heavenly (Part) penetrated the outward, and was his *Cloathing*; he ſtood in great Beauty, Glory, Joy, and Delight, in a Child-like Mind; he ſhould have eaten, and drunk in a *magical* Manner, not into the Body, as now, but in the *Mouth*; there was the *Seperation*; for ſo likewiſe was the Fruit of Paradiſe.

13. All Things were made for his Sport and Delight; no *Sleep* was in him; the Night was in him as the Day; for he ſaw with [b] pure Eyes in [c] peculiar Light; the inward Man, *viz.* the inward Eye, ſaw through the outward; as we in the other World ſhall *need* no Sun; for we [ſhall] ſee in the divine Sight, in the Light of the peculiar Nature. *No* Heat nor Cold had touched them; there had alſo *no Winter* been manifeſt upon the Earth, for in Paradiſe there was an equal Temperature.

[b] Glorified, illuſtrious.
[c] In his own genuine innate Light.

14. The Tincture of the Earth had been their Delight and Paſtime; they would have *had* all Metals for their Play *till* the Time that God had changed the outward World; *no* Fear or Terror had been in them, alſo *no* Law from any Thing, or with reſpect to any Thing; for all had been *free* to them; *Adam* had been their chief Prince; and they would have lived in the World, and alſo in Heaven, inhabiting in *both* Worlds at once; Paradiſe had been through the whole World.

15. But ſeeing the divine *Providence* did well know that *Adam* would not ſtand, ſeeing the Earth was corrupted by its former Prince, in that the *Wrath* of God had moved itſelf and [d] amaſſed the Eſſence into an Impreſſion, *therefore* God created all Manner of Fruits and Beaſts; alſo all Sorts of [e] *Medicines* for the future Sickneſs of Man; and likewiſe all Kinds of *Meat*; that the Man might have Food and *Raiment* alſo in this World.

[d] Or took.
[e] Or ſovereign, healing Animals, Vegetables, and Minerals.

16. For he had determined to ſend *another Prince*, by whom he would redeem Man from his Sickneſs and Death, and purify and purge the Earth through the Fire of God, and introduce it into the *holy* (Being,) as it *was* when *Lucifer* was an Angel, before it came into ſuch a [f] *Creature*.

[f] Or creaturely Being.

17. And *Adam* was created only [g] to the divine Image, which ſhould be eternal; and though it *was known* in the Wrath of God that Man would fall, yet the [h] *Regenerator* was alſo *known* in God's Love; *to whom* this Hierarchy ſhould be given for a royal Poſſeſſion in *Lucifer*'s ſtead.

[g] Or in.
[h] Or Reſtorer.

18. But that the Fall [i] might *not proceed* (or come) from the divine Appointment, God made Man perfect, and created and ordained him to Paradiſe, and forbad him the falſe Luſt, which the Devil ſtirred up through the *Limus* of the Earth in *Adam*'s outward Body, with his falſe Imagination and Hungry-deſire.

[i] Or might not ſo much as appear to ariſe from the divine Decree.

19. And *Adam* was (before his *Eve*) *forty Days* in Paradiſe, in the Temptation, before God made the Woman out of him; if he had ſtood ſtedfaſt, then God had ſo confirmed him to *Eternity*.

20. But that I write of *forty Days*, contrary to the Cuſtom [and Opinion] of other Writers, is, that we have *certain* Knowledge and ſufficient Ground of the ſame, not only by Conjecture, but from another Knowledge; of this alſo we will ſhew you the *Types*. As (firſt) of *Moſes* upon Mount *Sinai*, when God gave him the Law, this was done in *forty Days*, and Iſrael was tried whether they would continue in divine Obedience; but ſeeing they made a Calf and an Idol, and fell from God, *therefore Moſes* muſt

break the firſt Tables of the Law; ſignifying the *firſt Adam* in the divine Law, who
[k] Deſtruction. departed from it: Therefore the ſame was broken from him, and he fell into the [k] *Breaking* of his Body, as *Moſes* broke the Tables in Pieces.

[l] Round Ball, or Globe. 21. And God gave *Moſes* another Scripture or Writing upon [l] a Table of Stone; which ſignifies the *ſecond Adam* (Chriſt) who ſhould reſtore the firſt, and again introduce *his Law into his Table of the Heart*, *viz.* into the Life into the Humanity, and write it with the living Spirit in the ſweet *Name JESU*; thus the other Law was alſo written, how God's Love would deſtroy or break in Pieces the Anger; of which the Covenant in the Law was a Type, as ſhall be hereafter mentioned in *Moſes*.

22. The ſecond Figure of *Adam* in Paradiſe are the *forty Years* in the Wilderneſs; where *Iſrael* was tried in the Law with the heavenly *Manna*, whether or no they would be obedient to God, that the Anger might not ſo much devour them. The third Fi-
[m] Combat. gure is the true real one, *viz.* *Adam*'s hard [m] Encounter with Chriſt in the Wilderneſs, where he ſtood in *Adam*'s Stead before the Devil and God's Anger, where he eat *forty*
[n] Text, of the *Verbum Domini.* *Days* magically, *viz.* of the [n] *Word of the Lord*, in which *Adam* alſo was tempted, whether he would remain wholly reſigned to God's Will; Chriſt was tempted in *Adam*'s Stead in *Adam*'s Temptation, and with all whatſoever, wherein *Adam* was tempted, as ſhall be mentioned hereafter.

23. The fourth Figure are the *forty Hours* of Chriſt in the Grave, where he awaked *Adam* out of his *firſt Sleep*. The fifth Figure are the *forty Days* of Chriſt after his Reſurrection in the laſt *Proba*, where the Humanity was laſt of all tried, whether it would now ſtand and be wholly reſigned in God, ſeeing that Death *was* deſtroyed, and the inward human Life new-born in God.

24. Theſe five Figures belong to the *five Degrees* of Nature; from the firſt Form of Nature even to the fifth, *viz.* to the *holy Center* of the Love-birth; if it were not too large, we would ſet it forth very clearly; it ſhall be ſhewn in *its* Place.

[o] Or ſtood in the *Proba.* 25. Theſe *forty Days Adam* was [o] tried in his Innocence, whether or no he would or could *ſtand*, to poſſeſs the Throne of *Lucifer*, as an Hierarch, and Prince of God; but ſeeing God knew that this would not be, he determined to move himſelf with his *deepeſt*
[p] Vaniſhed or withdrew. *Love* in this Adamical, angelical Image of the inward holy Man, which [p] diſappeared in *Adam*, and to *regenerate* him anew, *viz.* in the *Seed of the Woman*; underſtand in the Love-deſire's Seed, wherein *Adam* ſhould have impregnated, generated, or brought forth himſelf in a magical Manner. In this Seed the *Mark* or Bound of the promiſed
[q] Or with. Covenant [q] in Chriſt was ſet, who ſhould reſtore the Angels-Image, *viz.* the divine Man, as it is effected.

26. Theſe *forty Days Adam*, *viz.* the Soul of *Adam* in the Fleſh, was tempted *betwixt* three Principles; for each Principle drew the Soul in the Fleſh, and would have the Upper-hand or Dominion.

[r] Trial. 27. This was the right [r] *Proba* of what the *free Will* of the Soul would do; whether it would remain in the divine Harmony, or whether it would enter into the *Selfhood:* Here it was tried in Soul and Body, and drawn by all the three Principles; each would
[s] With or by him. accompliſh [or work forth] its Wonders [s] in him.

28. Not that the three Principles ſtood in unequal Meaſure and Weight in *Adam*, they were in equal Weight *in* him, but *not without* him; moreover the Devil was very buſy in God's Anger in the firſt Principle with his falſe Deſire, and introduced continually his *Imagination* into the Soul, and into the outward Fleſh, *viz.* into the *Limus* of the
[t] In the Diſſimilitude or various Diſparity of the Properties which were without itſelf. Earth, and inſinuated it into the firſt Principle, *viz.* into the fiery Property of the Soul, even into the eternal Nature; whereupon the firſt Principle in the Soul was *moved* to ſpeculate itſelf in the Devil's Imagination (or Glaſs of Fancy) *viz.* to contemplate in the magical Birth, how, and what, Evil and Good were, how it would reliſh and be in the [t] Unlikeneſs of the Eſſence, whence the *Luſt* aroſe in the Soul.

29. The *earthly* Luſt, to eat of the manifold Properties, aroſe in the outward Part of the Soul; and in the inward fiery Part of the Soul the Luſt of *Pride* aroſe, to know and prove Evil and Good, deſiring to be like God, as the Devil alſo did, when he would be an [u] Artiſt, in the magical Birth; after which *Adam* here alſo luſted.

[u] Or Craftsmaſter.

30. Though *Adam* did *not* deſire to prove the *firſt* Principle, as *Lucifer* has done, for his Luſt was only bent to taſte and prove Evil and Good, *viz.* the *Vanity* of the Earth; the outward Soul was awakened ſo, that the Hunger entered into its Mother, from whence it was drawn, and it was introduced into another Source.

31. And when this *Hunger* entered into the Earth to eat of Evil and Good, then the Deſire in the *Fiat* drew forth *the Tree* of Temptation, and ſet it before *Adam*; then came the ſevere Command from God, and ſaid to *Adam*, *Thou ſhalt not eat of the Tree of the Knowledge of Good and Evil*; *in that Day that thou eateſt thereof thou ſhalt die the Death.*

32. And *Adam* alſo did not eat thereof in the Mouth, only with the Imagination or *Deſire* he did eat thereof, whereby the heavenly Tincture diſappeared, which ſtood in a fiery Love; and the earthly one did awake in the outward Soul's Property, whereby the heavenly Image was *obſcured.*

33. Thus the magical Birth was ſpoiled, and it could not then be; though *Adam* [x] ſtood in Paradiſe, yet it had not availed [y] him; for in the Imagination or *Hunger* after Evil and Good the outward Man did awake in him, and obtained the Dominion; then *Adam*'s fair Image *fell* into a Swound, and drew near to the Ceſſation of its Operation; for the heavenly Tincture was captivated in the earthly Deſire; for the outward Deſire impreſſed into it its Eſſence out of the Vanity, whereby the Man was *darkened*, and loſt his clear pure [z] ſteady Eyes and Sight, which was from the divine Eſſence, from whence before he had his Sight [or Seeing.]

[x] Or had ſtood.
[y] Or them.
[z] Conſtant, permanent.

34. Now *Moſes* ſays, that *the Lord God ſaid*, *It is not good that this Man ſhould be alone, we will make an Help meet for him.* When God had created all Creatures with the whole creatural Hoſt, *Moſes* ſays, *And God beheld all Things which he had made*; *and lo! it was very good*, and confirmed all to its Propagation; but here he ſays of Man, *It is not good that he ſhould be alone*; for he ſaw his miſerable Fall, that he could not magically propagate himſelf, and ſaid, *we will make an Help for him.* *Gen.* 2. v. 18.

The Nineteenth Chapter.

Of the [a] *building of the Woman; ſhewing how Man was ordained to the outward Natural Life.*

[a] Or framing.

1. AND *Moſes* ſays, *God cauſed a deep Sleep to fall upon the Man, and he ſlept, and he took one of the Ribs out of his Side, and built a Woman thereof, and cloſed up the Place with Fleſh.* *Moſes* ſays, the Woman was made of a Rib out of *Adam*'s Side. Who will underſtand this without divine Light? But here lies the Vail before the Brightneſs of *Moſes*'s Face, by reaſon of the Unworthineſs of the *beſtial Man.* *Gen.* 1. v. 21.

2. For we find that the Woman was taken and formed in the *Fiat* out of *Adam*'s Eſſence, [b] both in Body and Soul. But the Rib betokens *Adam*'s Diſſo-

[b] Or out of his Body and Soul.

lution or Breaking, *viz.* that this Body ſhould and would be [c] *diſſolved*; for in the Place of this Rib *Longinus*'s Spear muſt afterwards, when Chriſt was crucified, enter into the ſame, and tincture and *heal* the Breach in the Wrath of God with heavenly Blood.

[c] Or deſtroyed.

3. Now when *Adam*'s Hunger was ſet after the Earthlineſs, it did, by its *magnetick* Power, impreſs into his fair Image the Vanity of Evil and Good; whereupon the *heavenly Image* of the angelical World's Eſſence diſappeared. As if a Man ſhould inſinuate ſome ſtrange Matter into a burning and light-ſhining Candle, whereby it ſhould become dark, and at laſt *wholly extinguiſh*; ſo it went alſo with *Adam*, for he brought his Will and Deſire from God into Selfhood and Vanity, and broke himſelf off from God, *viz.* from the divine Harmony.

[d] Faintneſs, or Impotency.
[e] Or with.

4. Even then he forthwith ſunk down into a [d] Swound, into *Sleep*, *viz.* into [e] an Inability, which ſignifies the Death; for the Image of God, which is immutable, does not ſleep: Whatſoever is eternal has no Time in it; but [e] by the Sleep the Time was manifeſt in Man, for he *ſlept* in the angelical World, and *awaked* to the outward World.

[f] Signifies, or was the real Type of.
[g] Or was to.

5. His Sleep [f] is the Reſt of Chriſt in the *Grave*, where the new regenerate Life, in Chriſt's Humanity, [g] muſt enter into *Adam*'s Sleep, and awaken it again to the eternal *Life*, and bring it out of Time into the eternal Being.

[h] Or making the Sex of Male and Female.

6. But the breaking [or dividing] of *Adam*'s Eſſence, when the Woman was taken out of him, is the breaking or bruiſing of *Chriſt's Body* on the Croſs, from the ſixth Hour to the ninth; for ſo long was the *Fiat* in *Adam*'s Sleep [h] in the ſeperating of the Man and Woman; for in ſuch a *Space* of Time the Woman was compleatly finiſhed [or brought forth] out of *Adam* into a female Perſon [or Image.]

[i] *Sex*, from the Man and Woman.

7. And when Chriſt on the Croſs had again accompliſhed this Redemption of our Virgin-like Image from the *divided* [i] *Sex* of Male and Female, and tinctured it with his *heavenly Blood* in the divine Love, he ſaid, *It is finiſhed:* For before he ſtood in *Adam*'s Thirſt. As *Adam* thirſted after the Vanity; ſo Chriſt now filled or *ſatiated* this Thirſt of Vanity with the holy divine Love-thirſt, and turned about the Will of the Soul, that it might again introduce its Thirſt into God; and when this was brought to paſs, he ſaid, now *it is finiſhed* and converted. Chriſt turned back *Adam* in his Sleep from the Vanity, and from the Man and Woman, again into the angelical Image. Great and wonderful are theſe *Myſteries*, which the World cannot apprehend; for it is as blind in them, as a Man that is born blind is to behold this World; but he that regards and *finds* them has great Joy therein.

[k] Underſtand, as to the right Life which was then manifeſt, but afterwards diſappeared, for in her lay the Woman's Seed, which was to break the monſtrous Serpent of the earthly *Eve*.
[l] Or Conception.
[m] Out of, or by reaſon of

8. *Eve* is the right [k] magical Child; for ſhe is the *Matrix* in which the Love-deſire ſtood in *Adam*, *viz.* the magical [l] Impregnation and Birth; ſhe was *Adam*'s paradiſical Roſe-garden in peculiar Love, wherein he loved himſelf: For the Amaſſing [or Conceiving] of the magical Impregnation, or *Incarnation*, or divine Formation of Propagation, was [or ſtood] in the Conjunction of both Tinctures.

9. And God ſaid, after the Eating of the Apple, to them, *The Woman's Seed ſhall bruiſe the Serpent's Head*; the Ground and *Corner-ſtone* lie here in this *Matrix*; for the Woman's *Matrix*, wherein the divine Formation ſtood, was as to the right Life heavenly, being out of the heavenly Eſſentiality, wherein conſiſted the right Paradiſe.

10. But *Adam* with his Imagination brought Earthlineſs and Vanity thereinto, *viz.* *Self-will*; and then the holy Part, *viz.* *Venus*'s Deſire, which was the divine Center in the Humanity, *viz.* the manifeſt Love-word in the Image of God, diſappeared in this *Matrix*; therefore *Eve* [m] from this ſtrange *Will* introduced into the *Matrix* brought forth at firſt a ſelf-willed proud *Murtherer*; for *Adam* with his falſe Imagination had introduced this Vanity, ſo alſo the *Devil*'s Deſire [thereinto.]

11. But the divine Love-will would not forſake this diſappeared angelical *Matrix*, and gave himſelf by Promiſe thereinto with the dear and precious *Name of Jeſus*, who

ſhould again awaken it in the Property of the Holineſs and bruiſe the Head of the Devil's *inſinuated* Deſire and falſe rebellious Will; that is, deſtroy and take away the Might of its Life, and introduce it again, through divine Love, into the firſt Life: And even in this holy *Matrix*, which the Word and Power of God again awakened in the ſweet *Name Jeſus* in the Seed of *Mary* in the [n] Bound of the Covenant, the Serpent's Poiſon in the Soul and Fleſh was deſtroyed.

[n] Aim, Mark, or Limit.

12. And this is *the Seed of the Woman:* Dear Brethren, obſerve it, it is highly known: The [o] Aim of the Covenant of Promiſe was placed [or ſet] into this *Matrix:* But *Eve* was not the very Child; for the Part of the heavenly *Matrix* ſtood *diſappeared* in her, but (yet it was) in the Covenant of God, as the dry Rod of *Aaron* (which budded forth afreſh) typified to us.

[o] *Text*, the promiſed Mark of the Covenant.

13. She was indeed the whole *Matrix* of *Adam*, but the holy Part was ſhut up in her; and the outward Part of the outward World with Evil and Good, *viz.* the *Matrix* of the third Principle, which had indeed an half *ſoul-like* Property, but (captivated) in the Priſon of God's Anger, the holy Covenant of Love reſted in the diſappeared Part, in the Midſt of the awakened Anger; from which Covenant the *prophetical Spirit* in the old Teſtament ſpoke, and propheſied of the future Opening (or Manifeſtation) in the Covenant.

14. The greateſt Myſtery is to be underſtood in the Formation of *Eve*; for a Man muſt very entirely and intimately underſtand and apprehend the *Birth of Nature*, and the Original of Man, if he will ſee the Ground; for ſhe is the *half-Adam*, not taken only and wholly out of *Adam*'s Fleſh, but out of his Eſſence, out of the Female Part; ſhe is *Adam's Matrix*.

15. The Woman received no more from *Adam*'s Fleſh and Bones, but the Rib in his Side, and the *half Croſs* in the [p] Head, which was the Life's Birth-Croſs, whereon Chriſt deſtroyed Death: The *Matrix* of the heavenly Part was in *Adam*, [q] *magical*, that is, moving in the Eſſence, but the outward Part of the outward World was made fleſhy; and both were mutually bound [or eſpouſed] one to another; as the Time with the Eternity; the *holy* Part was in Heaven, and the Heaven itſelf; and the outward fleſhy Part was in the outward World *in* [r] *Matrice Mundi*.

[p] Or Skull.

[q] Or magically.

[r] In the *Matrix* of the third Principle.

16. Thus the female Property was in the *Fiat* extracted out of *Adam*'s Eſſence, as his deareſt Roſe-garden, and he kept the *Limbus* celeſtial and terreſtrial, according to the Eternal Father's manifeſted Property, *viz.* the Fire-ſoul's *Matrix*'s Property; and the Woman (kept) the Part of the Spirit's Soul's-property. The Woman had the *Center* of the angelical World, in her diſappeared Part of the Soul-like Property, *viz.* the manifeſted Love-word, *viz.* the fifth Property of the Eternal Nature; and the Man had in his *Limbus* the divine Fire-world, *viz.* the Center of [s] the Light-World, the *Center* of all Beings.

[s] Or to.

17. The Man's *Limbus* which he kept when the Woman was made out of him, was the Father's Property, according to all Beings; and the Woman out of [or proceeded from] the Man, was the Son's Property, according to all Beings; underſtand the *heavenly* Part both of the *Limbus* and *Matrix*; therefore Chriſt became Man in the Woman's Part, and brought the Man's Part again into the holy *Matrix*, ſo that the *Limbus* and female *Matrix* were again one [t] Image, *viz.* a manly *Virgin*, above and in all the three Principles, as a creatural formed God, in whom the Eternal unformed God dwelt, with univerſal Fulneſs, both *in* the Formed, and *without* the Formed [divine Creature or God-man;] for thus was *Adam* alſo before his *Eve*, and ſo muſt we alſo be in Chriſt, if we would be the Image and Temple of God.

[t] Or Perſon.

18. Now when the pregnant *Matrix* was taken from *Adam*, the Woman was every way formed with ſuch Members for Propagation as ſhe is at this Day; and ſo *Adam*

alſo; for before, when *Adam* was *Male and Female*, he needed no ſuch Members; for his Birth was *magical*, his Conception moving in the *Matrix* [was to be] done through *Imagination*; for the *Fiat* was manifeſt in him.

19. And the beſtial Worm's Carcaſe of the Bowels, with the Formation of other inward *principal* Members belonging to the earthly Life, was hung upon *Adam*, inſtead of the female Matrix; and the like Worm's Carcaſe was alſo hung upon the Woman inſtead of the heavenly *Limbus*, that they might ſtuff in a Deal of Vanity, and live like the Beaſts, ſeeing they did ſo eagerly luſt after Evil and Good.

20. Reaſon will object againſt me, and ſay, God created *Adam* in the Beginning ſuch a Man, and even with all Members *as he now is*; which, notwithſtanding, it cannot make out or demonſtrate, ſeeing the Soul is aſhamed of this beſtial Property; alſo I would willingly know of this ſelf-full *Reaſon*, whether or no ſuch an *Adam* (if he was created ſo miſerable, deſtitute, naked, and bare, to this beſtial Life) was created *to eternal Life* without Defect, and alſo without Need, Diſtreſs, and Death? And whether this Sink [or filthy Carcaſe of earthly Fleſh and Blood] was the *Paradiſe*, and *Temple of God*, and how could he have been able to defend himſelf from Hurt and Ruin? for ſuch a *beaſt-like* Man may be drowned in the Water, and burnt in the Fire, and alſo cruſhed to Pieces with Rocks and Stones.

21. But if thou ſayeſt, that God did well know that it *ſhould be ſo* with *Adam*, therefore he created him ſo at the very firſt; againſt this the Scripture declares, ſaying, *God created Man in his Image, yea to the Image of God created he him*, not to the *beſtial* Image. What Sin would God have imputed or charged upon Man, if he had created him in a beſtial Image? What then would the *new Birth* avail him, [to what End then ſhould he be born again?] The new Birth contains in real Sum this; that the angelical Image *muſt be born again*, which God created in *Adam*. God formed *Adam* in the Image of God; and though he knew that he would *not ſtand*, yet he appointed him the Saviour, who ſhould bring him again into the *firſt Image*, and therein eſtabliſh him for ever.

22. Now it plainly appears that *Adam* ſtood in the *divine* Image, and not in the *beſtial*, for he knew the Property of all Creatures, *and gave Names to all Creatures* from their Eſſence, Form, and Property. He underſtood the Language of Nature, *viz.* the manifeſted and formed Word in every one's Eſſence, for thence the *Name of every Creature* is riſen.

23. Now ſeeing he knew how the Word of Power was [u] *formed* in every Creature, thereupon we cannot eſteem him [x] *beſtial*; he was without doubt *Angelical*; for no other Man ſhall ariſe, but ſuch an one as *Adam* was before his *Eve*: God created him perfect, but he ſtood not in the *Proba*; whereupon it muſt now follow, that God ſuffered him to fall into the *outward Magick*, and ordained him to the Image of this World, and ſet him into the Natural Life, *viz.* into the [y] Corruption and new Birth; for in *Heaven* there is neither Male nor Female, but all one Kind, in peculiar Love, without further Propagation, in an eternal *Confirmation*.

[u] *Text*, ſtood in the Form.
[x] Or make a mere Animal of him, as the Schools in their brutiſh Reaſon do, who underſtand not what *Adam* was before he loſt the Image of God.
[y] Degeneration, and Regeneration.

24. This therefore ſets forth to us, that *Adam* died in Paradiſe, as God ſaid to him; *If thou eateſt of the Tree, thou dieſt*; he died to the holy [heavenly] Image, and lived to the awakened beſtial Image. For now, when *Adam* awaked from Sleep, he was indeed ſtill in Paradiſe, for the Vanity in the Fleſh and Soul did *not* yet actually and effectually work, and was yet dumb, ſtill, and ſenſeleſs, *till they did eat of the forbidden Fruit*; and then the earthly Dominion began to riſe; then the Vanity awaked, *viz.* the Forms of the Life, each in its Selfhood, and *forſook* ſeverally their mutual Harmony, and forthwith Heat and Cold fell upon them; for the outward (Image or Being) did aſſimulate with the inward, and the heavenly Image at laſt quite diſappeared; which in *Adam*'s Sleep, and alſo in his Awakening, *did yet live* both in *Adam* and *Eve*, but in a very obſcure and *impotent* Manner.

25. *Adam* in his *Perfection*, while he was Man and Wife, and had the magical Con-

ception in him, did amuſe himſelf on (or imagine after) the *Beaſts*, and introduced himſelf into beſtial *Luſt*, to eat and generate according as the Beaſts do: And ſo likewiſe the *Fiat* took in the ſame Luſt, and formed him in his *Sleep* even as the Luſt was; and every Member was formed in its Place to the Conjunction of the beaſt-like Copulation; for each Deſire has obtained its Mouth to Manifeſtation: Thus the Image of God formed itſelf in the *Verbum Fiat* into ſuch a *Beaſt* as we are ſtill to this Day; and this ſame (was done) in itſelf, *viz. Man's own Fiat*, *viz.* the firſt Form of Nature, which is the Deſire of God's Manifeſtation, effected it, and no other Maker *from without* him.

26. We are not to conceive, that there was any thing elſe upon *Adam* which made his *Eve* out of him, or that formed them both to the outward natural Life, but only the *Verbum Fiat* in them, their own very Propriety, and not any alienate (or any thing ſtrange) from without them, as the firſt Creation of *Adam* and all Kinds of Creatures was ſo brought to paſs; the *Verbum Fiat* coagulated each *Ens*, and the manifeſted Word ſevered itſelf in the *Ens* according to its Property, and formed the Creature according to its *Aſtrum* and Kind; where alſo in every *Ens* the *Matrix* was ſeperated from the *Limbus*, and formed into a Male, and Female.

27. The picturing of God as a Man in making *Adam*, and afterwards ſtanding over *Adam* as he ſleeps, and making a Woman out of him, is more *idolatrous* than real; and God has earneſtly forbidden in *Moſes to make the Likeneſs of any God*, for he is no Image but only in the Creatures, according to the expreſſed formed Word, both according to the Creatures of Eternity and of Time: He is no [*ſuch*] Maker, but a Former of the Properties, a Creator, and not *ſuch* a Maker.

28. The Creating is the *Fiat* which amaſſes [or forms,] and the Word in the Power of the amaſſed [or conceived Being] gives the Diſtinction according to the *Ens:* As the *Ens* is in the Generation of the Spirit, ſo a Thing is formed; for the Body or Subſtance of all Things is nothing elſe but a *Signature* or Manſion [z] according to the Spirit, as the Birth is in the *Ens* where the Spirit forms itſelf, ſo is likewiſe the Body of all Kinds of Creatures both in Animals and Vegetables; as we plainly ſee, that the firſt Creator, who has moved himſelf, and brought himſelf into a creatural Manifeſtation, has left in all Creatures a Power to their own *Multiplication* or Increaſing, Propagation, and [a] Procreation, and incorporated the *Fiat* in them as a Maker, for their own Propriety, [or moſt innate Inſtinct.]

[z] Or of.

[a] *Text*, making.

The Twentieth Chapter.

Of the lamentable and miſerable Fall, and Corruption of Man.

1. NOW when *Adam awaked from Sleep*, he ſaw his Wife *Eve* ſtanding before him, and took her to him, for he knew that ſhe was his own, that ſhe was his *Matrix*, and caſt the Property of his Deſire upon her, as he had done before when he loved himſelf; ſo now alſo the fiery Tincture of *Adam*'s Soul entered into the Spirit's or Light's Tincture in *Eve*.

2. But they both ſtood yet in Paradiſe in the Garden in *Eden*, and knew neither Evil nor Good, for they lived yet in Joy and Delight, in the Kingdom of

Heaven; and it was *Eve's firſt* longing to eat of Good and Evil: For *Adam*'s Deſire had introduced and imprinted it into the magical Image while it was yet in *Adam*'s Eſſence, as a Child receives a Mark [or Impreſſion] in the *Womb*, which the Mother imprints on it.

3. Thus alſo *Adam* impreſſed the falſe Deſire into his Eſſence, whence the Woman was made; therefore the Woman ſo ſoon luſted after the *Vanity*, as to this Day mere earthly Luſt of the Fleſh is found in *moſt* of them. As ſoon as this Sex comes but to any Years, the ſelfiſh Luſt [and Will] *predominantly* appear in Pride and gliſtering Shews of fleſhly Deſires, and they ſoon long after the forbidden Tree, contrary to the Virgin-like Modeſty, Chaſtity, and angelical Humility.

4. The Abomination, which *Adam* introduced into his *Matrix*, is ſo exceeding ſtrong in them, that they are as it were in [b] naked *Shame* before the Image of God, which God himſelf created in *Adam*; *therefore they muſt be ſubject to the Man*, in that they are the Cauſe that the Vanity was enkindled, to which the Devil alſo was a ſtrong [c] Promoter.

[b] Or very weak and poor.
[c] Solicitor.

5. For when he ſaw *Eve*, he then knew his inſinuated Deſire in her, which he had introduced into *Adam*; the ſame ſhewed forth and diſcovered itſelf in *Eve's Luſt*; therefore the Devil came now in a ſtrange Form, *viz.* in the Serpent's *Eſſence*, which was *the moſt ſubtle Beaſt*, and laid himſelf on the Tree of Temptation towards *Eve*, that the introduced Concupiſcence in *Eve*, which the Devil had alſo infected, [d] amuſed itſelf upon the *outward* Serpent, and ſo one Luſt took another; whereupon *Eve* ſtrongly imagined, and longed after the forbidden Fruit, which the Devil perſuaded her to eat; *and then her Eyes ſhould be opened, and ſhe be as God, and know Evil and Good.*

[d] Was much taken with.

6. Which indeed was true; this *Knowledge* ſticked in the Fruit; for the Eſſences were diſcordant, and unlike therein; but he told her not that the *Enmity* would awaken in the Eſſences of her Body, and that Heat and Cold, moreover Sickneſs and Death, would force into her; herein he was *ſilent*, and fairly coloured it over, and drew her in by Colluſion; as if God had with-held ſome great Thing from them, which ſhe might find as a Treaſure; *ſo craftily* did he *deceive Eve.*

7. And when ſhe yielded to diſcourſe with the Serpent, ſhe was taken in the Voice; for the Devil infected the ſame with falſe Delight, till he perſuaded her *ſhe ſhould be wiſe, if ſhe did eat thereof.*

8. For the Devil thought, that if *Eve* ſhould bring forth Children in Paradiſe, then his [e] Deſign would *miſcarry*; they might then poſſeſs his angelical Kingdom.

[e] *Text*, His Cauſe might prove abortive.

9. Now the Queſtion is, Why the Devil deceived *Eve* by the Serpent only, and not by ſome other Means? Could he not do it in his own Form? why did he even ſpeak through [f] the Serpent to *Eve?* and why did the Serpent addreſs itſelf to the *Tree* to perſuade her, againſt God's Prohibition?

[f] Or in.

10. Here the Vail lies before *Moſes*'s clear Eyes, for he ſets down the Hiſtory very right. But how can an un-illuminated Mind underſtand it, in that he writes of the Serpent, ſaying, *that the Serpent ſpoke with* Eve, *and deceived her*; whereas indeed *it cannot* ſpeak, and alſo is only a Beaſt, *without* divine Underſtanding, and in its *Self* cannot know the Image of God, much leſs did the Serpent underſtand the heavenly Powers, or the Prohibition?

11. But hear what *Moſes* ſays, *The Serpent was more ſubtle than any Beaſt of the Field which the Lord God had made:* Here the firſt Queſtion is, Whence came its Subtlety, that even the Devil would *chooſe* to ſpeak through its Subtlety, and deceive *Eve?* Herein ſticks the Myſtery.

12. When God moved himſelf according to his expreſſed Word, in the *Verbum Fiat*, according to *both* the inward Worlds, *viz.* according to God's Love and Anger, according to the eternal Nature and Power of the Light, then all the Properties in Evil and

Good [g] amaſſed themſelves; for the *Fiat* was the Center in all thoſe Properties, as well as in thoſe wherein the divine Power was manifeſt in *Holineſs*. Now according as each [central] Point was opened, underſtand, according as the *Lubet* to the Manifeſtation of the grand Myſtery of all Beings [was in every *Punctum*,] ſo the *Fiat*, *viz.* the firſt Form to Nature, apprehended and brought forth an *Ens* or *Limus* out of the Earth, and ſo alſo above the Earth in each magical [h] *Aſtrum*, according to the Degrees of Severation; and ſo in the ſame *Ens* there was a Spirit according to the ſame Degree or magical *Aſtrum*, and the *Fiat* figured and ſhaped even ſuch a Body or *Corpus* as the ſame Spirit was.

[g] Or were brought into a Compaction.

[h] Star.

13. Now ſeeing that Prince *Lucifer* did ſit as an Hierarch in divine Pomp, and would domineer in divine Power in the Fire's Might, above and in all, and contemned God's Love and Humility, and entered with his falſe Deſire into the Eſſence of the expreſſed Word in the *Fiat*, as a [i] Juggler or wicked Impoſtor, that would alſo form and make [according to his proud perverſe Will;] thereupon he *infected* that ſame Eſſence, according to the dark World's Property, which came forth alſo in the *Fiat* into a Compaction, *viz.* into an *Ens*, wherein Evil and Good are mutually linked together. For he (*viz.* the Devil) did, as an apoſtate rebellious Juggler, deſire the greateſt *Subtlety* proceeding from the Center of Nature, and would domineer in the *revealed* Magick in the *Fiat*.

[i] Or falſe Magician.

14. And out of the like *Ens*, proceeding from this infected *Ens* where Evil and Good were manifeſted in great Power, the Serpent was created in the *Fiat*: Therefore *Moſes* ſays very right, *It was more ſubtle than all the Beaſts of the Field*; for the Devil's Will, *viz.* his Deſire, which he introduced into that *Ens* whence it was created, was in it; it had the Devil's *Subtlety* and Will; and as the Devil was an Angel in the Beginning, and was from a good Eſſence, and yet introduced himſelf into an evil one, ſo likewiſe the Serpent's *Ens* was good before the Devil's Infection, before its Creation, but in the Devil's Deſire it was *brought* into a Property of Subtlety and Craft.

15. For the Devil's Deſire drew forth the compunctive, *ſtinging*, thorny, ſharp Subtlety out of the Center of Nature, and introduced it through the Enkindling of the Fire into the *heavenly* Sal-niter, *viz.* into that Property wherein he ſate and was an Angel; and here that very Craft came forth along in the ſame *Ens* into a Compaction in the *Fiat*.

16. For the Serpent's *Ens* was as to one Part, *viz.* as to the heavenly, a great Power; as alſo there was a great heavenly Power in the Devil; for he was a Prince of God; and ſo he brought his extracted Subtlety and *Lies* into a powerful *Ens*, deſiring to play his *enchanting* Feats thereby as a peculiar uncontroulable God.

17. This the *learned Searchers* of Nature in like Manner underſtand, *viz.* that there lies excellent Art, and alſo Virtue, in the *Ens* of the Serpent; if the Devil's Poiſon be taken from it, the greateſt *Cure* then lies in it for the *Healing* of all fiery venomous Hurts and Diſtempers; yea the beſt *Antidote* againſt Poiſon, and all whatſoever has the Semblance of a fiery Poiſon; for therein the *divine* Power lies in a fiery *Hunger*, but hidden in the Curſe of the Anger of God.

18. As God dwells hiddenly in the curſed Earth, ſo likewiſe it is here; yet it is given to the wiſe *Godly* Searcher of the Art, and he need not be *aſtoniſhed* or afraid of the Curſe; for he ſhall rule in divine Power in *Faith* over all Creatures. If he was not ſo much captivated in a beſtial and proud Manner in the Serpent's Eſſence, our Senſe and Meaning might be opened to him, and he might here well find the *Arcanum* [or Secret] of the World.

19. This crafty Serpent was now, in external Shew and *Semblance*, an exceeding well-favoured, comely, handſome, neat, fine, brave, pretty Beaſt, accurately dreſſed and ſet forth, according to the Pride of the Devil; *not* that we are to conceive, that the Devil was a Creator of the Serpent; but the *Fiat* was *manifeſt* in it according to

God's great good Power, and alſo very potently *manifeſt* according to the Power of his wrathful Anger.

20. This Serpent was a *living* Figure of the Tree of Temptation; like as the tempting Tree was a *dumb* Power [or *lifeleſs* Reſemblance,] ſo the Serpent was a living Power; and *therefore* the Serpent applied itſelf to this Tree as to its Likeneſs, even the Likeneſs of its Eſſence; which the Devil ſaw, and poſſeſſed the Serpent in the Part of his *infected* and introduced Poiſon, and armed its Tongue, and ſpoke out of its great Subtlety to *Eve*, ſo that ſhe knew not the horrible Enemy, and very hideous, ugly Gueſt the Devil.

21. And the Devil *therefore* brought the Serpent to the Tree of Temptation, ſeeing he ſaw that *Eve* was taken much with *beholding* the Tree, and fain would eat of its Fruit; that ſo he might make *Eve*[k] monſtrous by the Serpent: And the true Eye-mark [to reach the real Underſtanding of the Serpent's deceiving *Eve*] is *this:*

[k] Or form ſtrange Imaginations of Pride in ſeeing the fair Serpent.

22. *Eve* now longed after the Fruit of the Tree of the Knowledge of Good and Evil; for *Adam* had introduced this Luſt into his *Ens* whence *Eve* was created: But now the Command ſtood againſt it, and ſhe feared God, and *would not* do contrary to the Prohibition; therefore the Devil *cunningly* inſinuated into the Serpent's *Ens*, *viz.* into the greateſt *Subtlety*, and yet craftily puts forth the great Power and Wit in the Serpent's Eſſence, that *Eve* might ſee and know how prudent, wiſe, and *ſubtle* the Serpent was, and hung there upon the forbidden Tree, and it did *it* no hurt; and ſhe looked upon the Serpent, and ſet her Mind on muſing after it; in manner as a Woman *with Child* amuſes herſelf, and ſtrangely or monſtrouſly forms herſelf [in her Mind] and brings ſuch a *Figure* upon the Child; ſo did *Eve* amuſe herſelf upon the Wit and Craft of the Serpent, and alſo upon its nimble Agility and Art, whereupon ſhe longed *to eat of the Tree*; for the Serpent perſuaded her, by the Devil's Voice and Speech, and pretended that it had its Craft and Art from the Tree.

23. *Eve*'s Eſſence was heavenly, but already ſomewhat poiſoned and *infected* by *Adam*'s Imagination; now *Eve*'s good Deſire of the good Eſſence in her entered into the *Serpent*'s great Power and inward Virtue, which it had from the heavenly Eſſence, *viz.* from the good Part of the *Ens* of the Earth; and the infected Property of *Eve*, which *Adam* had inſinuated, and let in by Imagination, entered into the Serpent's *Craft*, *viz.* into the Center of the dark World, into God's Anger; and, on the other Side, the Devil's ſtrong Deſire and Imagination entered through the Eſſence of the Serpent into *Eve*'s Eſſence, both by the Sound and Voice in their *Intercourſe* of Speech, and alſo by the Conjunction of both Deſires.

24. And here *Eve*'s Deſire, and the Devil's Deſire, were eſpouſed [or united] in this *Conjunction*; for the Devil's Deſire made *Eve*'s Luſt wholly monſtrous, and ſo egged or forced her on in the Luſt, till he *overcame* her, and ſhe gave full Conſent thereto in her Deſire; ſhe would willingly alſo eat of the Tree of Underſtanding and wiſe *Subtlety*, and deſired likewiſe to be, or be made ſo wiſe, prudent, and crafty as the Serpent.

25. For the Devil ſaid the Fruit would not hurt, but the *Eyes* of her ſharp Underſtanding *would be opened, and they ſhould be as God*; this *Eve* liked very well, that ſhe ſhould be a Goddeſs, and wholly conſented thereto; and in this full Conſent ſhe *fell* from the divine Harmony, from the Reſignation in *God*, and from the divine Deſire, and entered with her own Deſire into the Craft, *Diſtemper*, and Vanity of the Serpent, and the Devil.

26. Here in this Juncture [or Point of Time] the Devil's Deſire took full *Poſſeſſion* of *Eve*'s Will, and introduced it into a ſerpentine Subſtance; and even here *Eve* became monſtrous in her own Eſſence, according to the Eſſence of the Serpent; and here the Devil built up his *Fort*, Rampant, and ſtrong Hold, in the human Eſſence; and here

[l] is the *Death* of the heavenly Eſſence, *viz.* of the heavenly Being: Here the *Holy Spirit* of God departed from *Eve*'s Eſſence; thus in this Point [of Time] the heavenly Part of Man, *viz.* the heavenly *Limus* in the Fleſh, diſappeared; and this it is which God ſaid, *In that Day that thou eateſt thereof, thou ſhalt die the Death.*

[l] Or was.

27. When *Eve* had turned her Will from the Obedience of God, and introduced it into the Serpent's Craft, then the Power of the heavenly *Meekneſs and Humility* in the heavenly *Limbus* diſappeared; not that ſhe fully received the dark World's Eſſence into her Eſſence, but as God ſaid to her, *Thou ſhalt die*, that is, die or diſappear, [m] in the Kingdom of Heaven; for the Kingdom of Heaven receives no true Death; only when the Light of the divine Principle *extinguiſhes*, then that Eſſence wherein it burned, and from whence it ſhone, is dumb, and as it were dead, without Feeling and Underſtanding, as a Nothing; like as a Candle burning in a dark Place makes the whole Room light, but if it goes out, there is *not* the Print or Impreſſion of it to be ſeen; its Power enters into the Nothing, in like Manner as God made all Things of Nothing.

[m] Or as to.

28. Not that we are to underſtand that Man's heavenly *Ens* became a Nothing; it remained in Man; but it was as it were a Nothing to Man in *its* Life; for it ſtood hidden in God, and was unapprehenſible, without Life, *to Man:* Nothing dies in God; but the holy *Ens* in the human Life diſappeared.

29. And as *Eve* did now reach to the Tree, take the Fruit, and pluck it off, the ſame ſhe had already done by the earthly *Limus*, and by the Will of the Soul, which deſired the Subtlety from the Center of Nature; which Subtlety [or Diſcretion] ſhe already perceived in her, in the *Center*, and yet was not manifeſt in the divine Power, and in the reſigned Humility: In this Eſſay the Devil's Deſire reaches along, in her monſtrous Image, to the *Fruit*; and when ſhe took the Fruit into the Mouth, and did eat thereof, that her Body's Eſſence received in this Eſſence, the human Eſſence took the Eſſence in the Tree.

30. And ſeeing ſhe did not forthwith *fall down* and die, ſhe thought it would *not* hurt her, for the Anger-ſource yet reſted *ſtill* in her, and ſhe perſuaded *Adam*, that he alſo did eat thereof, ſeeing he *ſaw* that it hurt not *Eve*.

31. But now when they *had eaten*, the Wrath of God's Anger awaked in the monſtrous Image, *viz.* the Properties of the dark World, *viz.* the Devil's introduced Deſire, which now had its *Seat* in the monſtrous Image in the Serpent's Eſſence: In this Inſtant all the Forms of Subtlety and Craftineſs *awaked* in the human [n] Myſtery; for ſo long as Man ſtood reſigned in God, in the equal Accord, in the divine Harmony, the heavenly Part, *viz.* the *Life* of the heavenly *Limus*, penetrated the earthly *Limus*, and the Properties could not be manifeſt; for they were all in equal Meaſure and Weight, as the Time is in God, and God in the Time.

[n] Or Hiddenneſs.

32. But when Man's own Will began effectually and actually to work, then alſo the Properties of the univerſal *magical Aſtrum* began alſo to work in him, each [*Aſtrum* or Star] in its Selfhood; for the univerſal magical *Aſtrum* laid in Man, for he was created on the ſixth Day in the ſixth Manifeſtation of the divine Myſtery, as a *Limus* of all Beings; a *Limus*, or external [or extracted] Birth, whence all the Creatures were created; an *Aſtrum* of the univerſal *Aſtrum*; for he ſhould rule above Creatures of this World, and be Lord over all Creatures, and yet not be ruled or lorded over by any.

33. For he ſtood in equal Eſſence; but now every *Aſtrum* of every Eſſence of all the Creatures depart from their mutual Accord, and each ſteps into its Selfhood; whence the Strife, Contrariety, and *Enmity* aroſe in the Eſſence, that one Property oppoſes itſelf againſt the other: Thus likewiſe the outward Spirit of the outward *Aſtrum* and four Elements preſently domineered in them, and Heat and Cold were alſo manifeſt in their Body; moreover the Properties of all evil and good *Beaſts:* All which Properties before did lie hidden.

34. Here the Craft and Subtlety of the Serpent was manifeſt, and the precious Image was corrupted, and became according to the *Limus* of the Earth a *Beaſt* of all Beaſts: Whereupon there are now ſo many and various Properties in Man; as one a Fox, Wolf, Bear, Lion, Dog, Bull, Cat, Horſe, Cock, Toad, Serpent; and, in brief, as many Kinds of Creatures as are upon the Earth, ſo many and *various* Properties likewiſe there are in the earthly Man; each of one or other; all according to the predominant Stars which make ſuch a Property in the *Seed*, in the Time of the Seeding, by reaſon of their Predominance or [potent Influence,] that *Aſtrum* which is moſt predominant in the *Conſtellation*, that has its Deſire in the Seed, and if it be ſown, ſuch a Property is hatched in the earthly Part of Man.

35. Not that the whole Man is ſuch a [very brute Beaſt in outward Shape,] but there is ſuch a *Figure* of the Deſire in the earthly Eſſence; and the Man muſt bear *ſuch* a Beaſt in the Body, which ſtirs him up and drives him to the beſtial Property; *not* that he has this Form according to the outward [Perſon,] but *really* in the earthly Eſſence; according to the outward [perſonal Shape] he remains in the firſt *Formation*.

36. Yet this Beaſt does ſomewhat put forth its *Signature* externally in every one; if one does but obſerve and well mind the ſame, he may find it: Hence Chriſt called the Phariſees *a Generation of Vipers*, *and the Seed of Serpents*; alſo others he called *Wolves*, *ravening Wolves*, *Foxes*, *Dogs*, and the like; for they were ſuch in the earthly Eſſence: And He taught us, *that we muſt be born anew*, and forſake this beſtial Property, *and become as Children*, *or we ſhould not poſſeſs the Kingdom of God*.

37. For as the Eſſence is in the Body, ſo the Spirit figures and *forms* itſelf internally, and the poor Soul ſtands in this Priſon, bound, and married to ſuch a Beaſt, unleſs that a Man be born anew; for which Ground [and End] God ordained the *Circumciſion* in the Old Teſtament, and in the New the *Baptiſm* in the Spirit of Chriſt.

38. Here we are highly to conſider, what Horror, Lamentation, and Miſery, Anguiſh, Fear, and Diſtreſs, did ariſe and *awake* in Man, and were manifeſt as a falſe Life and Will in Man; of which we have a Type in the *Death* of Chriſt, when *he deſtroyed the Death* in our human awakened Property *upon the Croſs*, and overcame [it] with the great Love of his heavenly Blood, which he introduced thereinto; that even then the *Earth*, *viz.* the *Limus* of the Earth, whence *Adam*'s outward Eſſence was extracted, *did tremble* and ſhake at it. Now when the great Love forced into the human Earth, wherein the Anger of God was living and effectually working, in the *Curſe*, when it now was to die, and to be changed into another Source, it *trembled* before this great Love-fire; like as the Love-fire in *Adam* and *Eve* trembled in the awakening of the *Anger* in them, whereby they were aſtoniſhed, and *creeped behind the Trees in the Garden*, *and were afraid*; for the Dread and Horror of God's Anger were awakened in their Eſſence, and they knew their beſtial Properties.

The Twenty-firſt Chapter.

Of the Impreſſion and Original of the Beſtial Man; and of the Beginning and Ground of his Sickneſs and Mortality.

1. WHEN *Adam* and *Eve* were become monſtrous, the holy Spirit, proceeding from the Part of the heavenly *Limbus*, departed; for the Part of the heavenly Property diſappeared in the Soul, in which [Part] the divine Light *ſhined*, and in which the divine Power of the holy *Tincture* dwelt.

2. Underſtand, the *Power* of the Light [o] departed from him into the Center, in like manner as a ſhining Light which flames forth from a Candle extinguiſhes, and the Fire-*ſource* only of the Light remains; ſo likewiſe the magical Fire-ſource only of the *Soul*'s Property remained, *viz.* the Center of the eternal Nature, *viz.* the Fire-world and the Darkneſs.

[o] Or withdrew.

3. And on the outward Part of the Soul the Air-ſpirit with its *Aſtrum* remained, wherein the Light of the *outward* Nature ſhined, which now the Fire-ſoul muſt make uſe of; for the *Fiat* was enraged in the Wrath of God, *viz.* in the fiery Property of the Soul, and alſo of the Body, and in a fiery *Hunger*, in the awakened Flagrat of God's Anger, had entered into, and taken Poſſeſſion of the *Eſſence* in Soul and Body, and with hard *Attraction* impreſſed itſelf in the Eſſence of the [p] Subſtance, in the [q] *Limbus* of the Body, whereupon the Fleſh became groſs, hard, thick, and corruptible.

[p] Or Matter, outward Eſſence
[q] Or *Limus*.

4. For in the Flagrat of the Wrath all the Properties of each *Aſtrum*, according to the Property of all the Creatures, awaked in the Eſſence, whence the Enmity, Antipathy, and *Contrariety*, aroſe in the Eſſence of the Body and Soul, ſo that one Property is againſt another, one Taſte [r] againſt another; for all departed out of the *Temperament*, and Pain, tormenting Malady, and Sickneſs [s] happened unto them.

[r] Or loathſome to another.
[s] Or aroſe in them.

5. For if an *oppoſite* Eſſence enters into another, it makes an Enmity, and an hateful overpowering, and deſtroying each other; one Property annoys, weakens, and deſtroys another, whence the Death and *Diſſolution* of the Body are riſen.

6. For whatſoever ſtands not in the Temperature cannot *ſubſiſt eternally*; but whatſoever ſtands in the Temperature, that has no Deſtroyer; for all Properties [there] mutually love one another; and in the Love is the Growth, and *Preſervation* of the Life.

7. And we are here fundamentally to underſtand, how the groſs Properties, in the Wrath of the *Fiat* in the Eſſence of the Body, have obſcured and wholly ſhut up the heavenly Eſſentiality in the Sulphur, ſo that the heavenly Man was no longer *known*; as Lead holds the Gold's Spirit blended in itſelf, that it is not known [or diſcerned.]

8. For the *Deſire*, *viz.* the firſt Form of Nature, which is the *Fiat*, has ſwallowed [t] in the Groſneſs, the heavenly Part both in Man and Metals; like as all the ſovereign Power of [or from] the *holy World*'s Eſſence, which is in all Herbs, and all other Fruits, lies ſhut up in the Wrath and Curſe of God, in the dark World's Property in the Earth, and ſprings forth by the Strength of the *Sun*, and the Light of the outward Nature, in the Eſſence, through the Curſe and Wrath: Which Budding or Pullutation gives a ſovereign Power, and *healing* Virtue for the malignant Eſſence in the living Bodies, whence the *Phyſician* is riſen, who ſeeks and learns to know the Virtue [and Temperature thereof,] that he may reſiſt and remedy the oppoſite Eſſence in the Body; which notwithſtanding is only a lukewarm and faint *Sparkle* thereof, if he be not able and ſkil-

[t] Or with.

ful firſt to ſeperate the groſs raw Wildneſs (which is from the dark World's Property) from his *Cure*.

9. For if the captivated Eſſence of the heavenly World's Property may be *redeemed* from the Curſe and Wrath of Nature, then it ſtands in the Temperature; and if it then ſo comes into a living Body, it awakens alſo the ſhut-up [or impriſoned] Life of the heavenly World's-*Ens*, if that likewiſe be in the Body, and expels the Wrath, whereby the *Sickneſs* is deſtroyed, and the Eſſence enters into the Temperature.

10. That this is certainly thus, we may ſee by *Adam* and *Eve*, when the Wrath awakened in their Eſſence, and the *Fiat* impreſſed the beſtial Properties, and formed (them) in the Eſſence; when the Soul, *viz.* the Image of God, *experimentally* knew this, it was aſhamed of the beſtial Deformity, and of its being in a beſtial Veſſel, *viz.* in another Principle.

11. For the outward Part of the Soul, *viz.* the Air with its *Aſtrum*, aroſe, and obtained the upperhand; as we may plainly ſee, that amongſt the greateſt Part of Men, the *outward* Part of the Soul bears the Sway and Dominion over the whole Body, in that the beſtial Man only ſeeks and labours after the Pleaſure of this World, *viz.* after external Honours, Authority, and *Beauty*, and alſo how to pamper, fill, and gluttonize the Beaſt, and ſo to *vapour* and proudly prank with the Beaſt as with a God; and yet it is only a corruptible evil Beaſt, in which the real true Man lies ſhut up *without Life*.

12. Alſo this groſs Beaſt *ſhall not poſſeſs the Kingdom of God*; and *it* alſo *profits not at all*, [u] but the *hidden Man*, which lies ſhut up in this Beaſt, as the Gold in the groſs Ore; which [hidden inward] Man the groſs Beaſt ſcarce regards or pays any Reſpect to, except only that it ſometimes a little plays the *Hypocrite* with it, and comforts it with *devout* Words, but exalts itſelf in its Place as a proud Peacock, and bravely trims, adorns, and fattens his *Beaſt*, that the Devil may have an Horſe to ride upon, and thereby mock God: And he rides thereupon in the *Vanity* [of this World] in the Kingdom of God's Anger, as upon a falſe *Whore*, which deſires to live in its own ſelful Might and *Wit*.

[u] John vi.

13. For ſuch a [Beaſt] the Serpent's Craft did awaken and ſtir up in *Eve*, in her awakened *beſtial* monſtrous Property, that now every Man almoſt carries a *Beaſt* in the Body, which plagues, moleſts, and burthens the poor captive *Soul*, whereby it makes itſelf alſo monſtrous, and amuſes itſelf on the Beaſt, and brings itſelf into a beſtial *Figure*; which, ſo long as it has this Image and Figure in it, *cannot ſee, or feel the Kingdom of God:* It muſt be again tranſmuted into an Angel's Form, or elſe there is no Remedy for it; therefore ſays Chriſt, *Unleſs ye be born anew, you ſhall not ſee the Kingdom of God.*

14. The incloſed Body of the heavenly Part *muſt be born anew in the Water of the Heaven*, *viz.* in the pure Elements-water, in the *Matrix* of the Water, *and in the Spirit of Chriſt*, out of the heavenly Eſſence, that the Soul's holy Part of the angelical World may be revived and quickened, and live and work in its diſappeared, and again new-born Body, in the divine heavenly Eſſence, and therein receive its Food from the *divine Power* of the ſecond Principle. Otherwiſe the heavenly Image which God created in *Adam* is *not* capable of the Kingdom of God; and without the ſame alſo it *cannot* poſſeſs it: No gliſtering Shews of devout Hypocriſy, Flattery, [ſeeming Holineſs, or ſoothing the Mind with an *outward* Application of Chriſt's Merits,] or tickling Conſolations, avail any thing; it muſt be *born* [anew,] or be quite forlorn; for the Pearl-tree is withered in *Adam* and *Eve*, it muſt re-obtain divine Eſſence, and *die* to the *Beaſt*, or elſe it cannot ſpring forth, and bear Fruit for the *Soul* to eat.

15. Now when *Adam* and *Eve* were awakened in the beſtial Property, the *Beaſt* ſtood then *naked* and bare; for before the Heaven's Image did wholly penetrate the outward Man,

man, and *cloathed* it with Divine Power; for the Beaſt was *not* before manifeſt: This Property laid hidden in the Temperature, as likewiſe it is ſo, *without* the Creature; but now when the Image of the heavenly Eſſence diſappeared, then the Beaſt, *viz.* the beſtial Property, was manifeſt; ſo that now the poor Soul, which was from the firſt Principle, ſtood forth encompaſſed with this Beaſt wholly *naked* and bare.

16. But if the Beaſt *had been* manifeſt in the Beginning of Man, then it had alſo brought its Cloathing along with it from its Eſſence, as *other* Beaſts did; but the Man was not created to the beſtial Life; and though *God knew* that it would ſo come to paſs, for which *Reaſon* he created ſo many Kinds and Sorts of Beaſts for his *Food* and *Raiment*, yet he created Man in and to the true *Image* of God out of the heavenly Eſſence; ſo that if this Image *fell*, he *might* again bring it, through a new Motion and *Regeneration*, into its firſt State, as it *is* brought to paſs in Chriſt.

17. The Scope and Eye-Mark of our Writing is, to *ſearch out* the Image of God, how it was created, and how it is corrupted, and how it ſhall come again into its firſt Eſtate; thereby to *underſtand* aright the New-Birth out of Chriſt, and to know the Inward and Outward Man, even what the *mortal* and *immortal* [*Man*] is, and how he is become mortal; and what he is to *do*, that he may come again into his firſt Srate.

The Twenty-Second Chapter.

Of the Original of Actual Sin, and of the [x] *Awakening of God's Anger in the human Property.*

[x] Enkindling, ſtirring up, or Provocation.

1. THE Scripture ſays, [y] *God has made all Things by his Word, and without the ſame, nothing was made which is made.* Out of his expreſſed Word (which was eſſential in the *Verbum Fiat*) all Things came forth into Formations; firſt into an *Ens*, or *Deſire* of a Property, and out of the ſame Propriety into a Compaction of Sulphur, Mercury and Salt, as into a formed Nature; and out of the ſame *Ens* in the formed Nature the Word becomes a creatural Life; and brings itſelf forth out of the Compaction of Sulphur, Mercury, and Salt [z], out of the *Body*; that is, it manifeſts itſelf in a plain *viſible Being*; to which End God has created Nature and Creature.

[y] John 1.

[z] Or into a Body.

2. Thus each Creature has a Center to its re-expreſſing, or breathing forth of the formed Words *in itſelf*, both the eternal and temporal Creatures, the irrational, as well as Man: For the firſt *Ens* was ſpoken forth out of *God's Breath* through the Wiſdom out of the Center to the Fire and Light, and taken into the *Fiat* and brought into a Compaction.

3. This ſame *Ens* is out of the [a] *Eternity*; but the Compaction of the four Elements are out of *Time:* Thus an eternal [*Ens*] lies hidden in every Thing in the Time, in all Things with Life or without Life, in Elements and Creatures, in Vegetative and Unvegetative: The firſt *Ens* is in every Thing, whence the Form of Compaction, (which is riſen from the Time) was *ſpoken forth* out of the ſpiritual World's Being, as an eternal *Ens* out of the Eternal-Speaking Word, through the Wiſdom into a Time, *viz.* into a formed Eſſence according to the Spiritual *Ens*; which *Ens* cannot be deſtroyed by any Element or Thing whatſoever.

[a] Or eternal Being.

4. And though the elemental Compaction, *viz.* the Body (which the *Ens* has attracted to itſelf, that is, breathed it forth from itſelf, as an external Degree) *vaniſhes* and comes to nothing, for it has a temporal Beginning, yet the firſt *Ens* cannot periſh: As we alſo ſee, that all Things enter again into their Mother from whence they are riſen and come forth, *viz.* into the *four Elements*.

5. Now in this Conſideration we find the true Ground of *Sin*'s Original, ſeeing that the living, powerful, underſtanding, *Speaking* Word was breathed forth out of all the three Principles into the *Ens* of Man's Image, for his [b] Underſtanding, that he ſhould and could rule the Properties of the Compaction of Sulphur, Mercury, and Salt; but he has now introduced this *Underſtanding*, *viz.* the ſpeaking powerful Word, into the Compaction of Time, *viz.* into the earthly *Limus*; where alſo the *Fiat* of Time is awakened in the Body, and has taken the Underſtanding, *viz.* the *inſpired* [c] Breath captive in itſelf, and placed itſelf Maſter over the Underſtanding.

[b] Intellectual Faculty.

[c] Sound or Harmony.

6. So that we now ſee by woful [d] *Experience*, how it is now with us; that when we would ſpeak (though the underſtanding Word does [idea or] conceive itſelf in the inward *Ens*, and deſires to manifeſt the Truth) yet the awakened Vanity in the earthly *Limus* of the Body does ſoon forthwith catch it, and [cunningly blends] and works it forth into its own Property [or ſerpentine Subtlety,] ſo that the *Word* of human *Underſtanding* breathes forth *Lies*, Iniquity, Malice, Falſehood, and ſuch cunning *Vanity*, and Foppery, in which Voice the Devil's Deſire mixes itſelf, and makes it to a *Subſtance* of *Sin*, which the Kingdom of God's *Anger* receives.

[d] With great Lamentation.

7. For in what Property every Word forms and manifeſts itſelf in *Man's Speech*, when he ſpeaks it forth, let it be either in God's Love, *viz.* in the holy *Ens*, or in the *Ens* of God's Anger, of the ſame it is again received when it is *ſpoken*; the falſe Word proceeding from the falſe *Ens* being infected by the Devil, and ſealed to Deſtruction, is alſo taken into the Myſtery of the *Wrath*, *viz.* into the Property of the *dark* World: Every Thing enters with its *Ens* into that from whence it takes its Original.

8. Seeing then the *Speaking* Word is a divine Manifeſtation, wherewith the Eternal Word of God has manifeſted itſelf, and that this ſame Speaking Word is *inſpired* into Man, we are therefore here to conſider what Man does manifeſt with this Speaking Word. Underſtand it thus: If the human *Lubet* and Deſire (which is the *Fiat* or the creating of the human Word) conceives the Form of the Word in the holy *Ens*, *viz.* in the heavenly Part of the Humanity, then the Word [e] ſounds from an holy Power, and the Mouth ſpeaks *Truth*.

[e] Or ſpeaks.

9. But if it be from the Vanity, from the Serpent's Craft, which *Eve* imprinted into herſelf, and thereby awakened its *Subtlety*, then the Word ſounds from the *Ens* of the dark World; that is, it proceeds from the Center to the Fire-word; and thereinto alſo it enters (in its [f] *End*) when it goes forth out of the Form, *viz.* out of the Mouth; and whereſoever it goes, it [g] brings forth Fruit.

[f] *Ens.*

[g] Works.

10. If it enters into another Man's [h] *Hearing*, in whom the Hunger of Craft and Vanity ſtands in open Deſire, it is ſoon received as into a fruitful *Soil*, and takes deep ſpreading Root, and brings forth ſuch evil Fruit; whence alſo ſuch *ſharp* Words and ſtinging [i] Taunts of the Devil are hatched in the diabolical Eſſence.

[h] *Text*, into the Manſion Houſe of his Tone, or hearing Faculty.

[i] *Text*, Thorns.

11. But if it proceeds forth empty and bare only into the falſe Imagination, then it aſcends into the Will of the *Mind*, and conceives itſelf in the Mind into a Subſtance, for a *Seat* of the Devil's Deſire, even for his murthering Fort which he has in Man.

12. But if the falſe Word be uttered againſt a holy Man, in reviling and reproaching him, and the holy Man will not let it *take Place* in him, and not ſtir or move himſelf in the evil Part of his Property with the *like* evil Word, then the Wrath of God receives it from without the Man, and is thereby mightily enkindled; and not only the inward

Ens of God's Anger, according to the ſpiritual dark World's Property, is thereby enraged, but alſo the outward *Ens* of the Wrath *in Turba magna* is inflamed, and hangs over the wicked Man's *Head*, and does even encompaſs him, and he is therewith taken, and poſſeſt as if he ſate in the helliſh [Flames of] Fire.

13. Of which Chriſt ſaid, *that when the Wicked did curſe us, we ſhould bleſs him*; that is, echo forth the Word of *Love* againſt his fiery Word, and not ſuffer his malicious Word to enter into us to take Root, and then it goes back again, and apprehends the wicked Reviler himſelf, for as the Apoſtle ſaid, *We heap fiery Coals upon his Head.*

14. For *every Word* of Man proceeds from an eternal *Ens*; either from the *Ens* of God's Love, or from the *Ens* of God's Anger; and if now it be brought forth out of the *Ens*, *viz.* out of its own Place, or Mother, it will have again a Place of its *Reſt*, wherein it may work.

15. Now if it cannot take reſt and work in its Likeneſs, without the wicked Man, who has awakened and brought it forth out of its *Ens*, and introduced it into a Sound, or [k] wordy Subſtance, then it catches or ſurrounds its Expreſſer [or *Author*] who has brought it into a Subſtance, and enters again with its Root into its Mother whence it aroſe; that is, with the enkindled *Spirit*, and with the Subſtance of its contrived *Matters* it lays hold of and apprehends the [l] *Inventor*'s Body; *viz.* the outward Eſſence of the outward *Sulphur*.

[k] Vocal.

[l] Or Expreſſor's, *Speaker's.*

16. For every Word when it is expreſſed is *outwardly* made and formed; for in the expreſſing, or pronouncing thereof, the outward Spirit, *viz.* the *outward Part* of the Soul, receives it to its own Subſtance; and afterwards being enkindled in the Wrath, and infected by the Devil in its coming forth, in its witty glancing Subtlety of the Serpent, it enters again into the Soul and Body of the *monſtrous* Image, and works according to its Property enkindled and infected by the Devil, and continually brings forth ſuch evil Fruits and *Words*; as we plainly ſee, that out of many a wicked Mouth nothing but *Vanity* proceeds.

17. Moreover we have a very great and weighty Point here to conſider of, concerning the Serpent's Craft, that if the Devil has infected the *Word* (when it is born in the *Heart* and formed in its *Ens*, and has taken Poſſeſſion of the Will, and made it ſubſtantial) this Serpent's Craft then holds and entertains the ſame in the *Devil*'s murdering Fort, as a fine adorned pleaſant [m] Brat, as the Serpent lying on the Tree ſpoke in a very *pleaſing* and taking Manner with *Eve*, till it could by its friendly Intercourſe catch her in the Deſire; ſo likewiſe the falſe, crafty, conceived Serpent's Word, which proceeds from the falſe Heart, holds forth itſelf as a very lovely *eloquent* perſuaſive *Syren*, and calls itſelf *holy*, till it can diſcover Man's Deſire ſet open for it; there it lays open its very Heart, and enters into the Deſire [of him,] and makes itſelf a Place to work, and reprocreate [its like.]

[m] *Text*, Kitling.

18. From hence now come the falſe *cloſe* Backbiters, Tale-bearers, Perverters, and wrong Interpeters of other Men's Sayings; ſecret Liars, who are very fair before, and behind are a Serpent; Revilers and foul-mouthed Slanderers, who take away a Man's good Name from him; and in this falſe, ſmooth, and well-coloured, and adorned Serpent's Property, the Devil has his Counſel *Chamber*, his School, where he *learns* the Children of *Eve* his Art, *viz.* juggling Deluſions, Foppery, Pride, Covetouſneſs, Envy, Anger, and *all Vices* and Abominations proceeding from the Abyſs of the dark World's Property.

19. Thus the Devil rules Man in Body and Soul by the crafty Eſſence of the *Serpent*, and works Abomination with Abomination, *Iniquity with Iniquity*, Sin with Sin. And this is even the firſt *Original* of Actual *Sin*, that *Eve* and *Adam* introduced the Serpent's crafty Eſſence, which the Devil had infected, into their [Will and] Deſire, and ſo made

themſelves forthwith monſtrous in the Serpent, whereupon the *dark* World's Eſſence awakened in them, that ſo ſoon as this was brought to paſs, the Will imagined into this monſtrous Property, and formed itſelf into a ſubſtantial *Word*.

20. Even thus the Word was now alſo manifeſt in Man in the Property of God's Anger, *viz.* in the dark World's *Ens*; and thus Man does *now* ſpeak Lies and Truth; for there is a *twofold Ens* in him, *viz.* one from the dark World awakened and ſtirred up by the Deſire of the Serpent and Devil; and one from the heavenly *Limus* which is *now* ſtirring in Man, wherein the Free-will takes the Word; that is, whence it generates a Fruit out of the divine expreſſed and formed Word, which is again received of the *Likeneſs*, either in Heaven or Hell, that is, in the Darkneſs or Light.

21. For the two Worlds are in each other as one; the *wicked* forms and makes [for] God a *good* Word in his Wrath unto Death, *viz.* to the Sting of Death and Hell; and the *holy* Man forms and makes [to] God, out of his good *Ens*, a *good* Word unto the holy *Life* and Operation, as the Scripture ſpeaks very clearly: *The Holy is to God a ſweet Savour unto Life, and the Wicked a ſweet Savour unto Death, viz.* to the dark World.

22. Now every Man is a Creator [or Framer] of his *Words, Powers, and Doings*; that which he makes and frames out of his Free-will, the ſame is received as a Work of the manifeſted Word into each Property's Likeneſs.

23. For *God's Word* is *alſo manifeſt* in the dark World; but only according to its Property, as the Scripture ſays, *Such as the People is, ſuch a God they alſo have:* God's Word is manifeſt in all Things, in each Thing according to its *Ens*, whence the Free-will proceeds; the *Free-will* is the Creator or Maker, whereby the Creature makes, [forms and works,] in the [n] manifeſted Word.

[n] Or revealed.

24. There is no Herb, or Thing whatſoever, that can be named, wherein there lies not an *Ens* from the *manifeſted Word* of God, an *Ens* both according to God's Love and Anger, according to the dark and light World: For this viſible World was breathed forth out of this ſame *Word*; now each *Ens* of the forth-breathed Word has a *free* Will again to breathe forth out of its *Ens* a [o] Likeneſs according to itſelf.

[o] Its own Likeneſs.

25. But this is now the *greateſt Evil*, that the *Ens* in its Center is departed out of the Likeneſs [and Harmony] of the Property into an Elevation, *viz.* out of one only *Ens* into many Properties; of which the Devil, being an *Hierarch* of the Place of this World, and alſo the Curſe of God upon the Earth, is a Cauſe; which *Curſe* Man ſtirred up and awakened.

[p] *Text*, or is borne, carried in, &c.

[q] Or create.

26. For now an *evil Ens*, which is from the awakened Property, [p] infuſes itſelf into a *good Veſſel*, and corrupts the Veſſel, whence the Free Will *ſhould* [q] *draw* from a good Property: But the Evil mixes itſelf into the Good; and *both* come forth again in the formed Word into a Subſtance; as an *evil* Man oftentimes ſtirs up an evil Word and Work in a good Man, which he never before conceived [or purpoſed] in his Will.

[r] Forms, creates, or draws forth.

27. For the Anger is become ſtirring [or quick] in the human *Ens*, and adheres to the good *Ens*, and the Will of the Fire-Soul is free, it [r] conceives as *ſoon* in the *Ens* of Anger, as in the *Ens* of Love; nay, in many a one the *Love-Ens* is wholly impotent, and as it were dead or extinct: He works only from the Craftineſs of the Serpent's Fruit to God's *Anger*, and though his Mouth flatters in the Serpent's Craft, and makes a devout Shew of the *holy Word*, and ſets forth itſelf as an Angel, yet it is only the *Ens* and Form of the crafty Serpent, in the Light of the earthly Nature, and the Man *deceives* himſelf.

28. Therefore Chriſt ſays, *Unleſs you be converted and become as Children, you cannot ſee the Kingdom of God:* The Free-will muſt wholly go out from the *Ens* of the Serpent, and enter again, in the Spirit of Chriſt, into its heavenly *Ens*, which diſappeared in *Adam*, and again awaken and ſtir up this *Ens* in the Hunger of its Deſire, that it alſo

may be again and born to a living *Ens*, in the new regenerated *Word* in the Humanity of Chriſt, which did ariſe, and powerfully quicken itſelf, in the great Love-property, in the Man's Property, in the *Perſon* of Chriſt; where alſo the Free-will becomes a new innocent Child, and neither wills nor lets in the Serpent's Craft, otherwiſe the Free-will *cannot* form and manifeſt God's holy Word in itſelf; the Free-will muſt draw only out of the good *Ens*, if it will work and *live* in the holy Word.

29. Now underſtand right our Writing concerning the Serpent's Craft, and its adorned Art and falſe Virtue; (I ſay) underſtand our very profound and high Meaning, opened out of the *Council of God*, thus: The Sepent's *Ens* and Original was a Virgin of heavenly Pomp, a Queen of Heaven, and Princeſs of the Beings of God, apprehended and formed in the *Fiat* of the divine Deſire, through the Fire in the Light; in like manner as the Hierarch *Lucifer* was ſo, and Prince *Lucifer* ſate in heavenly Pomp in the Serpent's *Ens*, who had infected the *Ens* out of which the Serpent was created, and therein awakened the dark World's Property, *viz.* the Center of the eternal Nature, whence Evil and Good take their *Original:* But when the Good did in the Fire ſever itſelf into the Light, and the Evil into the Darkneſs, the Serpent's *Ens*, which was good, was then infected, filled, and poſſeſſed with the Darkneſs; and from hence comes its *Craft.*

30. For even ſuch a Craft the Devil deſired, which alſo took him in the *eternal Speaking* Word, in ſuch a Property, and confirmed him therein to Eternity; for it is alſo a *Wonder* in God, how an Evil could come to be out of a Good, that the Good might be known and manifeſt, and the Creature might learn to *fear before God*, and hold [f] ſtill to the Spirit of God; that he only might act and work in the eternal Speaking Word, and make and do what he pleaſes with and by the Creature.

[f] Willingly ſubmit to.

31. And to *this End Lucifer* was ſwallowed up in the Wrath, ſeeing his Free-will went forth from the Reſignation and departed from God's Spirit into the *Center*, to be its own ſelf-full Maker and Creator; ſo that the Angels now have an [g] Example in this revolted fallen Prince and Puiſſant *Hierarch*; for the Kingdom of God, which is [peculiarly and properly] called God's Kingdom, ſtands in the deepeſt Humility and Love, and not at all in the Wrathful Fire's-might, but in the Light's Ardent-might, *viz. in Power.*

[g] Warning: *Text*, Looking-Glaſs.

32. But the Devil's Kingdom, after which he longed and laboured, ſtood in the *Wrathful* Fire's-might; but the ſame was [h] *eſſentially* taken from him in his Place, and he was ſpewed out into the eternal Hunger of the Darkneſs.

[h] In the Being, Eſſence, or Subſtance.

33. And that he had infected and poſſeſſed the *Ens* of the Serpent which was ſo crafty, may be ſeen in its Body, which is only a dry hungry Skin, and fills itſelf with Poiſon in the *Tail*, in which Property the great Craft ariſes; and *therefore* the Serpent carries the Poiſon in the Tail, which may ſoon be pulled off, in that the ſame in the Beginning was introduced into its Virgin-like *Ens.*

34. For the Serpent is therefore called a Virgin, according to the Right of Eternity, becauſe it has *both* Tinctures, which is in *no* Kind of earthly Creatures beſides; but it is now in the Curſe of God; yet if the *Artiſt* knew what its Pearl was, he would rejoice at it: But by Reaſon of the World's falſe Deſire, which ſeeks only the *falſe Magick*, it remains hidden; alſo [it is not manifeſt] that the Wicked may bear his *Rebuke.*

35. For the Pearl of the whole World is *trodden* under Foot; and there is nothing more common than the ſame, yet it is hidden; ſo that the holy *Ens* might not be introduced into an *ungodly one*, which is not worthy of it, and ſo God's Power and Word in the Virgin-like Eſſence be thereby brought into a Serpentine [*Ens*,] as it is to be underſtood in the Serpent: *Enough* for our School-fellows.

36. Thus we fundamentally underſtand the Original of *Sin*'s Birth; how Sin was born, and opened in the *human* Word; and how God is provoked to Anger in his expreſſed

Word by the human Re-expreſſing: For Man bears the Word which created Heaven and Earth in his *Ens*, for the ſame Word is brought to Subſtance.

37. Now God has inſpired into Man's *Ens*, *viz.* into the formed compacted Word, *the living Soul*, *viz.* the [w] Original out of all the three Principles, as a Spirit of the formed Word; this Underſtanding has now Power and Might to re-conceive, and to generate again a formal *Voice* in the *Ens*, *viz.* in the formed compacted Word.

[w] Or Underſtanding.

38. But ſeeing the Serpent's Craft, *viz.* the Devil's introduced Deſire, became manifeſt in the *Ens* of *Adam* and *Eve*, *viz.* in their compacted and formed Word; thereupon the Free-will does now draw forth from this Serpent's Eſſence mere *Adder*'s Poiſon and Death, and forms its Word therein, unleſs the holy *Ens* or *Seed of the Woman* be again awakened in the new-born Love of God in Chriſt: Then the Free-will may conceive in this ſame holy *Ens*, and *bruiſe the Head of the Serpent's* and Devil's *Ens* in the Anger of God; that is, reject and abhor the evil Will, which deſires to *idea* and imprint itſelf from the Serpent's *Ens* in the Formation of the Words, and bruiſe it in the Will of the *Thoughts* with the *Ens* of the Woman, *viz.* of Chriſt, and eſteem it as the Devil's Mire and Dirt, which in the Children of God is a continual Combat and Strife between the *Ens* of the Serpent in the Fleſh, and between the regenerate *Ens* of the heavenly Part.

39. Alſo know this: Every Thought which is formed in the *Will*, ſo that a Man conſents unto Lies, or any Thing elſe which is falſe, or if his Will has *conceived* [and contrived] anyThing that is unjuſt, and he brings that Contrivance into the Deſire, that he would very willingly do it, or expreſs it in the *falſe Evil* formed Word, if he could or knew how, and yet muſt let it alone either for Fear or Shame, this is all *Sin*; for the Will formed itſelf in the Serpent's *Ens*.

40. But underſtand it well; if a good Will [x] conceives in a good *Ens*, and yet the *evil* Deſire adheres to it, and wills to poiſon the Good; if then the Good-conceived Will overcomes the Evil and caſts it out, that the Evil cannot alſo be formed or received into the Compaction or Subſtance, it is *no* Sin; and though the evil Deſire which adheres to the good be *Sin*, yet if the good Will does not cloſe with it, and bring it into *Subſtance*, but rejects it out of the good Will as an Evil, then the ſinful Deſire cannot come into *Eſſence*, and the good Will has not hereby wrought any Evil, if it has not conſented to the Craft of the Serpent.

[x] Or forms itſelf.

41. Every *Sin* is born of the ſtrange *Ens*; if the Free-will departs from the *Ens* wherein God has created it, then the Sin which is conceived in the Will in falſe Deſire, and brought to Eſſence in the *Ens* of the Will, ſo that Man *would* faign do *wickedly* or *unjuſtly* if he could but bring his Intent to paſs, is alſo great in the Sight of God; but if it proceeds ſo far, as to hurt and injure any one, by Word or Deed, then the Sin is *double*; for it is formed in its own *Ens*, and forms itſelf alſo in that whereinto it introduces the falſe Word, ſo far as the falſe Word in its Speaking finds a *Place* of Reſt to Work [and bring forth its evil Fruit.]

42. And therefore the *holy Word* ſhall judge the falſe; as alſo at the End of this Time the holy Word ſhall caſt out from itſelf all *falſe* [y] idol *Opinions*, and all whatſoever has been formed in the Serpent's *Ens*, and give them to the dark World.

[y] Carved-work of Fancy.

43. All thoſe that take or conceive the Word in them, in their diabolical and ſerpentine *Ens*, and *uſe* it againſt God's Children, in whom the holy *Ens* is manifeſt, and ſtir up alſo an *Offence* [or Occaſion of ſtumbling] in the Children of God, that the Free-will in *them* conceives itſelf alſo in the Serpent's *Ens*, *viz.* in Anger and Averſion, where always the holy *Ens* does likewiſe form itſelf, and the Spirit of Zeal ariſes, theſe falſe Authors, Beginners, and Cauſers, do all *ſin againſt the Holy Ghoſt*.

44. For they do extremely deſpight and defy him, that *he* muſt even proceed forth,

through the Anger of the Children of God, whereby he is ſtirred up, and oftentimes ſhews himſelf in the *Turba* of the Children of God, and falls upon the Neck of the Wicked, as may be ſeen by *Elias* and *Moſes*, and alſo by *Eliſha*, who curſed the Boys, *that the Bears came out and tore them to Pieces*; for thus the Sword of God comes forth, through the Mouth of the *Saints:* If the holy Spirit be extremely diſpleaſed, and ſet into a fiery Zeal, then he awakens *Turba magna*, which draws the Sword againſt a wicked People, and devours them.

45. Thus underſtand in its full Scope and Meaning: Man has God's Word *in him*, which created him; underſtand, the Word has imprinted and formed itſelf with the Creating, both in its *Holineſs*, and alſo in the *Anger*; and that alſo [z] in the outward World, for the *Limus* of the Earth, or the Earth itſelf, was amaſſed and compacted through the Word; ſo that the formed *Word*, which took its Beginning in the divine Deſire, *viz.* in the *Fiat*, is an Exhalation breathed forth from the Spirit of God out of Love and Anger, therefore it is Evil and Good; but the Evil was *hidden*, and as it were wholly ſwallowed up in the Light, as the Night in the Day.

[z] Or out of.

46. But the ſinful Deſire in *Lucifer* and *Adam* has awakened the Anger, ſo that it is become *eſſentially* manifeſt: Now the Gates of the formed Word, both in Love and Anger, *ſtand open* in the Earth, and alſo in the *Limus* of the Earth, *viz.* in Man, and alſo in the Free-will of Man; whatſoever he now forms and amaſſes in his *Free-will*, that he has made, be it either Evil or Good.

47. But now the Evil ſhall in the Judgment of God be ſeperated from the Good; and in what Part [either of the Evil or Good] the human *Underſtanding*, *viz.* the Soul, ſhall be found, thereinto it muſt enter, with all whatſoever it has done, as into its own formed Habitation; and therefore Chriſt ſays, *Their Works ſhall follow them, and be purged* (or proved) *by the Fire*; alſo at the End, when the Books of the Eſſence ſhall be opened, *they ſhall be judged according to their Works*; for the Work, be it Evil or Good, embraces the Soul, unleſs it wholly departs from the [Evil,] and deſtroys it again, by Reconciliation of his *offended* and wronged Brother, and drown the Subſtance in the Blood and Death of Chriſt; elſe there is no Remedy.

Note.

48. Therefore a Man muſt well conſider what he will ſpeak, for he ſpeaks from the formed *Ens* of God's Manifeſtation, and well *bethink* and ponder with himſelf, before he intends [or conceives in the Will] to do any Thing, and by no means *conſent* to any falſe Backbitings, or approve by a Yea, neither privately, nor openly.

49. For all forged Tales and ſharp Taunts proceed from the Serpent's *Ens*; all Curſings, and Swearings, and ſtinging Girds, proceed from the Serpent's *Ens*; yea though they be but in [a] *Jeſt*, yet the Serpent's *Ens* has ſtuck itſelf with them to the Good, and compacted them with the Word: Therefore Chriſt ſays, *Swear not at all*; *let your Speech be yea, yea*; *nay, nay*; *for whatſoever is more then theſe cometh of Evil*; that is, it is born of the Serpent's *Ens*.

[a] Schimpf.

Note.

50. All Curſers and Swearers have introduced their Free-will, *viz.* the poor Soul, into the Vanity of the Serpent's *Ens*, and form their Curſes and Oaths, with all their [b] *lewd wanton Talk*, which is wrought in the Serpent's *Ens*, and ſow into God's Anger: And on the contrary, all God's Children, who are in right Earneſt, form their Words in the Holy *Ens*, eſpecially the *Prayer*, when the Free-will of the Soul amaſſes, or conceives itſelf in the holy *Ens* (which is opened by Chriſt's Humanity) then it *forms* the true eſſential Word of God in itſelf, ſo as it comes to *Subſtance*.

[b] Uppigen.

51. Therefore Saint *Paul* ſays, *The Spirit of God does mightily intercede for us in the Sight of God as it pleaſes him*; for the Spirit of God is formed in the Deſire of the holy Word; he is taken or apprehended, and this taking or receiving is that which Chriſt ſaid, *He would give us his Fleſh for Food, and his Blood for Drink.*

52. The Soul's Will takes Christ's *Ens*, and in Christ's *Ens* the Word of Christ became Man, which the Soul's Desire or *Fiat* receives or impresses into its holy *Ens* disappeared in *Adam*; and here *Adam* arises in Christ, and becomes Christ [the second *Adam* or the anointed One] according to the heavenly *Ens* and divine Word; and from this *Ens* of Christ proceeds forth divine Knowledge, out of *the Word of God.*

53. Thus the Children of God are *the Temple of the Holy Ghost which dwells in them*, and so they speak God's Word; and without this there is no true knowing or willing, but mere Fable, and Babel, a Confusion of the crafty Serpent.

54. Therefore Christ called the Pharisees *a Seed of Serpents, and a Generation of Vipers*, and though they were the High Priests, yet he knew them to be so in their Essence, for they had formed their Will in the Serpent's *Ens*; they carried the Words of *Moses* in their Mouth, and therein they mixed the Serpent's *Ens*; as many still do to this Day: Where the incarnate Devil carries *God's Word* upon his Tongue, and yet only hides the Serpent's *Ens* thereby, and introduces the diabolical *Ens* into the *literal* Word, whence *Babel* the Mother of all spiritual Whoredom is born, a mere verbal Contention, a Wrangling about Words, where the *Ens* of the Devil and the Serpent opposes the divine *Ens* in the formed Divine Word.

55. But so it must be, that the formed and conceived Word in God's Children may be *stirred up*, whetted and exercised, and the Truth come forth to Light: Dear Brethren, this is the *Inheritance* which we have received from *Adam* and *Eve*; and that is the Cause that the Body must die and wholly putrefy, and enter again into its first *Ens*; for the Serpent's *Ens* must be wholly done away, *it cannot inherit the Kingdom of God.*

56. The first *Ens* in the *Limus* of the Earth, which was coagulated in the *Verbum Fiat*, must be wholly *renewed* in the Spirit of Christ, if it will possess the Kingdom of God; but if it remains captivated in the Serpent's *Ens*, it shall not be any more manifest, understand the holy *Ens* which disappeared in *Adam*, and was captivated in the Serpent's *Ens*, whereby Death came into the Flesh.

57. Therefore a Man must *consider* what he speaks, thinks, and does, lest he conceive his Thoughts in the Serpent's *Ens*, and form a Will in the Mind, in the *Ens* of the Serpent; for else the Devil sets himself therein, and hatches a Basilisk, *viz.* an hellish Form in the Word.

58. For all Wrath which is conceived in Man for Revenge primarily arises in its *Center* out of the Nature and Property of the dark World, *viz.* in God's Anger, and forms itself further in the Serpent's *Ens* to *Substance*; let it be what Zeal it will, if it brings itself into Wrath to its *own Revenge*, it is formed in the *Ens* of the Serpent, and is diabolical.

59. And though he was a Prophet and an Apostle, and yet would bring himself in the Wrath to his *own Revenge*, then this Substance is formed from the Anger of God in the Serpent's *Ens*, and goes into the Wrath of God; and the *Anger* of God is therein zealous, which does often so stir up and form itself in the *holy* Children of God, that
[c] The Saints. they[c] must, against their purposed Will, bring down the *Turba* upon the House of the Wicked, also upon his Body and Soul, as may be seen by *Moses* upon *Koran*, *Dathan*, and *Abiram*, whom the Earth swallowed up; so also by *Elijah* in the Fire concerning the two Captains over fifty, whom the Fire devoured; also by *Elisha*, and many other Prophets.

60. And there are many remarkable Examples to be found relating to this in the holy Histories, how oftentimes the Children of God have been *forced* to carry the Sword of the *Turba* in them: A great Example whereof we see in *Samson*; and also in *Joshua* with his Wars; and likewise in *Abraham*; how the Zeal of God enkindled itself in them, that they, in their Spirit of Zeal, have often awakened the *Turba magna* in the Anger of God,

God, and raiſed great Rebukes, Judgments, and Plagues, upon all Countries; as *Moſes* in *Egypt* did with the Plagues upon the *Egyptians*.

61. But we muſt here diſtinguiſh. If the Zeal of *God* ſhould awaken itſelf in an holy Man without his purpoſed Will, and give him the Sword of God's Anger, ſuch a one differs much from thoſe who in their *own Thoughts* contrive and plot in the Wrath, and introduce the conceived or purpoſed Will into the Serpent's *Ens*, and make it a Subſtance; for that is *Sin*, yea though the [d] moſt holy Man ſhould do it.

[d] The greateſt Saint.

62. Therefore Chriſt ſo emphatically and punctually teaches us, in the New Birth, *Love*, *Humility*, and *Meekneſs*; and he would that a Chriſtian ſhould not at all revenge, alſo not be angry, for he ſays, that *whoſoever is angry with his Brother, is guilty of the Judgment*; for the Anger is a Conception in the Serpent's *Ens*, which muſt be cut off by the Judgment of God from the good Being: *And whoſoever ſhall ſay to his Brother, Racha, ſhall be in danger of the Counſel*; for the Deſire of [e] *Racha* ariſes in the Center of the dark fiery Wheel of the eternal Nature; therefore in the Fire-ſoul there is a Form of the Fire-*word* [in Reſemblance] of a Wheel like a Madneſs; and the Soul's Fiery-form ſtands in the *Racha* as a mad furious Wheel, which confounds the Eſſence in the Body, and deſtroys or ſhatters in pieces the Underſtanding; for every *Racha* deſires to deſtroy God's Image: Thus the Soul hangs on the Wheel of the eternal Nature, *viz.* on the Center of the horrible anxious Birth; as is before mentioned concerning the Center of the Birth of Nature.

Note.

[e] Or Revenge.

63. Moreover Chriſt ſays, *Whoſoever ſays to his Brother, Thou Fool, ſhall be in danger of Hell-fire:* This is thus effected, when the conceived Will has formed itſelf in the furious Wrath of God's Anger, and introduced it into the Serpent's *Ens*, then it ſtands in the furious Wheel as mad; and if it does now *purpoſely* go on, and ſo form the Word, and caſts or ſpeaks it forth againſt its Brother, and enkindles in him alſo an hateful Enmity in the Serpent's *Ens*, the ſame *burns* in his expreſſed Word in the Fire of God's Anger, and he is guilty of it, for he has enkindled it in his *Racha*.

64. Therefore ſaid Chriſt, *If thou wilt offer thy Gift, go firſt, and be reconciled to thy offended Brother* or Neighbour, for otherwiſe he brings *his Wrath* into thy Offering, and with-holds thee in thy Deſire towards God, that thou *canſt not* reach the holy *Ens*, which elſe waſhes away the *Turba* in thy enkindled Vanity.

65. For the Word Fool is in itſelf, in the Eſſence, nothing elſe but an enkindled wrathful fiery Wheel, an outragious Madneſs; and he that ſo calls his Neighbour *without a Cauſe*, has brought forth a Word in the Fire-wheel in *God's Wrath*, and is guilty of it; for the Word produced is riſen out of the *Ens* of the Soul and Body.

66. Every Word, when it is formed, does firſt awaken its own *Ens*, whence it takes its Original, then it leads itſelf forth through the Counſel of the five Senſes againſt his Brother: Now whoſoever *uſes* ſuch a wrathful devouring Fire-word againſt his Brother, he ſows into the Anger of God, and is in danger to *reap the Fruit* which he has ſo ſown, when it ſprings up and grows.

67. Therefore take heed and beware, O Man! what thou thinkeſt, ſpeakeſt, or *deſireſt* to do. Look well always in what Zeal thou ſtandeſt, whether it be divine, or only of thy own poiſonful Nature! Thou Father, thou Mother, thou Brother and Siſter, which proceed and come from one *Blood*, from one *Ens*, and mutually aſſimulate each with other as a Tree in its Branches; think and conſider what kind of Sound [or Tune] thou introduceſt into the vital *Ens* of thy Fellow-twigs and Branches, whether it be God's Love-word, or his Word of Anger. If you do not deſtroy the introduced Evil again with Love, and introduce again the Love-*Ens* into the Anger, [to overcome and reconcile it,] then the *Subſtance* muſt come [f] into the *Judgment* of God, and be ſeperated in the Fire of God; as the Devil is ſevered from the good *Ens*; and ſo ſhalt thou, O

[f] Or before.

wicked Man! with thy wicked formed *Word*, [which thou haſt conceived] out of the *Ens* of God's Anger.

68. And therefore God has introduced his *holy Word* out of his deepeſt Love *again* into the human *Ens*, ſeeing the ſame was introduced into *Adam* and *Eve* in the Anger, that Man *might* conceive [or form his Will and Doings] again in the introduced Love of God in Chriſt Jeſus, and in him deſtroy the wrathful Anger; and therefore Chriſt teaches us that *he is the Gate which leads us into God*, that *he is the Way and the Light*, whereupon we may enter into God, and in him regenerate [or quicken again to Life] the holy *Ens*.

69. And therefore Chriſt *forbids us to be angry*, and conceive our Will and Word in the *Revenge*; but *if any one did curſe us, we ought to bleſs him*; *and if any did ſtrike us, him we ſhould not reſiſt*; leſt our *Turba* ſhould be ſtirred up in the new-born holy *Ens* of Chriſt, and introduce the Serpent's Craft, Iniquity, and *Ens* thereinto.

70. But *we ſhould be as Children in Love*, who underſtand nothing of the Serpent's Craft; therefore we declare in divine Knowledge, as a dear and precious Truth, that all Contention, Covetouſneſs, Envy, Anger, War, falſe Deſire, or whatſoever may be of the like Name [and *Nature*,] takes its Original out of the *Center* of the [s] Revenge of the Wrath of God, out of the dark World, and is brought in the Serpent's *Ens* to a Subſtance, wherein the falſe Serpent's *Ens* will behold and contemplate itſelf in Pride.

[s] Or devouring Property or wolfiſh Gulph.

71. Whatſoever *ſtrives* and contends in this World about Selfhood, Self-intereſt, temporal Honour, its own *Profit*, for its own Advancement, the ſame is bred and born of the Serpent's *Ens*, be it either Rich or Poor, in Superior or Inferior, no Order, Rank, or *Condition* whatſoever excepted: All Men who would be called Chriſtians, or Children of the Love, muſt be born again in their firſt *Ens* (which diſappeared, and corrupted in *Adam*) out of the divine Love in the holy and heavenly *Ens*, or elſe *not one of them* can be a Child of the Love of God: All the Greedineſs, and Covetouſneſs, of all Places, and politick Powers, under what Name or Title ſoever, wholly proceed from the Serpent's *Ens*.

72. I ſpeak not of the Offices, but of the Falſhood of the *Officers*; the Office in its Place and Station is God's Ordinance, if it be carried on in *holy Deſire*, and ariſes out of a divine Root for good; if not, but that it ariſes only out of a Root for Selfhood and Pride, then it is from the Serpent's Craft, and goes into *Deſtruction*.

73. *All War*, however blanched over, and under what Pretence ſoever, takes its Original out of God's Anger, and he that *begins* it, does it from a ſelf-full Deſire to ſelfiſh Intereſt, from the Serpent's *Ens*; unleſs that War ariſes from the Command and Injunction of God, that a Nation has brought forth itſelf in his Wrath, that he would his Anger ſhould devour it, and ordain an *Holyer* in its Room, as was brought to paſs by Iſrael among the Gentiles; otherwiſe it is wholly born in the ſelf-ful *Turba* in Selfhood. It does not belong to any true Chriſtian born of Chriſt to raiſe the Sword of the *Turba*, unleſs the zealous Spirit of God ſtirs it up in him, who often will rebuke *Sin*: Whatſoever exalts itſelf in the Wrath about its own Honour and Pride, and brings itſelf to *Revenge* [or Bloodſhed,] is from the Devil, be it either by Nobles or Ignobles, none excepted; before God they are all alike.

74. Earthly Dominion and Government has its Original from the *Fall*, in the Serpent's Craft, ſeeing Man departed from the Love-will, from the Obedience of God, therefore he muſt have a *Judge* to rebuke the falſe Deſire in its Subſtance, and deſtroy the falſe Subſtance; therefore *Magiſtracy* and *Superiority* are ordained of God for a Defence of the righteous Subſtance and Will, and not for their ſelfiſh Intereſt, and their own perverſe Will, to break down and deſtroy Governments at their Pleaſure, and to *oppreſs* the Poor, and Impotent; whatſoever does that is riſen from the Serpent's *Ens*,

Note.

let it glister and colour over itself with what Hypocrisy it will; and though it were cloathed with Gold and Pearls, yea even with the Sun, it is bred and born out of the Serpent's *Ens*, and has the Serpent's *Ens* in its *Government*, and tends to Destruction, unless it be born anew [in the *Ens* of Christ.]

75. Whatsoever is not born out of the *Ens* of Love, and bears not forth a Will of Righteousness and Truth, to work something that is *good* upon the Earth for the Service and Profit of his Neighbour, the same is *Idolatrous*; for in *Adam* we all are one Tree, we are all sprung from one only Root.

76. And God has *begotten us* in his Love, and brought us into Paradise; but the Serpent's Craft has set us at Variance, so that we are departed out of Paradise, and come into its villainous subtle Craft, into *Selfishness*; whence we must again depart, and enter into a Child's Coat.

77. We have nothing in this World for our own Propriety but a *Shirt*, whereby we cover our Shame before the Angels of God, that our Abomination may not appear naked; and that is our own, and nothing else, the other is all common: *Whosoever hath two Coats, and sees that his Brother has none, the other Coat is his Brother's*, as Christ teaches us.

78. *For we come naked into this World, and carry away scarce our Shirt with us*, which is the Covering of our Shame; the rest we possess either by *Necessity* of Office, or else out of *Covetousness*, out of the Serpent's false Desire: Every Man should seek the Profit and *Preservation* of his Neighbour, how he might serve and be helpful to him; as one Branch of a Tree gives its Power, Essence, and Virtue to the other, and they grow and bear Fruit in *one* Desire; so we are all one Tree in *Adam*.

79. But we are in *Adam withered* in the Serpent's *Ens* as to the Love-will; and we must all be new-born in Christ's Love-*Ens* and Will; without that, none is a Child of the Love of God; and though there may be *Something* of the divine Love in many a one, yet it is wholly *covered* with the Serpent's *Ens*; which devilish *Ens* continually springs forth above the Love, and bears Fruit.

80. *There is not any one who does Good* in Selfhood and own Will; unless he forsakes in the (own appropriating) Will all whatsoever he has, even to the Infant's Shirt; that he must keep for his own, and give it none, for it is the *Covering* of his Shame; the other is all common, and he is only a Servant and Steward of the same, a Guardian and Distributor to every one in his Place. *Note.*

81. Whosoever *suffers the Poor and Miserable to be in Want* and Distress under his Charge, and gathers into his Mind temporal Goods for his own Property, he is no Christian, but a Child of the *Serpent*; for he suffers his under Branches to wither, and keeps away his Sap and Power from them, and will not work forth Fruits by his Fellow-branches.

82. We do not hereby mean the wicked idle Crew, which will only suck the Sweet, and *not work* and bring forth Fruit themselves in the Tree, that they should be pampered to exercise Pleasure and Vanity; but we speak of the Twigs which stand in the Tree, and *co-operate*, and would willingly grow and bear Fruit, from whom the great Branches of this World *withdraw* the Sap and hold it in themselves, that they as lean overdropt Twigs wither by and under *their* Charge: Such are the rich Potentates and *Nobles*; with them the Spirit of Zeal here speaks, so far as they keep and hold their Sap within themselves, and suffer their small Branches to dry up and wither, and wholly withdraw the *Sap* from them; they are Branches on the Tree of the Serpent, which is grown up in the *Curse* of God's Anger, and is reserved for the Fire of God's Anger, says the Spirit of Wonders.

The Twenty-third Chapter.

How God re-called Adam *and his* Eve *when they were entered into Sin and Vanity, and were awakened in the Serpent's* Ens, *and laid upon them the* [h] *Order of this toilsome laborious World, and ordained the Serpent-bruiser for an Help (or* Saviour) *to them.*

[h] State, or Calling, or Ordinance.

1. NOW when *Adam* and *Eve* had eaten of the Tree of the Knowledge of Good and Evil, and were become monstrous by the Serpent, *Moses* writes of it thus, *Their Eyes were opened, and they knew that they were naked, and they sewed Fig-leaves together and made themselves Aprons:* Here the Soul did even now know the monstrous Image, and was ashamed of it, that such a gross *Beast*, with gross Flesh and hard Bones, should awaken [or shew itself] with a bestial Worm's Carcase of Vanity in their tender *delicate* Body; and they would have covered the same from the Eyes of God, and for Shame *crept* behind the Trees, so very ashamed were they of the foul Deformity of the Beast; for the *Bestial Ens* had swallowed up the *heavenly*, and got the upper Hand, which they had not before known; now they could not tell for shame what they should do.

Gen. 3. v. 7.

2. The Serpent's Craft would *not* here cover the Shame, but laid it only more open, and accused them, as revolting faithless Rebels; for God's Anger *awaked* in them, and arraigned them now before the severe *Judgment*, to devour them into itself, as into the dark World, as happened to *Lucifer*.

[i] State, Condition, or Thing which caused the Earth to tremble, &c.

3. And this is the [i] Place whereby *the Earth trembled in the Death of Christ, and the Rocks cleaved in sunder:* Here God's Anger shut up the holy *Ens* of the heavenly Humanity in *Death*; which Christ, when he destroyed Death on the Cross, again opened, at which the *Wrath* in the Curse of the Earth and Rocks shook and trembled.

4. And here was the sore Combat before God's Anger, in which Combat *Christ in the Garden (when he prayed*, and was to overcome this Anger) *did sweat Drops of Blood*, when he said, *Father, if it be possible, let this Cup pass from me; but if it be not possible, but that I must drink it, thy Will be done.*

5. Christ on the Cross must *drink* down this wrathful Anger, which was awakened in *Adam*'s Essence, into his holy heavenly *Ens*, and change it with great Love into divine Joy; of which the *Drink of Gall and Vinegar*, being a mixed Draught *which the Jews gave him*, was a Type, signifying what was done inwardly in the *Humanity* of Christ.

6. For the *outward* Image of Man should also be redeemed from the Anger and Death, and again rise out of the Earth: Therefore Christ's *outward* Humanity from the Kingdom of this World *must also drink of this Cup*, which God the Father had filled to *Adam* in his Anger; the same, Christ must drink off, and change the Anger into Love; therefore said Christ, *If it is possible, then let it pass from me:* But it was not possible to overcome the Anger, unless the sweet Name of Jesus should *drink* it into itself, and change it into Joy; then said Christ, *Father, thy Will be done, and not the Will of my Humanity.*

7. God's Will should also have been fulfilled in *Adam*, but he exalted his own Will by the Serpent's Craft: Now the Humanity of Christ upon the Cross must give *this own Self*-Will to the Anger to devour it; but the holy Name Jesus brought it into the Death of Selfhood, that it must die in the wrathful Death, and enter again *through Death* in his Resurrection into the true Resignation, *viz.* into the divine Harmony.

8. *Adam*, when he had awakened the Anger in him, ſtood in Paradiſe in great Shame and Scorn before God and all holy Angels; and the Devil *mocked* and derided him; that this Image of God, which ſhould poſſeſs his Royal Throne, was become a monſtrous Beaſt: And into this *Scorn* Chriſt muſt enter, and ſuffer himſelf to be *reviled*, *mocked*, *ſpit upon*, *whipped*, *crowned with Thorns*, as a falſe King; for *Adam* was a King and Hierarch, but became falſe and rebellious.

9. Here Chriſt ſtood in his ſtead, *and was condemned to Death*; for *Adam* alſo ſhould have been judged by God's Anger; here *Adam*, that is Chriſt in *Adam*'s Humanity, ſtood in his ſtead: *Adam* ſhould have been *rejected as a Curſe*, even as a Scorn before Heaven and Earth; and in ſum, the whole Proceſs of Chriſt, from his Incarnation to his Aſcenſion, and ſending of the Holy Ghoſt, is *Adam*'s State: What *Adam* had merited as a *Malefactor*, Chriſt himſelf muſt take upon him in *Adam*'s Perſon, and bring again the Life out of Death.

10. *Adam* was made by the *Word* of God, but he fell from God's Love-Word into his Anger-Word; thus God out of *mere Grace* did again awaken his Love-Word in the deepeſt Humility, Love, and Mercy, in *Adam*'s wrathful Image, and introduced the great Love-*Ens* into the *Ens* of the awakened Anger, and changed the angry *Adam* in Chriſt into *an holy ONE*.

11. *Moſes* deſcribes it very clearly, but the Vail lies before the beſtial Man, that he does not know him. For he ſays, [k] *And they heard the Voice of the Lord God, which walked in the Garden, when the Day grew cool, and* Adam *and his Wife hid themſelves from the Preſence of the Lord God among the Trees.* [k] *Verſe* 8.

12. *Moſes* ſays, *They heard the Voice of the Lord God, which walked in the Garden:* What is now this *Voice* which was [or ſtirred] in the Garden? For *Adam*'s Ears were dead to the Divine Hearing, and were awakened in the Wrath; he could not in his *own Might* hear any more God's holy Voice, for he was *dead as to the Kingdom of Heaven*, as to the divine Holineſs; as God told him, *In that Day that thou eateſt of this Tree thou ſhalt die.*

13. The Voice was God's *Anger*, which forced into *Adam*'s Eſſence, when the Day became cool; underſtand the Eternal Day in *Adam*'s Eſſence was awakened in Cold and Heat: Therefore now they heard the Voice of God the Lord in his *Anger* in the Eſſence; for the *Turba* was awakened; the Tone or Hearing of the dark World did ſound [or ring its ſad Knell.]

14. But that which walked in the Garden, and re-called *Adam*, was *another Voice* which broke forth out of the Anger, and walked [or moved] in the Garden. For the Word (der which gieng walked im in the Garten Garden) is the Difference, or Note of Diſtinction, and ſignifies the Voice of *JESUS* proceeding from [l] *JEHOVAH*; the Voice was [m] *TETRA-GRAMMA*, but that which walketh in the Garden was *TON*, *viz.* the Center of the Light World; and the Voice *TETRAGRAMMA* is the Center to the Fire-Word, *viz.* the firſt Principle, and the *TON* the Second Principle; as Fire and Light are one, but they ſever themſelves in their coming forth to Manifeſtation into a twofold Source; the like alſo is to be conſidered concerning this.

[l] יהוה

[m] Τετραγράμμαϛον. *Nomen quatuor Literarum*, That Name of four Letters.

15. The Voice of the Fire-World *entered* into the Eſſence of *Adam* and *Eve*; the ſame they heard, therefore they were *afraid*, and crept among the Trees: But the Voice of the Light-World is this, whereof *Moſes* ſpoke, Der which gieng walked im in the Garten Garden the *holy Voice* walked in the Garden of Paradiſe, for the Word ([n] Der which) denotes the Perſon of Chriſt, who walked in the Spirit in the Garden, and went forth from the Fire's *Center*, who took Poſſeſſion of Paradiſe, and would inveſt *Adam* again with it.

[n] Text, *Der.*

16. Therefore ſays *Moſes* now, [o] *And the Lord called to Adam, and ſaid to him, Where art thou?* Why ſaid he not, *Adam* and *Eve*, where are you? No, He called to *Adam*, [o] *Verſe* 9.

viz. to the *firſt Image* which he created in Paradiſe, and not to the Man and Woman; for He that called, was *He which walked in the Garden*; *viz.* the Word of the Light-world, the Voice of the Second Principle, which called back again in [and from] the enkindled Anger, and eſpouſed itſelf again to the diſappeared heavenly *Ens*, that it would raiſe, and ſtir up itſelf again therein, in the Name *Jeſus*, *viz.* in the deepeſt Love of the Deity, and unite, and manifeſt itſelf in the Fulneſs of Time, in the diſappeared *Ens*, with the Introduction of the holy divine *Ens* of the heavenly World's *Eſſence* thereinto, and open Paradiſe again, and in the mean Time *bruiſe the Head of the Serpent's Ens*; this Serpent-bruiſer ſaid to *Adam*, *Where art thou?*

17. Now ſays Reaſon, He ſaw him well enough. Why ſaid he then, Where art thou? He did indeed ſee [p] *Adam*, but *Adam did not ſee* him; for his Eyes were departed from [q] *Adonai*, from the divine World, into Time, *viz.* into the outward World, into the Serpent's *Ens* [both] Evil and Good, into the *Death* and Corruptibility; out of theſe monſtrous Eyes *Adam* ſaw in the Property of the *Fire's Tincture:* But the Property of the Light's Tincture, which he had wretchedly loſt, ſaid unto him, *Where art thou, Adam?* Which is as much as if he had ſaid, Seek me, and ſee me again: I am come to give myſelf again to thee: [r] *And Adam ſaid, I heard thy Voice in the Garden and was afraid, for I am naked.*

[p] אדם
[q] אדני
[r] *Verſe* 10.

18. This Calling him was nothing elſe, but the Voice or Sound of the *holy Word* introducing itſelf again into the *vital* Light, elſe *Adam* could *not* have heard this Voice; therefore he ſaid, *I am naked, and afraid.*

19. Of what was he afraid? He felt in him the World of God's Anger, and feared that it would *wholly enkindle* itſelf, and devour him, as happened to *Lucifer:* Therefore he trembled at the Call of the holy Voice, as the Anger trembles at the Love, as may be ſeen *on the Croſs of Chriſt*; for even here was the Fear and Dread of the Serpent; for ſhe knew the Voice which called into *Adam's Ens*, and feared before the Face of God, for it knew [or perceived] the Falſehood which was in it, which it would *hide.*

[s] *Verſe* 11.

20. And God ſaid, *Who told thee, that thou art naked?* That is, the Serpent's *Ens* has told thee, that thou ſhouldeſt imagine after the beſtial Property, and awaken the ſame.

21. And we ſee here very clearly, that *Adam* knew nothing of this naked beſtial Property, in his *Innocence*; but if it had been manifeſt in him, ſurely he had then known it: But now God ſays to him, *Who has told thee it? Haſt thou eaten of the Tree, whereof I commanded thee, that thou ſhouldſt not eat?* Did not I charge and command thee that thou ſhouldeſt not awaken the Property of Nakedneſs in thee? Why haſt thou by *Luſt* brought thyſelf into the beſtial Property? Did not I create thee in the Angelical Property, art thou then become a *Beaſt* in my Power? Have not I made thee in and through my Word? Why has thy own Free-Will *changed* my Word?

[t] *Verſe* 12, 13.

22. And he ſaid, [t] *The Woman which thou didſt join with me gave to me, and I did eat of the Tree: And God ſaid to the Woman, Why haſt thou done this? And ſhe ſaid, the Serpent beguiled me, and I did eat.* Herein it is plainly and clearly laid open, that the Devil in the *Ens* of the Serpent deceived Man, as it is before mentioned, and that they both, *Adam* and his Wife, were made monſtrous by the Serpent.

[u] *Verſe* 14.

23. *For God ſaid to the Serpent*, by whoſe Property the Devil had made himſelf a Seat, and Habitation in Man's Image, [u] *Becauſe thou haſt done this, be thou accurſed above all Cattle, and above all the Beaſts of the Field; upon thy Belly ſhalt thou go, and Duſt ſhalt thou eat all the Days of thy Life.*

24. But here the Vail lies before the Face of *Moſes*, who paſſes by the Serpent, and does *not* deſcribe what it was: But ſeeing now God ſaid unto it, that it ſhould go upon the Belly, and eat Earth, and no Law was given to it in the Beginning, thereupon we are here *well able* to find what it was: Seeing it was the moſt ſubtle Beaſt among all the

Beasts, and slew *Eve*'s Virgin-like Chastity, that she lusted after the bestial Copulation; thereupon we understand in the Serpent's Property the *Desire* of [carnal] brutal Copulation, and all *Unchastity*, wanton Uncleanness, and bestial Whoredom of Man.

25. For it, *viz.* the Serpent in its inward *Limus*, whereinto the Devil introduced his Desire, [x] was a Virgin-like *Ens*. Understand, in the good Part of the heavenly *Ens* which was taken in the *Verbum Fiat*, and brought into a creaturely Image according to each Property; as also the Devil's *Ens* before his creaturely Existence was a Virgin-like *Ens* of Angelical Property.

[x] Or had been.

26. This Serpent's *Ens* was modellized and *engrafted* in *Adam* and *Eve*; for the Desire of *Eve* took hold of this bestial Property, and imprinted it into herself, as a Blemish [or foul Mark] into the right pure Virginity, into the pregnant *Matrix*; therefore God cursed the Image of the outward Serpent, and bid her go upon the Belly, and eat Earth; and herewith also the *Mark* [or Blemish] of the impressed monstrous Serpent [was enstamped] in Man.

27. For as now the outward Serpent must go upon the Belly and eat Earth, which had brought its Figure into the *Matrix* in *Eve*'s Belly, so must now the Belly of *Eve* eat of the cursed Earth, and the *Matrix* goes as a subtle Serpent upon its Belly, and beguiles the *Limbus* of the Fire's Tincture: Thus it longs after its Belly and Serpent-creeping, whereas it is only, that this Serpent's *Matrix* might exercise *Whoredom*, and effect a bestial Work, *as Eve deceived Adam, so that he eat of the Fruit*; and as the outward Serpent was cursed, so also the Serpent's *Matrix* of the bestial Property in *Eve*, from whence all her Children are corrupted, and are all born of a monstrous *Matrix*, which is a [y] deflowered Maid in the Sight of God; for *Adam* had already corrupted it when he stood in *both* Tinctures; but when *Eve* was seperated from *Adam*, it came with her into *Act*.

[y] *Text*, an Whore.

28. *And God said*, [z] *I will put Enmity between thee and the Woman; between thy Seed and her Seed; it shall bruise thy Head, and thou shalt sting it on the Heel.* Now the Ground lies herein; for God did not mean hereby the outward bestial Serpent [a] without Man, which hides itself in Holes, and Crannies of the Rocks, and inhabits in the rude solitary Places [of the Earth,] but the monstrous *Bestial* Serpent *in* Man, which was figured in the Woman's *Matrix*.

[z] *Verse* 50.

[a] *Extra Hominem.*

29. For when God called *Adam*, when he hid himself among the Trees, and was ashamed and feared, then the Voice of the holy Word entered again into the vital Light; and here when God said, *I will put Enmity*; *the Seed of the Woman shall bruise the Serpent's Head*; then the holy Voice of God went forth out of *JEHOVAH*, which would once more move itself in Time, and manifest *JESUS* in the Woman's *Matrix*, in the disappeared heavenly *Ens*, and incorporated itself anew with the holy Word [therein,] as into an [b] Aim of an Eternal Covenant.

[b] Mark, Limit, or Bound.

30. And this Word of Promise which incorporated itself in the *Woman's Seed*, was that same Word which moved itself in *Mary*'s Seed, and opened the Name Jesus out of the Center of the deepest Love in the Word, and quickened the disappeared heavenly *Ens* with introducing of the *holy* living *Ens* into the disappeared *Ens* of *Mary*.

31. Understand, the heavenly *chaste* Virginity was again revived in the Name of Jesus, in the *Seed* of *Mary*, in the Motion of the Incorporated Word; and this Incorporated [or Engrafted] Word stood in *Eve*'s Seed in the *Matrix* as an [c] Aim of a certain Covenant, and was all along *propagated* in *Eve*'s Seed, from Man to Man, in the heavenly Part, as a Sound or Incentive of the divine holy Light's Fire, wherein the *Name Jesus* was all along propagated in an Aim, and Covenant, as a glimmering Incentive, till the Time of the Awakening [or Manifestation] of it in *Mary*, where the Covenant was [d] *fulfilled*, and the Doors of the shut Chamber were again opened. And this is that holy Fire, out of which the Name Jesus was manifest, which holy Fire burned in the *Jewish Offerings*, which ap-

[c] Limit, the Eternal Love's Eye-Mark.

[d] *Text*, stood at the End.

peaſed [or atoned] the Anger of God, *and bruiſed the Head of the* monſtrous *Serpent* in Man, *viz.* the monſtrous Fire-Spirit and Will.

32. *The bruiſing of the Head* is nothing elſe but to deſtroy the Abomination of the Serpent, to take away its *Power* by a right Deſire of *Faith*; and by ſuch a ſtrong importunate Imagination of Faith on the promiſed Word, to take the ſame Word, and introduce it into the Serpent's *Ens*, and therewith deſtroy and ruin the Devil's Fort of Robbery; and thereby kill the *Matrix* of the whoriſh Deſire, and introduce the *Matrix* with its Deſire into the Virgin-like *Ens*, into the Aim of the Covenant.

[c] The female and male Property.

33. In which Covenant the Woman and Man [c] ſhall and muſt *die*, and the chaſte Virgin muſt be born out of the Death in the Word of the Covenant, with *both* Tinctures of peculiar Love; and then the Serpent, in its Deſire in the Anger of God, will *ſting* the Virgin-child of the New-birth in the *Faith* on the *Heel*.

34. For the Virgin-like Child is faſt bound by the *Heel* with a ſtrong Chain, all this Life-time, to the monſtrous Image, and is not able to get *quite* rid of the Serpent's Chain all this Life time; this Chain is the brutal *beſtial* monſtrous Man, in whom lies the Monſter of the *Whore* and *Serpent*; a Figure whereof we have in the *Revelation of John*, where *the Woman ſtands with the Crown and twelve Stars upon the Moon.*

35. The *Moon* ſignifies the beſtial Man, and the Woman ſignifies the Virgin-like *Matrix* in the Aim of the Covenant, out of which the Virgin-child is born.

36. When *Adam* was Man and Woman, and yet none of them both, the Virginity according to the *Light's Tincture* in the holy *Ens* was poiſoned and *infected* in him by falſe Deſire; for the fiery Property of the Soul carried [or directed] its *Luſt* into the Earthlineſs; and out of that Virginity, the Woman, by the adjoining of all the three Principles, was made; and the Woman made herſelf monſtrous by the Serpent, and corrupted the Virgin-like *Matrix*, and by her Luſt introduced a beſtial monſtrous *Serpentine* [f] [*Matrix*] thereinto, infected with the Devil's Will and Deſire.

[f] Or whoriſh Property.

37. Now this holy Virgin-like *Matrix* in *Eve* was captivated by the monſtrous Property, and the Image of the heavenly *Ens* diſappeared in her, and in this heavenly *Ens*, underſtand in the right Virgin-like Seed of Chaſtity, Sanctity, and Purity, which was captivated in *Eve* by the monſtrous Serpent, and beſtial *Whore*'s Deſire, the Word of God did [g] place itſelf with the dear precious and holy Name *Jeſus*, that it would again introduce [a] living heavenly *Ens* into this captivated diſappeared *Ens*, and bruiſe the Head of the Serpent's *Ens*, *viz.* the Whore's Monſter, and mortify its Deſire, and caſt away the Whore's Image, and over-power and allay the enkindled Anger of God in this Virgin-like *Matrix* with the deepeſt Love of God, and wholly kill and [h] nullify the Monſter of the Serpent in Fleſh and Blood; and this is that which God ſaid, *The Seed of the Woman ſhall bruiſe the Serpent's Head.*

[g] Inſpire, infuſe or recall, or apply itſelf as a Balſam, that is, put or promiſe itſelf.

[h] Or do away.

38. Underſtand it right, the Virgin-like *Seed* of *Eve*, in the Word of God, ſhould do it in the Name and ſweet Power of Jeſus; the Seed included in the Covenant of God, out of which the Virgin-child is born, as the *Dew out of the Morning*, that (I ſay) ſhould, and muſt do it.

39. For the Child, which is from the Blood of the Man and Woman, *ſhall not inherit the Kingdom of Heaven*; but that which is [born] of the Virgin-like *Ens*, in the Aim of the Covenant, out of the promiſed Word of God; the Child of the Man and Woman is a *Monſtrum*, and muſt die and putrefy, and rot in the Earth; but the Virgin-like *Ens*, which lies *hidden* in this *Monſtrum*, is the true *Seed*, of which the Children of Chriſt are born, yea even in this Life-time; for the Life of this Child is the true *Faith* and great divine Deſire.

40. This Virgin-like Child lives in Chriſt's Children in the Spirit and Fleſh of Chriſt in a ſpiritual Body outwardly covered with the *Monſtrum* in the Child of the Whore and Serpent; there is no Man who does not outwardly carry on him the *Serpent's Child.*

41. But

41. But the Virgin's Child, born of the divine Virgin-like *Ens* of Jesus, does *not* live in *all:* There is indeed in many a one a glimmering Incentive thereunto, *viz.* a *weak Faith*, and divine Desire; but the true, holy, and precious Life of the Virginity is not born, it stands *captivated* in the Judgment of God.

42. Yet *well* it is for those who have but an Incentive in them; to those we give this Direction, that their Soul's Desire should in the Spirit of Christ [i] dive itself into the divine *Incentive*, and with the Fire-desire enkindle that Incentive, and also forsake and hate the Serpent's Monster and Bastard, and introduce their great Hunger and Thirst into the Virgin-like *Ens*, into the Word of God's *Covenant*, and into the *fulfilling* of the Covenant, *viz.* into the Humanity of Christ, and ever mortify, and trample under foot the Whore's Monster in the Will of the Desire, as a *venomous* stinging evil Serpent, a false Bastard, that *cannot inherit the Kingdom of God*, and is only a Hindrance to the Virgin's Child.

[i] Dip, plunge, or baptize.

43. For *the Word of the Promise* in the Covenant would not incorporate itself into the Man's Tincture, *viz.* in the Soul's-fire *Ens*, but into the Woman's, *viz.* into the Light's Tincture, into the Virgin-like Center, which should have brought forth *Magically* in *Adam*, even into the heavenly *Matrix* of the holy Pregnatress; in which Light's Tincture the fiery Soul's *Ens* was weaker than in the Man's Fire-*Ens*.

44. In this Light's *Ens* God would raise the Fire-*Ens*, *viz.* the true Soul, and as it were beget it anew, as may be seen in the Person of Christ, according to the Humanity, who in this Virgin-like *Ens* assumed a manly Fire-soul from the Woman's Property, from the female Virgin-like Seed, wholly *contrary* to Nature's proper and peculiar Ability; for the Image of God is a Man-like Virgin, neither Woman nor Man.

45. And if a Man will rightly consider both Properties according to the divine Property, then let him ascribe the *Male* to God the Father, *viz.* to the first Principle, where God's Word manifests itself with the Fire-world, which is the first Center of the *Creature*; and the *Female* let him ascribe to God the Son, *viz.* to the second Principle, where the divine eternal Word manifests itself in the Light of Love, and opens another Center in the Love-desire, and comes into the Fire's Center, in like manner as the *Fire* produces a *Light*; and the Light [is] a great Meekness of an oily, watery, and airy Property, which Property the Fire draws in again, whence it receives its shining *Lustre*, and also its Life to burn, else it would smother and suffocate.

46. And as these three, *viz.* the Fire, Light, and Air, have one only Original, yet they give a very evident *Distinction* in their Property; the like also we are here to mind: Into this Property, in the Life of Man's Soul, the most sweet *Name JESUS* has incorporated itself in the Word of Promise, as into the Likeness which stood in the Light's Center of the heavenly *Matrix*, *viz.* in the right Virgin-like *Ens*, inspired out of the Light's Property into *Adam*, and has awaked [itself] in the same *Limus*, as a true Center of the Second Principle, *viz.* of the Angelical World, a real *Temple of the Spirit of God*, an open and [k] wide Gate of the divine Wisdom, in the highest Beauty, Excellence, and Love, wherein the holy angelical Life consists, and bears therein the Name of the great holy God, *viz.* the holy *Word* of the Deity.

[k] Or stirring.

47. Into this Property the Word of God did *betroth* and espouse itself in the Covenant; for it was opened out of the holy Word in *Adam*. God would *not* forsake his holy manifested Word, which had introduced itself with the Creating of *Adam* into an *Ens* which the Devil obscured and darkened in the Serpent's *Ens* from the Anger, but would again open the same, and thereby bruise the Head of the Serpent's *Ens*, and beget the human Soul out of this divine *Ens* to a manlike Virgin, *viz.* to an Angel, Servant, and Child of God.

48. We do not mean, that this holy *Ens* received the Serpent's Deſire into itſelf, when *Adam* and *Eve* became monſtrous; no, but it *diſappeared*; yet the Soul, according to the firſt Principle, took it into the Fire's Property, *viz.* into the *Fiat*, and introduced the Serpent's *Ens* with the Deſire of the *Fiat* into the Earthly *Limus*, whereupon out of the *one* only Element *four* Elements were manifeſt in Man.

49. Therefore the Virgin-like *Ens* of the *one* only Element muſt now bruiſe the Head of the introduced Serpent's *Ens* in the *four* Elements; and the Man of the *four* Elements muſt die and putrefy; and the firſt [Man] muſt return at the laſt Day cloathed with the Virgin-like *Ens* in the *one* only Element, wherein all things lie in equal Weight, [or perfect Harmony.]

50. For this Virgin-like *Ens*, new-born in the Spirit of Chriſt, dies not any more, although the Man of the four Elements, *viz.* the Image of this World, dies, but it lives in God's Kingdom, and ſhall in the [1] *Reſurrection* of the Dead embrace and put on the *Limus* of the Earth, *viz.* the third Principle, as a Garment of the Wonder-deeds of God, but the Serpent's *Ens* remains in the Earth, and ſhall be burnt away at the laſt Day through the Fire from the pure *Limus* of the Earth, where the dark World ſhall devour it with all its *Works*.

[1] Note, what ſhall riſe again at the laſt Day.

51. Thus we herein underſtand very clearly, how God out of great Love has *promiſed the Serpent-bruiſer* to the fallen Man, and eſpouſed and betrothed it to the Virgin-like and diſappeared Center, and given in itſelf therewith for an *Help* and Compànion; for when they were fallen from God, and had made themſelves monſtrous, then the Image out of the *Limus* of the Earth became wholly brutal, and lived in Oppoſition, in Diſtemper, in Sickneſs, and alſo in Heat, and Cold, as all other *Beaſts*.

52. Now therefore God told them what their Labour, Work, and Employment ſhould be in this World, *viz. that they ſhould bring forth Children in Sorrow* with painful Smart, in Trouble and Diſtreſs, *and eat the Herb of the Field*, and now cloath their beſtial Image in Turmoil, and cumberſome Care in Toil and Labour, till the Man of the four Elements in the beſtial Serpent's Image ſhould again be broken and diſſolved, *and return to the Earth, from whence it was taken* and extracted as a *Limus*.

The Twenty-fourth Chapter.

Of the Cauſe and Riſe of the Curſe of the Earth, and the Body of Sickneſs.

[m] *Gen.* 3. 17, 18.

1. GOD's *Curſing of the Ground* [m] *for Man's* Sins, *that it ſhould bring forth Thorns and Thiſtles*, and commanding Man, not till after Sin was committed, *to eat of the Herb of the Field, and in the Sweat of his Face to eat his Bread*, does plainly and ſufficiently ſhew us, that this had not been in Paradiſe, the Ground ſhould not have borne Thorns and Thiſtles, and other evil Herbs, which are *poiſonful*; but in the Curſe all theſe Properties became manifeſt; for as the Body was after the Fall, ſo likewiſe its Food, the half-Serpentine Man muſt now eat ſuch Food as his Deſire required [or coveted.]

2. The *Curſe* is nothing elſe but the Holy Element hiding itſelf, *viz.* the holy *Ens*, which budded forth through the Earth, and bore Fruit, and held the Property of the four Elements as it were captive in itſelf, [withdrew or cloſely concealed itſelf,] the Heaven in the Earth *hid itſelf* from the Earth; the holy Tincture from the awakened Vanity, *viz.* the heavenly Part, which was from the heavenly *Ens* (kept Secret) from the Part in the Curſe, *viz.* in the *Ens* of the dark World.

3. Thus the heavenly Part was a Myſtery to Man, and ſo *remained* in the Curſe between Time and Eternity, half dead as to the heavenly Part, yet anew embraced with the *Promiſe* in the Aim of the Covenant, and as to the earthly [Part] ſtrongly bound to the Band of the Stars, and four Elements, infected with the *Diſtemper* of the Serpent and the Devil, very hard tied with three ſtrong Chains, from which he cannot get free till the *total* Diſſolution of his earthly Body; for the Curſe of the Earth and the Serpent forced alſo into the earthly Man, *viz.* into the *Limus* of the Earth.

4. For God ſaid, *Thou art Earth, and to Earth thou ſhalt return*; for when the Deſire of the *Limus* of the Extract of the Earth (*viz.* of the outward Man) entered again into the Earth, and imagined after the *earthly* Fruit, then the Devil infected this Deſire by the Property of the Serpent, and in each Deſire is the *Fiat*, which [n] impreſſes and makes the Deſire eſſential; thus the earthly Hunger became at this Inſtant wholly earthly; *therefore* God ſaid now to him, *Thou muſt turn again to Earth from whence thou waſt taken*; for the Heavenly diſappeared in the Earthly, as the Gold diſappears in Lead. *Verſe* 19.

[n] Or amaſſes it into Faſhion, Form, and Figure.

5. Thus an earthly Body is now *ſown* into the Earth, and the Earth receives it as its own Propriety; but the *Ens* which is from Eternity (which cannot be deſtroyed) lies *in* this earthly [o] ſown Body; nothing is broken or diſſolved but the groſs Beaſt, *viz.* the Being [or Subſtance] of Time: As a *fixt* Metal is not deſtroyed [or corrupted] in the Earth, even ſo alſo the *fixt* Part of the human Body; and as the *Artiſt* brings forth an excellent Gold out of the Earth, ſo likewiſe the human Gold lies *buried* in the Earth, and *waits* only for the Artiſt to raiſe it up.

[o] Or interred.

6. And as there is a *various* and manifold Diverſity of metalline Property in the Earth, ſo likewiſe of the *Ens* of human Property; therefore all things ſhall be proved through the Fire; what kind of *Property* every one has in this Time aſſumed to himſelf, and impreſſed on his Body (*viz.* with the Deſire of the *Fiat*) *that ſhall be tried in the Fire*, whether or no he has impreſſed a *fixt* ſtedfaſt Property from the divine *Ens* into himſelf, or an helliſh *beſtial* one; all this ſhall be tried and proved in the Fire of God, and as the *Ens* is in each Body, ſuch a Fire alſo ſhall be enkindled in the ſame *Ens*.

7. And as *Quickſilver evaporates* in the Fire, ſo ſhall all the wicked deviliſh Serpentine Works, which have been [p] impreſſed out of the dark World and Devil's Deſire.

[p] Brought forth, or formed.

8. Now if a Man has in this Life-Time impreſſed into himſelf a divine *Ens* by earneſt *Faith* and divine Deſire; underſtand, by the human Soul, introduced into the mortal Part of the *Limus* of the Earth; then it lies ſhut up in the mortal Part, yet as a glimmering *Incentive*, which longs and labours to burn and ſhine, or as the precious Gold lies ſhut up in a groſs droſſy Oar, or in Lead, and waits only for the *Artiſt* to come and releaſe it, ſo likewiſe ſhall the Delivery and Releaſement of Man's Body be out of the Earth.

9. Now alſo we herein underſtand *the Body of Sickneſs*, and the *Phyſician* [or Curer thereof;] for when the heavenly *Ens* diſappeared, and was captivated with the earthly, as the Gold in the Lead, then the outward *Aſtrum* awakened in the Body; and now as the outward *Aſtrum* does mutually deſtroy and ruin one another's *Ens*, and changes it into another *Ens*, according to the greateſt and moſt predominant Power, ſo likewiſe the human Mind (which is a magical *Aſtrum*) is hereby governed and ruled, and the

Body alſo, and is thereby brought into ſtrange Deſire and Luſt, whereby Man does *weaken*, plague, and perplex himſelf; and one introduced *Ens* does weaken and anoy another, both through Meat, and Thoughts, or cumberſome moleſting Care.

10. As we plainly ſee, that Man for the moſt Part racks and plagues himſelf in the *Aſtral* Mind, with the Deſire about that which cannot be his own, which ſtands not open in his *Aſtrum*; and his *Aſtrum* cannot apprehend, take, or receive it; about this the falſe introduced Deſire from the ſtrange *Aſtrum* does plague, perplex, and ſpend itſelf Day and Night, whence the great Covetouſneſs ariſes, that Man deſires and introduces that into his *Aſtrum*, which is an hurtful *Poiſon* and Plague to him; and yet with ſuch [infuſed] ſtrange Matter cannot make any fixed, ſtedfaſt [Thing or Being] in him, which may *ſubſiſt* in Eternity.

11. All whatſoever the own peculiar *Aſtrum (viz.* the Life's right *Aſtrum)* impreſſes [or foiſts] in to itſelf from [or of] a ſtrange *Aſtrum*, is falſe, and an adverſe Will; whence Enmity *(viz.* the great *Envy* in Nature) ariſes, that the human Mind wills to domineer over the ſtrange *Ens*; and if he cannot get it, yet that ſtrange infuſed introduced *Ens* burns in him in a ſpiritual Manner, as a poiſonfull hungry *Fire* of Envy, that does not freely allow that to any that it wills to poſſeſs itſelf.

12. And though it comes about, that it may through the Serpent's Craft draw to itſelf, or poſſeſs it, yet it has no fundamental Seat [or true Root] in its *right Life's Aſtrum*; for it is not capable of it, but the Deſire advances, and ſets it up as a King, and vaunts itſelf therewith as an abſolute *peculiar God*, which has taken upon itſelf Might over others, and ſets itſelf upon *ſtrange* Authority and *Dominion*; whence the Pride of Riches, and ſelf-aſſumed Honours and Dominion ariſe, and yet in its Ground and Original it has taken its Riſe from the *Devil* (through the Serpent's *Ens)* who alſo departed with the Free-will from his own peculiar *Ens* into ſtrange Deſire, whereby he has introduced and awakened in himſelf (by Reaſon of his ſtrange infuſed *Ens)* the helliſh Torment, Pain and *Sickneſs*, ſo that his Life's *Aſtrum* is wholly departed from its mutual Accord and Harmony, and entered into an *inchanting ſorcerizing* Property; and ſo likewiſe it goes with the fallen Man.

13. But now Man has his *Cure*, and the Devil has *not*; for when the divine Providence knew that he would not ſtand, he cauſed all Manner of *Medicine* [for Hunger and Health] to grow out of the Earth, to reſiſt and withſtand the ſtrange introduced Property, both from the *Aſtrum* and Elements; and for the Cure of the *Mind* God has given his *holy Word*, that the Mind ſhould immerſe itſelf into the Word, and through the *Power* of the Word continually caſt away the introduced ſtrange Abomination.

14. And if it does not this, but continues in the ſtrange introduced *Ens* (which the Devil continually introduces through the Serpent's Image) then the ſtrange *Ens* becomes ſubſtantial, and ſurrounds the hidden *Ens* of the heavenly World's Being; and even then that *Ens* which is from and of the divine Property remains diſappeared in *Death*, and cannot attain the Place of God: And hence comes the *eternal Death*, as is to be ſeen in *Lucifer*, in whom alſo his divine *Ens* is included or ſhut up into the *nothing*, *viz.* into the greateſt *Hiddenneſs*, [or Privation,] that he in his magical *Aſtrum* in the creatural Property cannot reach or obtain the Place of God.

15. Therefore it is very neceſſary for Man wholly to ſink and *dive* himſelf into *the promiſed incorporated Word of God*, and continually and fully reject, and caſt away the *ſtrange* introduced *Ens*, which the Devil *inſinuates* into the Mind, whereby he deſires ſtrange Things, and only take that he may obtain *with good Truth, and real upright Honeſty*, which *befalls* him in his [a] calling for his corporal *Neceſſity* and Livelyhood; the ſame his Right Life's *Aſtrum* brings to him, and he is capable of it, and it creates him no Vexation, Trouble, Diſcontent, and Pains, if he does *not let in* the Serpent's Covetouſneſs, Pride, Envy, and Anger, thereinto.

[a] Employment, Buſineſs, or Affairs.

16. And it is the greateſt Folly, that Man *eagerly and rapaciouſly ſtrives and ſtruggles* for [r] ſtrange things, and brings that into his Deſire which only diſcontents and diſturbs him, and at laſt caſts him quite from God, which ſhuts up his heavenly *Ens* in Body and Soul. What Profit is that to him which he ſees without him, and exalts himſelf in an *outſide* Luſtre [as in a ſpecious Shadow and Reſemblance of a Looking-glaſs,] and yet is *not* capable of the ſame? and if he gets to be capable of it, he turns it to his *temporal* and *eternal* Vexation and Diſquietneſs.

[r] Heterogeneous and hurtful to his Soul.

17. God has created Man naked, and given him nothing in this World that he can or may call his own, ſaying, This, or that is mine. Indeed *all* is his, but it is *common*; for God created only *One* Man; to that one only Man he gave all whatſoever is in this World: Now all Men are proceeded out of this only Man, he is the Stem or Body, the other are all his Branches, and receive Power from their Stem, and bring forth Fruit upon one; and each Twig enjoys the Tree's *Ens*; alſo they all enjoy the *four Elements* and the [f] *Aſtrum* alike.

[f] Or Stars.

18. What Folly [and Madneſs] is it then, that the Twig wills to be an own [ſelfiſh] Tree; and grows up of itſelf as a ſtrange Plant, as if its Fellow-twig *did not* ſtand alſo in its Stem? It is the Serpent's introduced *Ens* which ſeduces, and divides the Branches on the Life's Tree of Man from the one *only Life* of Man, bringing each Twig into a peculiar ſeperate Hunger, deſiring to be a Tree by itſelf in ſelfiſh Power and Dominion; and therefore it deſires [s] *much* of this World for its own Propriety, that it might greatly enlarge itſelf in the Serpent's *Ens*, and be a great, thick, ſtrong, fat, well-ſpread Tree.

[s] Or Abundance.

19. O thou ſelf-exalting Boaſter, of what doſt thou ſmell, and ſavour? even of the Serpent's *Wantonneſs*, Luſt, Concupiſcence, and Poiſon, and the temporal and eternal *Death*; and this thou art in thy own Self-Tree, and not at all better, and though thou wert a *King*, yet that which is under thy Juriſdiction is only for thy *Office*, and *not* thine *own*.

20. If thou wilt enter again into the Life-Tree and be a Twig on the only Life of Man, then thou muſt utterly *forſake* in thy Mind and Deſire *all* whatſoever *is in this World, and become as a little Child*, and look only upon that which thy own Life's *Aſtrum* caſts upon thee in thy Eſtate, Calling, and Place; and therein thou muſt work, and not ſay, It is mine alone; although thou art a *Steward* therein, yet thou ſerveſt therein the Root only, upon which thou ſtandeſt; thou beareſt Fruit to the Root in thy Labour, which thou muſt let ſtand free, and therewith be diligent and careful in preſerving thy *Calling*, and *Place*, to ſerve thy *Brother*, and help to encreaſe his Sap, that he may grow up with thee, and bear Fruit.

21. In all [t] Selfhood and own Propriety there is a *falſe* Plant; one Brother ſhould be the Sovereign Cure and Refreſhment to another, and delight or content his Mind with the Inſinuation of his *Love*-will. There were enough, and enough, in this World, if Covetouſneſs drew it not into a ſelfiſh *Propriety*, and would bear good Will to his Brother as to himſelf, and let his Pride go, which is from the Devil.

[t] Selfiſh Intereſts, mine and thine; *Meum & Tuum.*

22. He runs with great Pride, and taking Care for the *Belly*, only to the Devil in the [u] bottomleſs Pit; he will be noble, and better than his Brother. But whence will he have it? Did not God give but *one* Life to Man, and out of that *one* comes the Life of *all* Men?

[u] Into the Abyſs.

23. But that he fancies to himſelf that he is more noble and genteel therein than others, and *vaunts* therewith, is an Apoſtacy and Fall from God and his *Word:* For in the Word of God was the only Life of Man, *which the Word breathed into the created Image*, and this ſame one only Life is from *Eternity*, and never had any Beginning. Why does Man then bring in a *ſtrange* Life thereinto, that diſquiets and diſturbs the only Life? Now it muſt come to that paſs, that he either with his Will and Deſire enters again into

the *only childlike* Life, and forſakes all whatſoever he has introduced, or elſe remains for *ever* in Diſquietneſs in that his introduced Eſſence [or Life.]

24. Now then, ſeeing I muſt forſake *all* whatſoever I have introduced into myſelf for Propriety, and that the ſame is only my [x] *Hurt*, why then do not I forſake this falſe Deſire, which brings Death, and helliſh Vexation, and Torment into me? Better it is to quaſh and deſtroy the *Deſire*, than afterwards the *Subſtance* with great Anguiſh and Sadneſs; as it is a very difficult and painful Combat, when a Man muſt come to deſtroy the Subſtance in him by an earneſt *Converſion* into the Child-like Life.

[x] Loſs, or Damage.

25. But if the Free-will in the *Beginning* breaks and quells the Deſire and Luſt, ſo that the Luſt becomes *not* ſubſtantial, then the *Cure* is already produced, and afterwards there need not be ſuch an earneſt Purpoſe and Endeavour, as he muſt have who is to depart from his contrived Abominations, and forſake and deſtroy that *Subſtance* [or Matter] which he has forged, and made in his Mind; and yet it muſt come to that, or elſe he *cannot* attain the Gates of the eternal only Life, which God gave to Man; and if he reaches it not, then he alſo [y] reaches not the Gates of God.

[y] Or enters not into Paradiſe.

26. For the only eternal Life muſt be introduced into the *Nothing*, without [or beyond] every Creature and [z] Being; for it has its eternal Original out of the Nothing, *viz.* out of the *divine Underſtanding*, and it is in a diſquiet Source in the *Something*, unleſs that its Something be alſo bent and ſet with its Deſire into the Nothing, and then the Something is a Joy to the Life, that the Life of the Nothing in itſelf may dwell and work in Something.

[z] Subſtance, or Thing.

27. For God in reference to the Creature is as a *Nothing*, but if the Creature introduces its Deſire into him, *viz.* into the Nothing, then the Creature is the *Something* of the Nothing, and the Nothing moves, wills, and works, in the Something of the Creature, and the Creature in the Nothing; and in this working no *Turba* can ariſe, for it is its own Love-play, a mutualloving itſelf, and it ſtands at the *End* of Nature with its Life.

28. Thus we underſtand what Inheritance *Adam* has left us, *viz.* the *Curſe*, and the *vain Deſire*; and we conſider the outward Man in its Life as a Monſter of a true human Life, unleſs the precious noble Mind be *born again* in the Spirit of Chriſt, otherwiſe the outward Center in the Mind is a *Serpent*.

29. And in this Serpent the groſs Beaſt which is from the *Aſtrum* and four Elements ſits, and holds Poſſeſſion in the Houſe of the Mind, and according to its beſtial Property produces *various* Deſires, one deſiring this, another that, and cauſes manifold Figures in the Minds of Men; one makes in his Mind a *fixt* [*] Subſtance, another a [*ſhattered*] *ruinable* Matter; that which he makes to Day that he breaks down to Morrow, and has an unconſtant *Beaſt* in the Mind, falls ſometimes upon this, ſometimes upon that, [and often changes his Mind.]

[*] Project, Device, or Matter.

30. But he that brings up a *fixed* Beaſt, he holds it in him for his Treaſure, and vaunts therewith as if it were the Virgin-child, and gathers up *earthly Treaſures*, for his beſtial Pleaſure; and yet before God he is only a Fool with his Beaſt, for he muſt *leave it* to the Earth and the Judgment of God.

31. But he in whom the Virgin's Child is born, he *treads* the Beaſt in the Mind under Foot, and muſt indeed ſuffer it outwardly upon him to creep and faulter, as a laden Aſs that muſt carry the earthly *Sack*; but he has Enmity with it, as God ſaid to *Adam*, *I will put Enmity between thee and the Serpent, and between the Woman's Seed and the Seed of the Serpent, which ſhall bruiſe the Serpent's Head*, *viz.* the Serpent's Beaſt: This Monſter of the Beaſt in the earthly Mind the true Man *bruiſes the Head of* its Deſire and Might.

32. Thus a godly Man muſt have Enmity in himſelf, and trample under Foot the Monſter, *viz.* the Serpent's Child, and *continually kill it*, for if this beſtial Serpent's Seed

[a] were not impreſſed, and wholly incorporated in us, God would *not* have ſaid, *I will put Enmity between the Woman's and the Serpent's Seed*; the Enmity is *within* Man, and not without Man, with the creeping Serpent; this Serpent's Seed in Man is the *Devil's riding Horſe*, his ſtrong Hold and Fort, where he is able to dwell in Man.

[a] Or had not been.

33. And therefore becauſe the Devil was *a Prince of this World*, and ſtill is ſo, in the Anger, it is his Will and Aim to poſſeſs the Image of God, which God created in his ſtead, and to rule it under his Juriſdiction, and bring it into his *Kingdom*; and this the *Curſe* of God's Anger has brought along with it, which now works mightily to *Deſtruction*.

34. And on the contrary, the Serpent-bruiſer works to *eternal Life*, and the human Mind ſtands in the midſt of theſe in the *Free-will*; in which the Free-will does [b] engraft itſelf, therein the Mind works: It brings up a Beaſt, and alſo an *Angel*, or a Beaſt and a Devil, according to the *outward* World a Beaſt, and according to the *inward* ſpiritual World, an Angel, or Devil.

[b] Inoculate, or incorporate.

35. Here *a Grain of Seed* is ſown, which ſtands in three Painciples, and is fit or pregnant to bear a Creature in and to all three; for the divine Poſſibility from God's manifeſted Word in Love and Anger, *viz.* the *Verbum Fiat*, lies therein: As the *Free-will* conceives itſelf, ſo it begets (or generates) an *Ens*; and in the *Ens* the Spirit riſes, which forms it a Creature out of the *Ens*, and the Spirit ſigns itſelf in the Body what it is; and ſo ſtands its *Figure*.

The Twenty-fifth Chapter.

How God drove Adam *out of Paradiſe, and laid the* Cherub *before the Garden.*

1. WHEN God had curſed the Serpent, and the Earth, then the *Beaſt Man* was no longer profitable in Paradiſe, for he could not any more enjoy the Fruits of Paradiſe; therefore he laid upon him the Labour and Toil of the World, and *drove him out of the Garden of Eden*, and placed the Cherub with the Fire-ſword of Judgment before it, that if the new born Virgin-child of the Seed of the Woman would again return and enter into Paradiſe, this *Angel* with the Fire-ſword ſhould *cut away* the Serpent's Beaſt from it, and not any more ſuffer [c] it to come into Paradiſe.

[c] Underſtand the Beaſt.

2. The Angel with the Fire-ſword is the right deſtroying Angel, who carries Death and Life in his *Sword*; he has therein God's Love and Anger, and when Man dies in this World, then he comes before the Gates of Paradiſe, before this Angel; and even there the poor Soul muſt *paſs* through this Judgment.

3. Now if it be captivated in the Anger of God, then it *cannot* paſs *through* this Judgment, but if it be a Virgin Child, born of the Seed of the Woman, then it may paſs *quite* through this Sword; and then the Angel cuts off the *Beaſt* begotten of the Serpent's *Ens*, and even then the *Soul* is an Angel of God, and ſerves him in his Temple, in Paradiſe, and expects the Day of Judgment, *viz.* the Reſurrection of the *outward Body*: When this Angel with the fiery Sword ſhall ſever the Earth from the Curſe, then the

right human *Body* returns again, for it muſt *alſo* paſs through this Sword, and the Sword will cut off its Beaſt, that he may be only a Man, and no more a Beaſt.

4. The Speech of *Moſes* concerning this Myſtery is wholly hidden to the earthly Man, for *Moſes* ſpeaks of an *Angel, and Sword*; and though the outward Figure was even juſt ſo (for ſo was *Adam* driven out) yet it has far another * A, B, C, *internally:* The natural Man without God's Light underſtands nothing thereof.

* Leſſon.

5. This Sword is *in* Man. When Man converts and enters into Sorrow for his committed Sins, and caſts away the *Vanity*, and ſteps into the Infant's Shirt, then the Morning-*Star* ariſes in the Spirit of Chriſt, in the Virgin-like ſhut-up *Ens*, in the true Woman's Seed.

6. And in this anxious ſorrowful Gate of true *Repentance* the Angel ſtands with the fire-flaming Sword, and the Virgin-bud forces quite through this Fire-ſword into Paradiſe, *viz.* into the Light, into *the Life of Chriſt*, and grows forth through this Sword.

7. And now the Virgin-child ſtands with its fair Roſe in the New Plant in Paradiſe, and the poor *Soul* which begets this Child ſtands the whole Time of this Life under the Reach and Power of this *Fire-ſword*, and is faſt bound with a Band to the groſs Beaſt in the outward World, where the Virgin-child is ſufficiently thruſt at and *wounded* with this Fire-ſword; for the Fire-ſoul, which in the Fire-ſword of God's Anger is bound to the Serpent's Monſter, daily *amuſes* itſelf with the Serpent-Monſter, and *Sins*; and even then this Fire-ſword cuts away the Sins, and devours them into God's Anger, where they are *examined* and judged.

8. Therefore the poor Virgin-child, which is born out of the Soul, muſt ſtand under *Chriſt's Croſs*, in Chriſt's Death; and the piercing Sword of Tribulation and Grief paſſes quite through it; it muſt ſuffer itſelf to be *drawn* quite through this flaming Sword; and the Fire burns away the *Abomination*, which the Soul continually brings into itſelf from the Serpent's [d] Monſter; and even then it is in a ſore *Strait*, when that is cut off from the Fire-ſoul, which it *fain* would have from its Monſter.

[d] Or falſe Image.

9. Then muſt the Virgin-child ſupplicate the Fire-ſoul, and * *tender* it the Love, that it ſhould *only forſake* the Monſter of the Serpent: Here then ariſes *Strife* and Oppoſition; for the Part of the Fire-ſoul has introduced the Serpent's Monſter into it, and deſires alſo to have its *Joy* therein, and loves the evil Beaſt.

* Anbieten.

10. Then *Sophia, viz.* the Second Principle, the Part of the Light World, ſpeaks againſt it, and hence comes up the *Strife* betwixt *the Seed of the Woman and the Seed of the Serpent*; and then Man goes up and down in Sorrow and Sadneſs, Trouble and Perplexity; ſometimes the Virgin-child prevails, and ſomtimes the Serpent-child.

11. And then the Devil ſtirs up and *inceuſes all Monſters* againſt the Virgin-child, to ſtrike it, to mock it, ſcorn it, revile, and laugh it to Shame, and make it ridiculous, that it may by no Means be known, leſt the *Devil*'s Kingdom ſhould become manifeſt.

12. Thus the Virgin-child muſt be exerciſed by this, in the Spirit of Chriſt, and ſuffer itſelf to be whipped, perſecuted, and * *injuriouſly reproved*, and often called *one poſſeſſed by the Devil*, be curſed, and continually *accounted an Off-ſcouring of the World*, till the outward Beaſt has finiſhed its Courſe in its Conſtellation; and then the Cherub cuts off the groſs Beaſt, and lets it fall even *to the Judgment* of God, and then the Part of the Fire-ſoul muſt forthwith force through the Judgment of this *Sword*.

* Schelten.

13. Now if the Fire-ſoul has [e] taken in much Vanity into itſelf, *viz.* much of the Serpent's Craft and Luſt, then the Part of the Fire-ſoul muſt ſtand [f] *under* this Sword, till the Fire of God's Anger conſumes this introduced *Vanity*, which to many a one is [g] *Purgatory* enough; which this preſent too, too wiſe World will not believe, and will be only an adopted Child from without, and ſo have an *external* waſhing away of Sins in Grace; but it has another * A, B, C, here; God will not let the Serpent's *Ens*, neither in Body nor Soul, come into Paradiſe.

[e] Impreſſed.
[f] Or in.
[g] Refining Fire.
* Leſſon.

14. The

14. The Fire-ſoul muſt ſubſiſt in the Fire of God, and be ſo pure as the clear refined Gold, for it is the *Huſband* of the Noble [Virgin] *Sophia*, [which is] from the Woman's Seed; it is the Fire's Tincture, and *Sophia* the Light's Tincture; if the Tincture of the Fire be wholly and thoroughly pure, then its *Sophia* will be given to it; and ſo *Adam* receives again into his Armies his moſt precious and endeared *Bride*, which was taken from him in his *Sleep*, and is not any [h] longer Man or Woman, but a Branch on Chriſt's Pearl-tree, which ſtands *in the Paradiſe of God.*

[h] Or from thence-forward.

15. To the Deſcription whereof we need an Angel's Tongue, and yet we are underſtood well enough by our Schoolfellows; we have not written this for *Swine*; for none but thoſe only, who have been by at the Marriage of the Lamb, underſtand what Kind of intire *inward* great Joy and Love-delight is therein, and how [i] dearly the Bride receives her Bridegroom in his pure, clear, and bright Fire's Property, and how ſhe gives him her Love-kiſs; to *others* this is dumb.

[i] Excellently, with ſurpaſſing Beauty, Glory, and Delight.

16. When Reaſon hears one ſpeak of Paradiſe, then it underſtands only a certain Place *apart*; and it is even ſo, there was a certain Place which was called *the Garden in Eden*, where *Adam* and *Eve* were tempted, and from which Place they were driven after the Fall: But yet the whole World was ſuch a Paradiſe before the Curſe, yet ſeeing God knew the Fall, the holy *Paradiſe* was only opened unto them in *one* certain Place: For to what End ſhould the whole World bring forth Paradiſical Fruit, ſeeing there was no Creature upon the Earth that was capable of enjoying the ſame?

17. But *Adam* and *Eve* were however *brought into Paradiſe*, that although this firſt Body ſhould fall and come to Ruin, yet they and their Children might, by the new *Regeneration* in the Spirit of Chriſt, enter in again through this Fire-ſword; This Myſtery is exceeding great.

18. For Prince *Lucifer*, before the Time of the created Earth, ſate in the heavenly *Ens* in the angelical World in the Place of *this World*, wherein the *Ens* of the Earth was comprehended in the *Fiat*, and brought into a Compaction; his falſe Imagination had [k] tainted the *Limus* before the Compaction, it was the Place of his Hierarchies: Now the outward Body of Man was taken out of the *Limus* of the Earth, in the *Verbum Fiat*, and formed according to the Property of the human Life which was in the *Word*; the Word formed (by or through the *Fiat*) the *Ens* or *Limus* of the Earth according to the Form of the human Soul-like Life which was in the Word; and ſeeing God had ſet himſelf, through his Word, to be Judge againſt the falſe *Infection* and Deſire of the Devil, to judge him and his enkindled Wickedneſs which he had brought to Subſtance, the judicial [l] Sword was already in the *Limus* of the Earth whereof *Adam* was made.

[k] Made it ſubject to Infection and Pollution.

[l] Or Sword of Execution.

19. For when God created the Earth, he [m] founded its Time when he would *keep* the Judgment, and ſever the Evil from the Good, and give the *Evil* for an Habitation to the Apoſtate Prince; but ſeeing the *Good* in the ſhut-up Earth was without heavenly Creatures, (ſeeing its Prince was caſt out,) God created *Adam* another Hierarch out of this good *Ens*, to be a *Ruler* of this Place; and hence came the Devil's Envy againſt Man and all good Creatures of this World.

[m] Certainly appointed, and ſet a Time.

20. But now we are here to conſider of the *Apoſtacy* of Man, with the *Sword* of the Cherub; for St. *Paul* ſays, *We are choſen in Chriſt Jeſus before the Foundation of the World was laid*; and even here this Saying of *Paul* belongs; God knew that this *Ens*, of which *Adam* was to be created, was *already ſomewhat ſubject* to falſe Luſt by Reaſon of the Devil's introduced Deſire; *therefore* God [n] choſe this *Limus* in Chriſt Jeſus before the Foundation of the World, out of which he would make Man, that he would through the Judgment of the flaming Sword bring it through Death, and through the *Fire*, and wholly burn away the falſe infected Deſire of *Luſt*, and regenerate him anew in *Jeſus*, in his deepeſt Love in his Word in *Jehovah*, that is opened out of *Jehovah*, and intro-

[n] Foreſaw, or provided for.

duce a *new Limus* into the tainted one, and bring them together quite through the Judgment of the Fire-ſword, and purge and purify them wholly and thoroughly.

21. And here alſo is *Chriſt's Deſcent into Hell*, where the Love of God in Chriſt entered into this Fire-ſword, and changed the Wrath into Love, and alſo *deſtroyed the Sting of Death*, which was inſinuated into the *Limus* of the Earth, out of which *Adam* was created according to the *outward* Humanity; and this Fire-ſword had its Raiſing and Original in the *Corruption* of *Lucifer*.

22. For though *Adam* was created as to one Part out of the heavenly Eſſentiality that was in the Word of Man's Life, which was inſpired and *breathed into* his outward and inward *Limus*, yet this Fire-ſword laid hidden as a glimmering Incentive in the earthly *Limus* of the outward Body, which alſo aſſaulted *Adam*, ſo that he luſted againſt the Command of God and the Kingdom of Heaven; in which Incentive the *Devil* alſo introduced his Deſire into him, and provoked him to fall; which ſeeing God well knew that the poor Man would not ſtand, he ordained an Help and *Saviour* in Chriſt, to guide and bring him into that holy *Ens* whereinto he ſhould be brought, *viz.* into the *true Sabbath* and eternal Reſt.

23. Indeed *Adam* was ſet wholly perfect in equal Harmony and Accord, and brought into Paradiſe, to try if the *Soul* could have overcome the Incentive [of vain Luſt,] and *therefore the Tree* of Temptation was repreſented to him, to ſee if it were poſſible for the Soul to over-power this Contamination of Luſt, and remain wholly and fully in the Likeneſs [and Harmony.]

° Undergo this *Proba.*

24. But it was not poſſible; *therefore* Chriſt muſt afterwards ° come into this Place, and *be tempted forty Days in the Wilderneſs* in *Adam's Ens*, and in his new-introduced heavenly *Ens*, to ſee whether the Fire-ſoul would ſtand in perfect Purity; and ſeeing it did now ſtand in Chriſt, the new-introduced heavenly *Ens* deſtroyed the Sword in the Death of the *outward Body of Chriſt*, and brought the outward Body, which he in *Mary* received from her Seed, quite through this Sword of the Anger in God into the holy *Ens*; and in *this Power* the outward Body aroſe from Death, and got Victory over Death and this Fire-ſword, and took the Fire-ſword into its Power, wherewith at the End of the World he will purge his *Floor*, as a Judge over Devils and Men, as well as of the Earth.

25. For the principal Ambition was about *the Fire-ſword*, for King *Lucifer* had changed it from the pure clear Light into *Fire*, wherewith he willed to domineer and rule as a God; but God ſent to him *another* Prince and King, who took it from him, and thruſt him from this Throne, and ſhould turn this Sword in the *Ens* of the Earth again into the divine Property, and caſt out and judge the Devil *with this Sword.*

26. And there is not ſuch a ſilly and narrow Meaning of the Fire-ſword as hitherto has been *generally* underſtood; though it has been hidden by the Council of God, yet we ſhould *now open* our Eyes, and deeply conſider what this Manifeſtation imports; that it does even *foretel* and ſignify the Judgment of this Sword; that he will come, who carries it in his *Mouth*; and it is alſo a Meſſenger, [declaring] that *Babel* ſhall [ſoon] come to its End by this Sword, and be given to *this Sword* to be devoured.

27. Now ſays Reaſon, Why did not God examine this *Ens*, out of which he created the Earth, and Man out of the ſame Earth, *before* he created the Earth and Man? Here forſooth, dear Reaſon, thou haſt hit the Matter right; God's Omnipotence and Omniſcience muſt *ſerve* thy Turn, whereby thou art able to bring all Things into God's Will, as rational *Fancy* dictates: Harken, O Reaſon! Doſt thou know whence the Earth is generated? Thou ſayeſt, through the Word, *viz.* in the *Verbum Fiat:* I ſay ſo too: Now, *what* was this Word? Here look upon the Earth and the whole Creation, and thou wilt ſee what the Deſire of the Word has brought into *Eſſence* out of the ſpiritual *Ens*, thou wilt every where ſee Good and Evil, and find out God's Love and Anger.

28. The *Word* was a full Spiration from the ſpiritual Fire and Light-world, according to which *God* calls himſelf *a ſtrong, jealous, angry God*, as to the Fire, and *a merciful loving God*, as to the Light.

29. Now if God ſhould have [p] quelled the firſt Principle, *viz.* the Fire-ſource, in the *Ens* of the Earth, out of which it was created, whence ſhould the Light have its Might? Does not the Father, *viz.* the Fire-world, beget the Son, *viz.* the Light-world? But now ſeeing the Word in the Fire-world was vehemently enkindled by God's Motion to the Creation, as we may ſee by the *Coagulation* of the Stones, if we were not Blocks, and had only calfiſh Underſtandings, wherewith then ſhould this Fire, but eſpecially the enkindled *Ens* in the Coagulation, be *reduced* and brought again into the Light into the equal Temperature and Harmony? God's Love muſt then only do it.

[p] Nulled, aboliſhed, or taken away.

30. Now, how will [or *can*] a Creature, *viz.* a Fire-ſoul or Angel, come into a creatural Being or Formation, if the Fire-ſource was not moved and *ſtirred* in an eſpecial Manner? Like would only then remain in Like; and if it be only a mere *Likeneſs*, then it has its Sport with and in itſelf, as it was from [and in] Eternity: And *therefore* the unchangeable God has moved himſelf according to the Fire and Light, and ſtirred up the Fire's Property, that he may make him a Play and *Melody*, *viz.* a formed Word out of himſelf, that there might be a Play before and in the *unformable* Word.

31. Now we do here underſtand this, that if God ſhould have again *introduced* the enkindled *Ens*, out of which the Earth and Man were created, into the unformable Word, *viz.* wholly and fully into the *Likeneſs*, into the Love, then *no* Creature might have been produced or brought forth; for every Soul's Spirit, yea the Angels, and whatſoever lives, muſt be a *ſtirring* [or working] Fire.

32. Now no Fire-ſource can be generated out of the perfect Likeneſs, unleſs the Likeneſs moves itſelf: Yet the eternal Likeneſs, *viz.* *God*, had before moved himſelf in his Myſtery with the Creation of the angelical Thrones: Now if he ſhould have *changed* this Motion, which was enkindled, and alſo poiſoned by the Hierarch *Lucifer* with falſe Diſtemper, into Love, *before* he had created the Earth and Man, then he muſt yet *once more* have moved himſelf according to the Fire's Property, if he would have created another Hierarch and angelical Prince.

33. But ſeeing that might *not* be, he created the Earth, and out of the Earth, Man, out of the firſt Motion, and *breathed into Man* the Light and Fire-ſoul out of that Breath of his manifeſted and moved Word, *viz.* out of the firſt Motion; for out of the firſt Motion of the Word, *another* Prince ſhould come into the princely-created Throne of *Lucifer*, and take in and poſſeſs the *firſt* Motion.

34. And God appointed the Judgment to the *firſt* Motion, and took away *Lucifer*'s domineering Fire-ſword, and gave it to *Adam*, and afterwards introduced the deepeſt Love of God in Chriſt into *Adam*, and brought the *moved Word* again into the Likeneſs, *viz.* into an eternal Confirmation, and gave *Adam* in Chriſt the Fire-ſword over the fallen Prince *Lucifer*.

35. For *Adam*, *viz.* the corrupted *Limus* of the Earth, ſhould, in Chriſt its firſt enjoyed Prince, judge with this flaming Sword, as Chriſt has told us, that *the Saints ſhall judge the World*; underſtand, the enkindled *Ens* of Man and of the Earth ſhould judge the falſe Prince of Lies, who had perverſely changed the Truth in the holy *Ens* into Lies, and corrupted it with ſuch [falſe Deſire.]

36. But ſeeing the *Ens* of Man was corrupted, and could *not*, God out of his deepeſt Hiddenneſs introduced the moſt holy *Ens* into the corrupt *Ens* of Man, *viz.* into the heavenly Part, and brought the *outward* [Part] alſo through the Sword of the Fire and Death into the *inward*, into an eternal Likeneſs [or Temperature:] And thus there is

here a Looking-glaſs for Reaſon; if it be *illuminated* of God, it will then underſtand us here; but if it is not, then there is *not* any *Poſſibility* to underſtand this.

37. And we faithfully and ſeriouſly *warn* the Caviller and Carper not to ſay, It is a Blaſphemy: Let him firſt put away his *calfiſh* and beſtial Eyes, and look us here in the *Face*, before he takes upon him to cenſure and cavil at us; it has far another [q] A, B, C, than *Reaſon* has. It muſt have its Birth a Degree deeper.

[q] Leſſon.

38. Thus we are able very well to underſtand the caſting out of *Adam*, why he was tempted and driven out of Paradiſe; ſeeing his *Ens* was *ſomewhat* enkindled by the Devil's Poiſon, he could not poſſeſs Paradiſe, and therefore God drove him out from thence with the *Sword* of Judgment into Death and Corruption, and yet gave *the promiſed Word* of his deepeſt Love to be with and *in* him, in the *Ens* of the heavenly World's Being, for a ſure and certain *Covenant*, wherein *Adam* and his Children ſhould *truſt*, and *believe* that at the End and Accompliſhment of this Time, he would in this *incorporated Word* bring them again, with the Introduction of the holy *Ens*, out of Death through the Fire-ſword, and quite cut off the falſe Infection and Luſt with the *Sword* of Judgment, and ſet them as Angels of God in the Place of fallen *Lucifer*: And this is the Myſtery of *the Angel and Sword of Paradiſe*.

39. The Angel bore the *Name* of the Covenant, out of which God would manifeſt *Jeſus*, *viz.* the High and Almighty Prince; and it was even this *Angel*, which afterwards wrought many Wonders upon the Earth, who was with *Abel*, *Shem*, *Enoch*, *Noah*, *Abraham*, and *Moſes*, who *appeared to Moſes in the Fire-ſword of Flame in the Buſh, and brought Iſrael out of Egypt, and went before them in a fiery Pil'ar* [by Night,] *and in a cloudy Pillar by Day*; *who gave them the Law in the Fire, and at laſt brought them by Joſhua* (being the Type of him who was to be born out of the Fire-ſword) *into the Land* [*of*] *Iſrael.*

40. This *Fire-angel* turned its internal Light outwards, and manifeſted itſelf *in Chriſt's Perſon* in the Humanity, [r] with whom Chriſt, *viz.* the holy anointing Oil of the deepeſt hidden Love, changed the Fire-ſword of the Angel into a Love-ſword, and *holy Dominion.*

[r] Or in which.

41. And this is the true *Cherub* which drove the falſe *Adam* out of Paradiſe, and brings him in again by Chriſt, the Virgin's Child new-born out of *Adam* in Chriſt: And it has no other Ground or Meaning.

The Twenty-ſixth Chapter.

Of the Propagation of Man in this World, and of Cain *the Firſt-born, the Murderer of his Brother.*

1. WE are here to conſider this weighty Point in right Earneſtneſs, and not to make *Concluſions* with Fictions and Fables, as hitherto has been done as touching the *Election* of Grace; whereas it has been handled only in a very *blind* and abſurd Manner, and no right [fundamental] Underſtanding has been found of it.

2. Seeing that Men have only ſought in Reaſon, and have not been able through true *Repentance* to force through the Fire-ſword, and ſee with divine Eyes, thereupon the Fire-ſword of God's Anger and ſevere Purpoſe

and Decree of Judgment has *remained* only in the Eyes of [their] Reaſon, and further they have not ſeen; therefore they have made *dreadful* and dangerous Concluſions, without fundamental and plain Underſtanding.

3. But Chriſtendom is hereby faithfully and truly *admoniſhed*, once thoroughly to awake, and ſhake off the Concluſions of Reaſon, and to ſee God's clear *Countenance*, who deſires no Evil, nor can deſire it, but has alſo ſet himſelf to be Judge againſt all Wickedneſs, and will deſtroy *all ſuch Concluſions* in the Sword of his Anger, and put away the Cherub.

4. Now it here offers itſelf to our Conſideration, *how* it came to paſs that *Adam* and *Eve* at *firſt* brought forth an evil Child and a Murderer: To this Reaſon ſays, that it was from God's *Purpoſe*, who has made to himſelf an *Election*, and choſe one Company of Men to Damnation, and the other to his Love.

5. O, dear Reaſon! Whence art thou born? And from whence doſt thou ſpeak under the Covert of the *Scripture?* Doſt thou not ſpeak from the *Ens* and Words of the Serpent, who brought the falſe *Ens* into *Eve's Matrix*, wherein *Cain* was apprehended? Did not the Devil do it through the Serpent, and make the *Matrix* of *Eve* monſtrous?

6. Doſt thou not underſtand how *the Word of Promiſe* did forthwith incorporate itſelf into the *Matrix* of *Eve* in her Seed, and that the Conteſt betwixt God's Anger and God's Love did preſently begin; for God's Love had incorporated itſelf *to bruiſe the Head of the Serpent*'s Monſter in the Anger of God; and thereinto the Fire-ſoul, which laid captivated in God's Anger, ſhould give its Free-will.

7. For the Fire-ſoul is a Root proceeded from the divine Omnipotence, and therefore it has *Free-will*, and nothing can deprive it thereof; it may conceive either in the Fire, or Light.

8. But if thou aſkeſt, Why did not the Serpent-bruiſer *forthwith* bruiſe the Head of the Serpent's *Ens* in the firſt Seed, and not ſuffer the Serpent's murderous poiſonful Will to get the upper Hand in the Soul's *Ens?* It is juſt as if I ſhould aſk, Why did not God, when he ſaw that *Adam* became Evil, *wholly* reject him, or reduce him to *nothing*, and create a new *Adam?* Thus likewiſe will Reaſon judge of the Devils, ſaying, That it has pleaſed God that there ſhould be *Devils*, that it might be known what an *Angel* is.

9. Hearken, Reaſon! I have already above anſwered thee, that if God ſhould *once more* have moved himſelf for Man's ſake, and introduced the firſt Motion in the human and earthly *Ens* into a Stillneſs, then the ſix Days Works of the Creation muſt have *retired* back, and have been brought into a *workleſs* Reſt; and this God would *not*. The whole Creation ſhould and muſt ſubſiſt in its firſt Motion; its firſt formed *Ens* in the *Verbum Fiat* muſt ſtand, be it either in Love or Anger, let who will apprehend either; the Anger was open, and ſo was the Love alſo.

10. The Love only is called God, the Anger is called his *Strength* and Might: Now what the Free-will would deſire, therein it ſhould be *confirmed* either in the Love or Anger.

11. For the Free-will was born or ſprung forth from the *Love* and *Anger*, *viz.* from the Fire and Light-world; and ſo likewiſe it might chuſe itſelf a Place for its working Life: If God's Love ſhould have *drowned* the Free-will in the *Ens* in *Eve*'s Seed in the Love, in which [Seed] it was enkindled in the Anger, then the fiery Motion in the *Matrix* muſt have *ceaſed*; now out of the Light's *Ens* alone no Soul may be brought forth. The Free-will.

12. Alſo the corrupt *Ens* of the earthly *Limus* muſt have then been *preſently* judged through the Fire, which could not be; for the Motion of the new Regeneration, and the Opening or full Explication of the divine *Sweetneſs* and the Overcoming of the Fire, *viz.* of the Anger of God, belonged only to the *Name* of *Jeſus*.

13. The Word which had incorporated itſelf had from without the Fire-ſword, *viz.* the *Cherub*, and from within the *Jeſus* who ſhould overcome the Fire-ſword with Love. Thus the *Name JESU* ſtood hid in the Fire-ſword, and was not manifeſt till the *Time* that God would move himſelf therein, and manifeſt the ſame.

14. Thus the inſinuated *Ens* of the Serpent, that *Eve* had introduced through *Imagination* into Luſt, muſt be *wholly* caſt away; for in *Cain* the murdering [1] Image of the Serpent was manifeſt, which *cannot inherit the Kingdom of God:* But on the contrary, the Mark of the Covenant in the promiſed Word was *in* the Free-will and in the heavenly-diſappeared *Ens* of the Soul, into which [Covenant of the promiſed Grace] the Soul ſhould enter.

[1] Or the evil corrupt Nature and Property.

15. And though the Serpent's *Ens* ſhould have been rejected, as it muſt be, in all the Children of *Eve*, yet the Part of the heavenly World's Being laid *hid* in the Covenant of the Word in the diſappeared *Ens*, as a *Poſſibility* to the new Regeneration; therefore God ſaid to *Cain*, when the murdering Spirit perſuaded him, *Rule over the Sin.*

16. If thou ſayeſt, Wherewith? He could not: But Why could he not? The Serpent's *Deſire* held him, and brought him to *kill* his Brother: For what Reaſon? The Free-will had given itſelf up into the Serpent's *Ens* which held him Captive.

17. Now ſays Reaſon, God would have it ſo, elſe he had turned away his Will. No: Indeed God's Anger-will in the Serpent's *Ens*, which had captivated the Free-will, would have it; but yet God's Love-will ſaid in him, *Rule over Sin*, that is, over the Wrath and Anger of the Serpent, and let it not have its Power or Prevalence.

18. And here we are rightly to know, how God's Love and Anger are in *continual* Conteſt; underſtand, it is in the manifeſted Word in the *Limus* of the Earth, and in the *Ens* of the human Property out of the Earth; for the Anger-*Ens* is ſtirred up and driven by the Devil, and deſires continually to devour the Love-*Ens*, and poſſeſs this Kingdom in the Anger-*Ens*.

19. The Anger-*Ens* deſires to have Man; for it has its King in *Lucifer*; and the Love-*Ens* deſires alſo to have him; for it has its King in *Chriſt*; and therefore Chriſt muſt bring the human Love-*Ens* through Death and the Anger-*Ens*, and open another Principle, *viz.* another Kingdom, and leave Prince *Lucifer* in his own Anger, for his Free-will had choſe it him.

20. Thus alſo the Free-will in *Cain chooſed* the falſe, *viz.* the Devil's-will: But thou ſayeſt, Was then the Murdering-will wholly rejected? It [u] *rejected itſelf:* But if the Free-will had again conceived in the Love-*Ens*, it would have been again born anew, yea even after the Murder; which we leave to the Judgment of God, whether it was ſo or no, ſeeing the Text in *Moſes* gives him ſo bare a Name in Deſpair; for the *Word* out of which the *Name Jeſus* was made manifeſt, was given *to call poor loſt Sinners to Repentance, and not the Righteous ones* who were apprehended in the Love, as Chriſt ſaid.

[u] Reprobated or abandoned. *NOTE.*

21. *Cain* was a Type of the firſt corrupt *Adam* in Sin; and *Abel* was a Type of Chriſt the ſecond *Adam*, *viz.* of the Virgin-child; for the Tree of Evil and Good *began* in *Adam*; and ſo likewiſe the Fruit forthwith appeared, *viz.* Chriſt's Children, and the Children of the Devil and the Serpent.

22. Now Reaſon ſays, Was *Cain* then wholly conceived of the Serpent's *Ens* in the Anger of God, and *predeſtinated to Damnation?* Anſwer, No: He was (conceived) of the *Ens* of *Adam*'s Soul and Body; and ſo alſo of the Seed and *Ens* of *Eve*'s Body; but the Monſter in the *Matrix* of *Eve environed* the fown Seed, and it was *that* which ſeduced and beguiled him; but the Mark [and *Aim*] of the Covenant laid hidden in the *Ens* of the Soul and Body; for the *Ens* of the Seed of *Adam* and *Eve* was out of the heavenly diſappeared [*Limbus*,] and then alſo out of the earthly awakened *Limus*, but

the *Will* of the Serpent and of the Devil took *Poſſeſſion* of the Houſe; as the like was in the Devil, who was an Angel, but the Will of the dark World took Poſſeſſion of the Houſe in him, and got the *upper Hand*; ſo alſo it was here in *Cain*.

23. But thou aſkeſt, How came this ſo to be? Hear, and ſee, thou fair Child, in the Will of *Adam* and *Eve*, what their Deſire was before and after the Fall; they only deſired the *Earthly* Kingdom, as we ſee that *Eve* was ſo wholly and only minded; for when ſhe brought forth *Cain*, ſhe ſaid, [w] *I have gottten a Man* [who is to be] *a Lord*; ſhe *thought* him to be *the Bruiſer* and Breaker of the Serpent, he ſhould take in and poſſeſs the earthly Kingdom, and *expel* the Devil. She did not conſider that ſhe ſhould die to her falſe earthly fleſhly Will, and be born anew [x] in an *holy* Will; and ſuch a Will ſhe alſo brought into her Seed, and the like did *Adam* alſo.

[w] *Gen.* 4. *Verſe* 1.

[x] Or with.

24. And hence now the Will in the Soul's Eſſence aroſe; the Tree brought forth a Twig out of (or like) itſelf; for it was *Cain*'s Deſire only that he might be *Lord upon the Earth*; and as he ſaw that *Abel* was more acceptable in God's Sight than himſelf, his free-beſtial Will in him elevated itſelf to *ſlay Abel*; for *Cain*'s Aim and Endeavour was only about the *outward World*, to domineer and be Lord and Maſter therein; but *Abel ſought* God's Love.

25. Thus there are yet *two* ſuch Churches upon the Earth; *one* which only ſeeks *worldly* Pleaſure, Might, Honour, and the outward God *Mammon* and *Mauſim*, and therein it lodges the Serpent's Child; the other which ſeeks the Virgin-child, and God's Kingdom, and muſt ſuffer itſelf to be perſecuted, reviled, reproached, and *killed* by the Cainical-Church, as *Cain* did to *Abel*.

26. For the Devil will yet be continually *a Prince of this World* in the Serpent's Child; and if the Virgin's Child, which bruiſes the Head of the Serpent, be not manifeſt in the Serpent's Child, then the Devil is and *remains* Prince and Hoſt in the Houſe of the Soul, as happened to *Cain*.

27. And do but underſtand the Ground right: In the Birth of this World *two* Kingdoms lie manifeſt, *viz.* God's *Love*-Kingdom in Chriſt, and the Kingdom of God's *Anger* in *Lucifer:* Theſe two Kingdoms are in Conteſt and Striſe in all Creatures; for the Original of all Spirits is in the Conteſt, and in the Combat of the Fire the Light is made manifeſt; the Fire is a Cauſe of the Light, God's *Anger* is a Cauſe that God did yet once move himſelf in his deepeſt *Love* in the *Name Jeſus*, and thereby overcome the Anger.

28. Now what can the *Love* do, if the Free-will eſpouſes itſelf to the Anger? Or what can the *Anger* do againſt it, if the Free-will conceives in the Love, and deſtroys the Anger? Muſt it not hold ſtill and *ſuffer* it to be done? And though it oppoſes and rages againſt it, yet the Love pierces quite through it, and changes it into *Joy*; the Anger is the Root of Love, as the Fire is the Root of the Light: But in the *Free-will* is the Underſtanding, which makes itſelf to what it pleaſes.

29. Doſt thou not ſee this in the Earth, that the Free-will in the *Ens* of the Word has made itſelf Stones, Metals, and Earth? The Stones and Earth are *not* the Free-will; but the Free-will has introduced itſelf into ſuch an *Ens*, and by its *Lubet* and Motion introduced the *Ens* into a Compaction or Coagulation; there was no other Maker there but the Free-will in the formed and manifeſted Word: Thou mayeſt indeed ſee *Wonders* enough.

30. Behold the unreaſonable Creatures, as Worms, Toads, Spiders, and other wild venomous and horrible Beaſts; and thou ſhalt *ſee* ſomewhat in very Deed, if thou art not dead. But thou ſayeſt God has created it ſo: Yes, right! His Deſire, in *Love and Anger* has maſſed the *Ens* with the Motion, and compacted each *Ens* according to the Free-will into a Form; there was no other Maker there but the *Free-will in the Word*.

31. The Desire in the Word was the *Fiat*, which introduced the Free-will into an *Ens:* Thus the same manifested Word is yet in all things, and has the *Fiat*, *viz.* the Desire in itself: As the Free-will in every Thing introduces itself into a *Spirit*, even so the *Fiat* forms and *signs* each thing; every Root brings forth from itself a Branch of its own *Likeness:* But when the Branch or Sprout is to be born, and receives its Beginning in the *Ens* of the Root, the *Ens* then forms itself to such a Twig, as the Root at that Time is apprehended in its Power and Free-will, both by the superior and inferior *Constellation.*

32. The like is also to be understood in Man: As the Will is in the *Seed*, that is, as the Desire of the Father and Mother, together with other Influences from the Stars and Elements, yea, oftentimes from the Devil's Assaults and Insinuations, are at that Time, even *such a Spirit* is formed in the *Ens* of the Seed; sometimes an Angel, if the Parents be in *holy Desire*, [or in the true Faith of the engrafted Word;] sometimes also a Beast, a Serpent, and Image of the Devil, both according to the *Ens* of the *Soul* and the *outward Flesh.*

33. The Power of the manifested Word gives in itself into *all* Things, into every Thing according to its Will, according to the Desire in the *Ens*, for the Desire in the *Ens* is that which forms the Word, *viz.* the Sound of Life; as it is written, *Such as the People are, such a God they also have; with the Holy thou art holy, and with the Perverse thou art perverse*; this is wholly to be understood, concerning the *expressed Word* in the *Fiat*, *viz.* in the *Desire* of Nature: And therefore God has espoused and betrothed *another Word* out of the Center of his Love to the Image of Man, that, though he be risen out of an evil Property, yet the Free-will has *Power* and Information to disclaim its *Selfhood*, and die to itself in this holy incorporated Word; and then the *Fiat* begets and forms another *new* Creature in the *Free-will* out of the *Ens.*

Note.

34. The *Possibility* lies *in all* Men; but the making or forming of the Child of God belongs now to the holy *Fiat* in the new-introduced Word, for it lies not *on any Man*'s Self-*willing*, Contriving, *Running*, and Toiling, *but in God's Mercy:* He *has Mercy upon whom he pleases*, *viz.* upon those only who with their Free-will die to their Selfhood in his Grace, and resign up themselves to him; and *he hardens whom he pleases*, *viz.* those only who run with selfish *Cain*, and would themselves take the Kingdom of God in their own evil Will, and will *not* die to their own Self-full-will.

Note.

Note.

35. Now says the Scripture: *Has not a Potter Power to make of one Lump of Clay what he pleases, a Vessel to Honour, and a Vessel to Dishonour?* That is, Will the self-ful Will be angry, if it be Evil, that the *Fiat* in the Word makes it to be a Vessel of the Anger? Or will it therefore be angry, if the holy *Fiat* in the holy Word makes that Will (which dives itself into the Love and Mercy of God, and dies to its Selfhood) to be a Vessel of Honour? Has not this Potter Power to do with his Clay, *viz.* (with the *Ens* or Seed) what he pleases? Whereunto every Seed is good and profitable, thereunto he makes him a Vessel, either to the Use of his Anger, or the Use of his Love.

36. *The Holy is unto God a sweet Savour to Life*; *and the Wicked a sweet Savour to the Death* in his Anger; all must enter into his Glory, and praise him; *one* in the Property of his Anger, who must call the Evil good; the *other* in the Property of his Love, who must call the Good, good: For so it must be, that the Difference of the Good and Evil, of the Light and Darkness, of the Life and Death, may be known; for if there was *no Death*, then the *Life* would *not* be manifest to itself; and if there was no Darkness, the Light would not be manifest to itself.

37. And therefore the *eternal Free-will* has introduced itself into Darkness, Pain, and Source, and so also through the Darkness into the *Fire* and *Light*, even into a Kingdom of Joy, that so the Nothing might be known in the Something, and that it might have a

Sport in its contrary Will, that the *Free-will* of the [y] Abyſs might be manifeſt to itſelf in the [z] Byſs, for without *Evil* and *Good* there could not be any Byſs, [Ground or Foundation.]

[y] Abyſs.
[z] Byſs.

38. For the *Evil* makes Pain and Motion, and the *Good* cauſes Eſſence and Power, and yet both Eſſences are only *one* Eſſence, as Fire and Light are only one Eſſence, alſo Darkneſs and Light are only one Being; but it ſevers itſelf into *two* mighty Diſtinctions, and yet there is no ſundry Seperation, for one *dwells* in the other, and yet does *not* comprehend the other; the one does deny the other, for the one is not the other.

39. God dwells through all, and that *all is not God*; alſo it does not reach him: But whatſoever quits itſelf free of its Free-will, that falls into *his Poſſeſſion*, that he muſt have, for it is without Will, and falls into the Nothing; and *He is in the Nothing:* Thus the reſigned Will may dwell in the Nothing, and *there is God's Mercy*; for he will have Something out of the Nothing, that he may be manifeſt in the Something, which is fallen into his Nothing, and makes it in himſelf to be *his Something*, which he himſelf rules, drives, and acts with his *merciful* Spirit.

40. And herein lies the precious *Pearl*, Dear Brethren, who are driven to and fro with Contention; if you did but know it, you would *leave* off from Strife, and call Reaſon a Fool: No Searchings of Self obtain it, but the Will freely *reſigned* into God's Mercy, which enters in by the Way of *earneſt Repentance*, and Mortification of its own evil Will, that falls into God's Mercy, and apprehends [and obtains the right Underſtanding;] and without this there is mere *Self-running*, Walking, and Willing; and yet nothing can be obtained, but only in the Will freely reſigned into God's *Mercy*.

41. We have a very excellent and notable *Example* and Type of this, in *the firſt Birth which opened the Womb, that it was to be ſanctified, and offered up to the Lord*; and yet the true living Offering proceeds from the ſecond new Birth, as we may ſee in *Abel*, *Iſaac*, and *Jacob*. *Cain*, *Iſhmael*, and *Eſau*, were the *Firſt*-born, the Inheritance belonged to them; but the Lot and *Mercy* fell upon *Abel*, *Iſaac* and *Jacob:* For the firſt *Ens* of Man was infected and diſordered by the Devil; therefore it muſt be given to the *Fire* for an Offering and Food; and out of the Offering, *viz.* out of the Fire of God's Anger, the *Love* of God was made manifeſt in *Mercy*; and the *firſt Adam* was the [a] Sojourner of the *Second* in Chriſt, for the Second *redeemed* the Firſt.

[a] Inmate; or of his Family, Servant.

42. The Devil's Deſire and the beſtial *Ens* of the Serpent had got the upper Hand in the *Matrix* of *Eve*, and apprehended the firſt Seed in the Deſire: Now the Kingdom of God did yet belong to the firſt Man; but ſeeing he loſt it by his Negligence, the firſt *Adam* muſt be *offered to the Earth*, and alſo its firſt *Seed* to the Anger.

43. And after this firſt Seed *Abel* came forth in the holy Covenant, and offered his ſweet *Blood* for the ſinful Seed, to the Anger, that the Anger might let its Flame fall, and ſuffer the firſt Birth to preſs [b] through, in the Blood of the ſecond.

[b] *Viz.* through Death and the Anger into Life.

44. The firſt Birth was a *Murderer*, which ſignifies the Devil in Man; the ſecond was the *Offering* of [or for] the firſt, that the Anger-devil in the firſt *Adam* might be appeaſed in the Offering of the ſecond.

45. Not that we ſhould exalt or take in the Wicked into the Offering of Chriſt, ſo long as he is wicked; the Devil devours *moſt of the wicked Crew:* Only the wicked Sinner has an *open Gate* made for him in the Offering of the ſecond [*Adam*,] if he did *convert*, and turn himſelf from his Wickedneſs.

46. But that ſome write, that there was a twofold Seed, which did ſever itſelf in *Eve*, *viz.* one wholly deviliſh from the *Ens* of the Serpent, and the other from the *Ens* of Chriſt, [or the promiſed Seed of the Woman,] in the Covenant, is nothing ſo, theſe have not at all learned the [c] A, B, C, in this School; they have only a dreaming Shadow and *Fiction* of the Myſtery, and not the true Sight. Thus they build the *Election* of

[c] Firſt Leſſon.

Note. Grace upon this; but they are much *miſtaken*; they ſpeak only the Serpent's Words, which deſired to have it ſo: Obſerve it thus.

47. *Adam* had only one *Limbus* to his Seed, and *Eve* only one *Matrix* for her Seed, but they both ſtood in three Principles: The Principles were in *Conteſt*, as ſtill they are at this Day: The ſecond Principle, *viz.* the Kingdom of God, or Angelical World, diſappeared in the Soul's *Seed*, and God eſpouſed his only moſt holy *Word* again therein to the *New-birth*.

48. And this Eſpouſal or Betrothing ſtood as well in *Cain's Ens*, as in *Abel's Ens*; but *Cain's Ens* was apprehended in the *Conteſt* of the three Principles in the Anger, and covered with the Serpent's Monſter, *not* ſo to an *Impoſſibility*, as if he was born to *Condemnation*, but even to a *Poſſibility* of the Free-will, whether he would lay down the ſelf-ful, aſſumed, and ſelf-appropriated Right in *Adam*, and live in God's Will, or whether he would live to himſelf: Upon this was the *Election* ſet.

49. Now God knows whereinto the Free-will is entered: If it is entered into *Iniquity*, and Self-hood, then God's Anger eſtabliſhes or confirms it in its Choice to *Condemnation*; but if it is entered into the *Word* of the Covenant, then God confirms it to be a *Child* of Heaven; and here that Saying has its proper Signification and Application, *I have Mercy on whom I will, and whom I will I harden.* God knows his Children even in the *Ens* in the *Mother's Womb*; to what End ſhould he give his Pearl to him, whom he yet knows would turn himſelf away from him; the *Pearl's Ground* lies indeed *in* him, but hidden, and ſhut up; if he brought his Will into the Pearl, it would open itſelf *in* him.

50. All Men proceed from *one* only *Seed*; but in one the holy Fire glimmers, and in another it lies as it were ſhut up, and cannot by Reaſon of the *Mire* of the Serpent.

51. Thou ſayeſt then, Is the Serpent's *Ens* more mighty than God's Love? I have already anſwered thee, that Love and Anger are in Conteſt; whereinto the *Ens* eſpouſes itſelf, of that it is apprehended and confirmed; yet ſo, that the Will is *free* to go from the Evil into the Good, and from the Good into the Evil; and *that while it lives upon the Earth*, both Doors ſtand open *to it:* For the Free-will is not bound; but if it was *bound*, then *no* Judgment could with Righteouſneſs paſs upon it: It has *Laws* and *Inſtructions*, which are given it, not to Death, but to Life; but if it tranſgreſſes theſe, and *continues* in the Tranſgreſſion, now the Judgment paſſes upon it; for every Judgment [or Sentence of Condemnation] ariſes from the Tranſgreſſion of the *Command*.

52. Thou ſayeſt he cannot keep them; he is drawn [to Tranſgreſſion:] Yes, very right. Does not the *Truth* rebuke him even to the Face, that he is a *faithleſs* Wretch, that ſuffers himſelf to be drawn to Evil? The Law to do Right is *in* his *vital* Light, as a *continual* Looking-glaſs; he ſees and knows it very well, that he is a *Lyar*, and walks upon the Way of the Devil; it ſhews him the Way of Truth, but the Free-will *rejects* it; at preſent he is *predeſtinated* to Condemnation, yet ſo that the Will is free, ſo long as he is in this Cottage; but the heavy Band of God's Anger, in the drawing of the Devil's Deſire, draws many a one to the *Damnation* of Death.

53. Reaſon ſays, If a Man has Free-will, then God is not omnipotent over him, to do what he pleaſes with him: The Free-will is not from any Beginning, alſo not amaſſed or taken out of any Ground into any Thing, or formed by any Thing; it is its *own* peculiar *Original*, out of the Word of the divine Power out of God's Love and Anger; it forms itſelf in its own Will a *Center* to its Seat; it begets itſelf in the firſt Principle to the Fire and Light; its right and genuine Original is in the Nothing, where the *Nothing*, *viz.* the △/ (or as a Man might unfold it, A. O. V.) introduces itſelf into a *Lubet* to Contemplation; and the *Lubet* brings itſelf into a *Will*, and the Will into a *Deſire*, and the Deſire into a *Subſtance*.

△/
A. O. V.

54. Now the eternal Original, *viz.* God, is a *Judge* over the Subſtance; if the Lubet (which is departed from him) has introduced itſelf into an evil Being, then he judges that Being or Subſtance in its *Principle*; in what Source and Property ſoever, or in what *Ens* ſoever, the Lubet proceeding from the departed △/ has introduced itſelf into a Principle; therein the univerſal eternal Free-will, which is the Abyſs, and *Cauſe* of all Byſs confirms and ſettles it. △/

55. The Abyſſal judges that which introduces itſelf into Byſs, and ſevers the Good (which has introduced itſelf into a good *Ens)* into the Good, *viz.* into the *divine Love*; and the Evil (which has brought itſelf into an evil *Ens*, and ſet and formed itſelf into a Center to an evil Spirit and Will) into *his Wrath* and Anger.

56. For how can he judge a Thing, whoſe own it is *not?* How would God judge the Will of the Creature, if it was not *ſprung* [or riſen] from *Him?* Or rather, how can a Judgment paſs upon a Thing which is *bound*, and *not* free in its Willing and Working?

57. The human and angelical Will is riſen with the Motion of the *Abyſs* (when the Deity once moved itſelf in its Contemplation and Senſation, and with the Motion introduced itſelf into a Beginning of the Spirits) out of this *Beginning:* Now every Beginning goes into its End; and the End is that which was *before* the Beginning; and there is the *Trial* of the Beginning, [which ſhews] whereinto the Beginning has introduced itſelf.

58. Now God is before and without all Beginnings, and from him every Beginning proceeds; alſo he is the End of all Beginnings; now the *Middle* of all inchoated Things ſtands between the *Beginning* and the *End*; for it muſt with its Beginning enter again through the End into that from whence it did ariſe.

59. Seeing then that *God is a jealous God and a conſuming Fire*, and alſo *a loving, merciful God*; every Free-will with its introduced Center has its own Judge *born in itſelf*, either divine Love, or divine Anger. For when a Thing begins, it goes into a Time; but when this Time is apprehended of the End, *viz.* of the *Eternity*, then it is in its own eternal [Beginning and End] whence it has introduced itſelf into a *Compaction*, ſo confirmed to Eternity.

60. Therefore the Free-will has its own *Judgment*, either for the Good or Evil in itſelf: It has its *own* Judgment in itſelf; it has God's Love and Anger in it; what it amaſſes and deſires, that it forms in itſelf, and does only ſo form its own ſelf in its own Lubet into a *Center*.

61. For thus the World has likewiſe its Original, namely, in the Free-will of the *two eternal* Principles, both from the dark Fire-lubet, and alſo from the divine lightful Fire-lubet: The Free-will introduced itſelf in the *Verbum Fiat* into diſtinct and ſeveral Entities, and that according to the *Poſſibility* of the eternal Pregnatreſs; as the Will in the *Verbum Fiat* conceived itſelf in each Place in the Pregnatreſs, ſuch an *Ens* was brought forth, and out of the *Ens* aroſe its Spirit according to the *Ens*, *viz.* from God's [d] Spiration or *Motion* in the Principles.

62. But ſeeing the Principles were together as one, nothing was ever amaſſed or formed in the Free-will, but the ſame has a Good and an Evil in it, according to the *Nature* and *Power* of the eternal Pregnatreſs to Light and Darkneſs.

63. But now every Spirit riſes with its Free-will firſt out of the *Compaction* of its Center, and is, after its effected Birth, *free*, and may draw into itſelf, either out of God's Love, or Anger, and introduce its Will as it pleaſes: But *this* is the principal Thing; as the Mother *(viz.* the *Ens)* is, whereof the Spirit is born, even *ſuch* a Lubet riſes alſo in the Spirit.

[d] Breathing, or ſtirring up.

64. Now the Spirit has *Underſtanding*, and the *Ens* has none; alſo [a] it has a Law, for it knows what is Evil and Good, what is Right and Wrong; alſo God has given it Laws, that it ſhould break the Luſt [to Evil,] and with the Underſtanding of the Light *rule over the Lubet of the Darkneſs.*

[a] *Viz.* the Spirit.

65. Now if it does not, but departs with the Lubet out of the Underſtanding into a *Self-Lubet*, then the Lubet or Luſt amaſſes itſelf into a *Subſtance*, whereof a new falſe Will is again born, and this ſame is a *Baſtard* before God and the eternal Nature; for it ariſes not out of the *Law and Right* of the eternal Nature, but out of Self: And upon this the *Judgment* of the eternal Nature paſſes; and at its End (when the Center of the Spirit ſhall ſtep again into the Beginning) it will be *ſpewed* out from the Free-will of Eternity.

66. Underſtand us but right: The *firſt Free-will* which was breathed into *Adam* was good, indeed it was both from God's Love and Anger, *viz.* from the Center of the eternal Pregnatreſs of the eternal ſpiritual Nature; but it had the *Underſtanding in it* to rule and govern itſelf, ſo as it *might ſtand* and ſubſiſt eternally.

67. But the crafty Diſtemper or Infection introduced by the Devil was in the *Ens* of the Earth, [f] whence *Adam's outward* Body was formed: Into this earthly *Ens* the Devil brought his Deſire by the Serpent, *viz.* by the Serpent's crafty *Ens*, ſo that the Lubet aroſe in the *Ens* of the Body, whereinto the firſt Free-will of the *inſpired* Soul entered, and aſſumed the Lubet of the Body, and introduced this Lubet into a *Deſire* to Subſtance.

[f] Or whereof.

68. And out of this *Subſtance* another new ſelf-ful Will did now ariſe, *viz.* a Baſtard, a falſe *Serpent-child*; and this Baſtard, *Adam* originally propagated to his *Eve*, and *Eve* to her Son *Cain*, and ſo *one Man to another:* Thus we have now in this earthly Fleſh this ſame falſe Will proceeded from the Serpent's Subſtance, whereinto the *Devil* introduces his Deſire, and *tempts us*, and continually makes us luſt and long after the deviliſh Property, [*viz. Pride*, *Covetouſneſs*, *Envy*, *and Anger*,] that ſo his Deſire, which he inſinuates into the falſe Baſtard in us, might become ſubſtantial and eſſential; out of which ſuch an whoriſh and deviliſh Serpentine Seed is continually *begotten*; and out of the ſame falſe *Ens* [or Seed] a Devil's Will.

69. Thus the Devil rides in and upon Man, in and upon Body and Soul: But now the *firſt* introduced Free-will, which God breathed into *Adam*, *lies yet in all Men*, for it is the true real Soul, the Center of the Fire and Light, a Spark of the *divine* Power and *Omnipotence*, but wholly hemmed in and *captivated* in this wicked introduced Baſtard.

70. Therefore God has again [g] re-introduced and incorporated the Aim of his new Covenant, in the Word of the divine holy Power, in the *Name* of *Jeſus*, into the Property of the *lightful* Fire, *viz.* into the diſappeared heavenly, holy *Ens*, which diſappeared in the Darkneſs, that the firſt Free-will, which now lies captive in the Child of the Whore and Serpent, ſhould introduce its Deſire into this *Aim* of the promiſed *Covenant*, which he has fulfilled in Chriſt's Humanity, and with the Deſire of the Soul's Free-will re-introduce the holy *Ens* of Chriſt, which he in the *Seed* of *Mary* introduced into our diſappeared *Ens*, into its diſappeared heavenly *Ens*; and if it does bring it ſo to paſs, then out of this introduced *Ens* of Chriſt ariſes Chriſt's Spirit, which deſtroys the falſe Will of the Serpent's Baſtard *in the Fleſh*, and tramples upon its *Head.*

[g] Recalled, or really promiſed, into the Soul.

71. Now ſays Reaſon, God gives this holy new *Ens* of Chriſt to *whom he will*, and ſuffers *whom he pleaſes* to *harden*, and remain captive in the Serpent's *Ens:* Yes, very right: He gives *none* this holy *Ens* into the Self-will of his Serpent's Child; there belongs far another Earneſtneſs thereto; for Selfhood *cannot* now any more take any thing of God.

72. But this is the Proceſs which the Free-will muſt go, if it will receive the holy *Ens:* It muſt wind itſelf *out* of the Serpent's Deſire, *out* of its Self-fulneſs, and Something, and wind itſelf *into God's Mercy*, and become a deadly mortifying Enemy to the *fleſhly Deſire* in itſelf; it muſt wholly *forſake* and depart from the ſelf-ful Deſire of the Fleſh, and bring its Hunger wholly and only into the *Mortification* of its ſelfiſh Somethingneſs, deſiring and endeavouring continually and willingly to *die* to its *Iniquity* and falſe Deſire, which ſticks in the Fleſh, in the Serpent's Child, and in Chriſt's *Ens* ariſe with a new Will.

73. This Deſire, which departs from the Serpent's *Ens*, and *hungers* after God's Mercy, receives Chriſt's *Ens* into itſelf, whence a new Will is *born*, which bruiſes the Head of the Serpent in the Fleſh; for it is the *New birth* out of God in Chriſt *Jeſus*.

74. But if thou wilt ſay, thou *canſt* not deſire any Good, that is *not* true; only thou ſuffereſt the Serpent's Will in thy right eternal Soul's Will to hold thee, and with the Soul's Will doſt play the Whore with the Serpent's Will in the Fleſh; from *whence* ariſes God's *Election*.

75. God knows the falſe whoriſh Soul, which does only woe and *wanton* with the Serpent, with the Idol *Babel*, and will ſtill live in the *Luſt* and Will of the Fleſh and of the Serpent, and yet wills to be an *outwardly adopted* Child; God ſhould forgive it its Sins by an outward *Word-ſpeaking*, but it wills ſtill to hang and cleave to the *wanton* Love of the Serpent in its falſe Luſt; this God *chuſes* to Judgment.

76. For the Free-will, which was inſpired into *Adam*, and which [b] it has *inherited* from *Adam*, hangs on *Lucifer*; and therefore God *confirms* it to the Kingdom of Darkneſs with *Lucifer*; but the Gate of Grace ſtands *yet open* to it in *this* time of *the outward Life*.

[b] The Soul.

The Twenty-ſeventh Chapter.

Of Cain's *and* Abel's *Offering, and of the falſe and Antichriſtian Church, and alſo of the true holy Church.*

A * Looking-glaſs *for the* World.

* Or Mirror.

1. HERE again the Vail lies before the Face of *Moſes*, in reſpect of the *Offerings* of both theſe Brothers; why *God* willed to have them offer, whereas the Reconciliation and Atonement conſiſts only in the *earneſt Will* towards God's Mercy, in Prayer and Supplication to God, that a Man *departs* and turns away from his evil Will, and repents, and introduces his *Faith* and *Hope* into God's Mercy.

2. They muſt verily of courſe have *known* why they offered Incenſe, what Pleaſure and Delight God took therein; which *Moſes* has *not once* ſo much as mentioned, and that from God's Purpoſe; and yet it has *not been hidden* to the Children of the Saints, and alſo not to *Moſes*; but he has a Vail hanging before his *Eyes*.

3. *Iſrael* (ſeeing for the moſt part they were evil Children, and alſo idolatrous, as ſoon appeared by making them a *Golden Calf*) might *not* know it by reaſon of the falſe Magick;

and we alſo ſhall write only to thoſe who are *of our Tribe*, and yet plain and eaſy enough to be underſtood: Obſerve and mark it thus.

[i] Or ſubtile. 4. The Soul's *Free-will* is as [i] thin as a Nothing, and though it be in its Body, indeed, encompaſſed with the Something, yet its amaſſed or conceived Something is in a falſe *diſtempered* Eſſence, by reaſon of the Original of *Sin*.

5. Now if the Free-will would approach to God with the Deſire, then it muſt depart out of its *falſe* Something; and if it now *does* ſo depart, then it is bare and impotent, for it is again in the *firſt* Nothing: For if it will come to God, then it muſt *die* to its *falſe Selfhood*, and forſake it; and if it forſakes the ſame, then it is barely and merely as a *Nothing*, and ſo *cannot* go, work, or move; if it will ſhew its Might, then it muſt be in *Something*, wherein it does imagine and form itſelf.

6. An Example hereof we have in *Faith*: If Faith would effectually work, then it muſt immaſs, [or *imagine*] itſelf into *Something* wherein it may work: God's Free-will has conceived [or immaſſed] itſelf with the *inward* Spiritual *World*, and works through the ſame; and the inward World's Free-will has conceived itſelf in the *outward World*, and works through the ſame: So the Soul's Free-will, which alſo has its Original out of the Abyſs, immaſſes itſelf in *Something*, that it might be manifeſt, and thereby be able to move and act in God's Sight.

7. Seeing then *Adam's Body* was out of the *Limus* of the Earth, and alſo out of the *Limus* of the Holy Heaven, which *Limus* of Heaven in *Adam* was now diſappeared, wherein the Free-will had Power to immaſs [or conceive] itſelf into an *Holy Form*, and act, work, pray and ſupplicate before God; therefore they made *Burnt-Offerings* of the Fruits of the Earth; as [k] *Cain brought of the Fruit of the Ground, and Abel*, alſo, *brought of the Firſtlings of his Flock*; and theſe they *enkindled with Fire*.

[k] *Geneſis* IV. verſes 3, 4.

8. But underſtand a *magical Fire*, as that of *Moſes*, for *Moſes* declares ſo alſo; *God looked graciouſly upon the Offering of* Abel, *and not upon* Cain's; that is, they brought Offerings before God, and the Free-will of the Soul ſhould earneſtly preſs with its *Prayer* into God; therefore, it would have a [l] *Subſtance*, when it would go out of the human Houſe of Corruption into God, that it might work in *Something*; therefore the Imagination of the Will did immaſs [or imagine] itſelf through the Offering, and *God* enkindled the Offering of *Abel*, with the *Holy Fire*, in the Aim of the Covenant, which in the Fulneſs of Time ſhould *again* enkindle itſelf *in the Soul's Fire*.

[l] Subject, or Means.

[m] Faſhion. 9. In this, the Will of *Abel*'s Soul did [m] form itſelf into an *holy* Subſtance, and preſſed with the Deſire of the formed free Soul's Will before, and into God's Free-will, and this the Will of the Devil and the Serpent could not brook; and even this the Will of the Serpent and Devil in *Cain did well* underſtand, that the Aim of the Covenant opened itſelf in the *Holy* Fire in *Abel's Deſire* and Prayer.

10. And therefore he would kill the *Body* of *Abel* according to his earthly *Limus*, leſt *ſuch Children* ſhould be begotten of him, and ſo he might *loſe* his Kingdom in Man. But God would *not* enkindle the Offering of *Cain*; now *Moſes* draws a Vail here before it, and ſays, *God would not look* [n] *graciouſly upon* Cain's *Offering*.

[n] Or have reſpect to.

11. The enkindling of the *external Offering*, was a Figure of the *internal Spirit*: For the Soul's Spirit in the Free-will (as to the Center of the Light) was enkindled with God's Love-Fire, and the *Imagination* of the Body alſo [underſtand of the heavenly Part] was enkindled in offering with the Fire of the *holy* Part of the Earth, which lies *hidden* in the Curſe: And therein the Free-will of the Soul, and the Free-will in the *Ens* of the heavenly Part of the Body, immaſſed itſelf into a *Subſtance*, and therewith preſſed in before the *Holineſs* of God.

12. And here the Serpent's Head was firſt bruiſed; for it was a *Figure* of the New Birth out of Chriſt; not that *Abel* had at this Time put on Chriſt in the *Fleſh*, but in-

deed the Spirit of *Jehovah* in the Aim of the Covenant; in which the *Name* of *Jesus* stood hidden in God as a Regenerator, which would move and manifest itself in the Fulness of Time, in this Aim [of the Covenant,] and introduce an heavenly *holy Ens* into the disappeared *Ens* of the heavenly Part, and quicken it to Life again in the *opened* Power of *Jesus*.

13. If a Man would rightly and fundamentally understand the [o] *Offerings*, he must consider that whereof the Offering consisted, and what severed itself with the Enkindling in the Fire, out of the Fire, *viz.* out of the *enkindled* Offering; for in the Enkindling nothing is seen or perceived, but 1. The *Wood* to the Fire. 2. The *Matter* of Offering. 3. The *Fire*, and *Light*. 4. The *Smoak* of the Fire, which rises from the burning Wood, and the Matter of the Offering: All this, without the Faith and Divine Desire, is as an *Abomination*, and, indeed, *nothing* in God's Sight, and attains not the Gate of God.

[o] Sacrifices.

14. But if Man brings his Faith's Desire thereinto, then he resigns the *Free-will* thereinto, and will thereby, as by a *Means* (in which Fire the Free-will of the introduced *sinful* Abomination burns and consumes away) press into God's eternal Free-will: And now, *how* this is effected and comes to pass, understand as follows.

15. God's Imagination or Lubet *meets* the Free-inspired-will of the Humanity, and the Human Free-will *meet* the Deity; here is now the *Conjunction.*

16. But now Man's Free-will is become *sinful*, and God's Free-will (from whence the Human Free-will *first* took its rise in In-spiration) is *holy* and pure; as yet the Human Free-will *cannot* press into God's Will, unless it also becomes *pure* before God.

17. But seeing God will out of *Free-Grace* receive it into him for the Delight and Harmony of his Praise, there is *no other Way* or Remedy, but that God should *move* himself in the Center of the Eternal Nature, according to the Fire of the *Second Principle*, *viz.* according to the *Holy* Fire, and devour that enkindled Anger and Vanity of Man's Free-will, and annihilate it in the *Mortification* of Death, *viz.* in the Anger-Fire of God, that the Human Will *might* become pure before God's Will, and so *might* enter into God's *Love-will*; and therefore God's Love-desire did *itself* enkindle the Offering of *Abel* and *Moses*, that so the Holy and Love-Fire *might* devour and swallow up the *Turba* in the Human Free-Soul's-Will, in the Anger-Fire of the Eternal Nature, in the Father's Property.

18. But that there must be an *Earthly* Offering thereunto is thus to be understood: The *Body* of Man, as to one Part, is a *Limus* of the Earth, and as to the other Part, a *Limus* of Heaven; and into this Body the Free-will was inspired, and Body and Soul are only one Man.

19. But seeing in the Fall the *Earthliness* and false Subtlety of the Serpent (by the Insinuation of the Devil's Desire) was awakened in the *Flesh* of Man, and so the earthly bestial Property got the upper Hand in his *Ens*, and devoured the right Human Will in the bestial Property, that is, took it captive, thereupon the *earthly Will*, which was from the *Limus* of the Earth, must also be *offered* up in the Fire.

20. For the *Limus of the Earth* shall *rise* again out of Earth; but to make it an Offering, it must also be offered in an *earthly elemental Fire* of its Likeness, so that an heavenly Fire and an earthly elemental Fire might be in one another, and each Will in the Offering might *respectively* find a Place for its own Comprehension and *Capacity*, *viz.* the Will proceeded from the earthly *Limus* of the Earth, from the Kingdom of this World, and the heavenly Will out of the heavenly *Limus*, *viz.* out of the *Ens* [p] of the *Verbum Domini*; each Property of the Free-will went into the Offering, and from the Offering into the Fire, where the *Atonement* was.

[p] Of the seminal and central Love of the Word of the Lord.

21. For the *Covenant* of the Promiſe, touching the Serpent-Deſtroyer, manifeſted itſelf by the *holy* Fire, which holy Fire enkindled the elemental Fire; for the *holy Fire ſhall* awaken and *raiſe* up *from Death the Elemental Man* out of the *Limus* of the Earth, and in the holy Fire Man (who has taken his Original from Time) ſhall be *purged* and tried in the *Reſurrection*; who verily *muſt firſt go through the Fire* of the Anger; but the Power and Might of the holy Fire ſhall bring him through the Anger-Fire, and cleanſe and *purge* away his introduced Abomination of Sin in the Serpent's and Devil's *Ens* [in him] from the *Limus* of the Earth, that the *Limus* of the Earth may be no more earthly, but as a fine purified *Gold* which ſubſiſts in the Fire.

22. Even thus the earthly Man ſhall be purified in the *Reſurrection* through the Fire, of which the Offerings were a Type; and yet they did really ſubſiſt in their Power, as to the Spirit: But *the Body muſt die*, and the true Corporality and Regeneration muſt come forth [or begin to ſpring afreſh] in the *opened Body* of Chriſt, who with his Entrance into, and Manifeſtation in the Humanity, did again open the heavenly diſappeared *Limus* in the Human *Ens*, which diſappeared [or faded] in *Adam* and *Eve*.

23. Thus underſtand us right: *Abel* and *Moſes* offered *the Fat of Beaſts*, and enkindled that with the *holy Fire*, which Fire was *firſt* enkindled by God; for the beſtial Property became manifeſt in the outward earthly Man of the *Limus* of the Earth; the Human *Limus* of the Earth was turned to a *Beaſt*, and was moreover *ſinful* and evil, full of the Serpent's Poiſon, and cunning Subtlety.

24. The Free-will immaſſed itſelf in the Serpent's Craft and *Devil*'s Deſire, and formed to itſelf ſuch a *Figure* in the *Ens* of the Fleſh, as the Deſire was, whereupon the *Body* was *more vain* in God's Sight than a Beaſt.

25. But ſeeing the heavenly *Ens* laid hidden and *ſhut up* in the earthly Property, God would not *utterly* forſake the whole Image; which *Abel* and *Moſes* underſtood, *in the Spirit of God*, by their Offerings; and *therefore* they offered the Fat, *viz.* the *Oil* of the Beaſts and other earthly good Fruits, that ſo the Deſire of the true Man, created out of the *Limus* of the Earth, who ſhall riſe from Death, *might* in the enkindling of the Offering in the Fire have a *Subſtance* whereinto it might *give* itſelf, and imagine itſelf; and ſo in the Property of the holy Fire it *might be able* to enter with its Will into the Aim of the Covenant, which ſtood before God in the Figure, till [the Promiſe] of *the Woman's Seed was fulfilled* and accompliſhed.

26. In which Seed the dear and precious Name of *Jeſus* opened itſelf out of *Jehovah*, and again *awakened* the heavenly Life in the diſappeared *Ens* in the Humanity, and offered up this whole Image in the Perſon of Chriſt to the Anger-Fire of the Father, and with the holy Love-Fire, regenerated and *enkindled* in the Human Life, brought it quite through the Anger, *viz.* through the Fire of the Eternal Nature of the Father's Manifeſtation, and *changed* the Anger-Fire into a Love-Fire, and this was juſt thus prefigured in the *Offering*; for the Love-Fire enkindled the Offering, and in the Offering was yet the *Curſe* of the Earth, as well as in the Human Free-will, and when the Offering was offered, it was a *Sin-Offering*, whereby the Free-will of Man's Soul was [q] propitiated before God.

[q] Reconciled with God.

27. Now if *Sin* ſhall be reconciled and appeaſed, then it muſt be brought into the Anger, *viz.* into the Judgment of God, into the Sword of the *Cherub*, that it may cut off the ſame, which (Cherub) is the *Sword* of God's Anger; and if then the Human Will be *wholly* ſinful, and altogether capable of the Fire of Anger, then God enkindles the *Sin-Offering*, in which the Anger-Fire laid hidden in the Curſe, with the holy Fire, that the Human Will, which was apprehended in the Anger-Fire, *might* be atoned in the Love-Fire.

28. For the Love-Fire of God tinctures the Soul's Desire in the *Offering*, as a Tincture tinges Brass and Iron, and changes them into Gold: Thus the Human Soul's Free-will, which was inspired wholly pure and spotless into Man, was tinctured and *again purified* before God, that so it might enter into God's Mercy: For the Mercy was *hidden* in the Love-Fire, *viz.* in the Aim of the Covenant, in the Name of *Jesus* in God; in which Covenant and Name the Anger of God was *reconciled* and atoned in the Offering, and laid down its Anger-burning Flames, and suffered the Soul's Free-will to pass quite through it.

29. But as touching the Offering in itself, with the Wood, Fire, Light and Smoke; understand it thus: *Abel offered of his Flock*, without doubt, Sheep or Oxen, as *Moses* did the like, namely, *the Fat of them*; now the Offering (*viz.* the Wood and Smoak) on the outward Part, as to the Matter, was earthly; and so was Man, as to the *outward* Body, earthly, and in the Earthliness laid the *Curse*, both in Man and in the Offering.

30. But when the Offering was *enkindled*, it was Spiritual, for from the Wood proceeded the Fire, which took the Offering and consumed it, and out of the Consumption went forth, first from the Fire the Smoak, and afterwards the Light; this was the *Figure* whereinto Man's and also God's Imagination entered, as a Compaction or *Conjunction*.

31. In the enkindled consuming Fire was the Desire of the *angry Father*, *viz.* a Conjunction of the Eternal Nature's-Fire, with the Temporal Fire; the Eternal is *magical*, and the Temporal is the Substance and *Matter* of the magical, *viz.* its [r] Reception, and in the enkindled Light was the holy Love-Fire, which is *also magical*, as subtle as a Will, which did also *immass* itself in the enkindled Light, and in the proceeding-forth of Smoak, which is an elemental Sulphur and Mercury, *viz.* a Life of the Quality, the *Smell* or *Taste* went forth also, which signifies the Human Power of the Body, and the outward Spirit of Nature.

[r] Or amassing.

32. In this *Power*, which proceeded forth from the Offering out of the Fire and Light, the *Spirit* of God, which proceeds forth from the Father and Son, did amass itself in the amassing of the Human Faith's Desire, and so *took* the Human Faith's Desire into itself, and amassed itself into a Substance of the Fire, Light, and Power, *proceeding forth* from the Offering, and brought it through the Gates of God's Anger upon the *holy Altar*, in the Aim of the Covenant, upon which the *Lamb of God should be offered for the Sins of the whole World.*

33. For this Lamb of God, *viz.* Christ, should compleat, perfect, and make this introduced Offering fully acceptable, upon the *great Altar* of the Angelical World, that it might be to God an Eternal *sweet Savour* of his deepest Love, which he represented in Man, in his introduced Offering in the Lamb of God Christ, and *Mankind* in this Representative Offering.

34. The Human Offering was the *Sojourner* of the true Lamb and Offering of God in Christ, and now where the Offering is, there is also the Spirit of Man, for Man's Spirit is gone forth, and departed from God into Time, and in the Time it has *defiled* itself, therefore it must forsake the *Pollution*, and enter in again through this Offering to God.

35. But if it will enter, then it must do it in Manner and Form as it went out; for it brought itself into false Desire and *Lust*; so likewise it must introduce itself again by returning into a Sorrow and *Conversion*, and in the Sorrow or Repentance again into a *Divine Desire*, which is called *Faith*.

36. But that it might apprehend or lay hold on the Divine Desire, it brought the Faith or the believing Desire *into an Offering*, and so amassed or formed the believing Desire in the Offering into a Substance or Essence, that the *Faith* also *might* become essential; and this Essentiality of Faith received the holy Fire of God, which would in *Note.*

the Fulneſs of Time open itſelf in the Eſſentiality of Faith, and bring the Human *Subſtance* thereinto, and alſo bring it forth in itſelf through God's Anger, and change it in itſelf into a Love-Fire, for all the Words of *Prayer* in the Offering were alſo received into the Subſtance of *Faith.*

37. For as *all Things* were formed, amaſſed, and introduced by the Word of God into a *Subſtance*, ſo likewiſe the Words of the Prayer of *Abel* and *Iſrael* in the Offering were formed and amaſſed to Subſtance, *viz.* to an *incorruptible* Eſſence; in which Eſſence Chriſt, God's Son, in the Fulneſs of Time, broke forth out of the Covenant, and *took upon him* this ſame Eſſence, together with the Human Eſſence, and as a potent *Champion*, and mighty Conqueror, *deſtroyed the Kingdom of Death and the Devil.*

38. And to this Faith's Eſſence, in the Spirit of Chriſt in all his Children and Members, was given the *Judgement over the World*, yea, *over* the Kingdom of *the Devil and* of *Death*, thereby to deſtroy and bring to nought their Works, and poſſeſs the Royal Throne.

39. This was the real Offering of *Abel*; for the Spirit of the holy Love-Fire, in the Aim of the Covenant, had opened itſelf in him, ſo that *he underſtood it*; and therefore he offered, that ſo his believing Deſire *might* be accepted before God, and be brought into a Subſtance to the new *Regeneration*; for he looked upon the Promiſe of the Serpent-Deſtroyer, and introduced the Deſire of his Faith into him, and deſired that his Faith, Spirit, and Life, might be *confirmed* in the Serpent-Deſtroyer, who was promiſed; he would willingly be therein accepted before God, as it was granted him, ſo that the Fire of God *enkindled his Offering*, and received his Prayer in the Love-Fire; and in the ſweet Savour of the Offering, it was brought by the Spirit of God in the Power of the Light into an *holy* Subſtance; and it is rightly ſaid, *his Offering was acceptible before God.*

40. The Offering alone could not have been able to have done it, only the *Faith* which imprints or lays hold on the promiſed *Meſſiah* in the Offering, which apprehended the Covenant, and the true very precious and dear *Offering*, the ſame did effect it; the Offering was only a *Figure* of that which was therein accompliſhed and performed, as the *outward* World is only a *Figure* of the *inward* Spiritual World, whereby the Spiritual World introduces itſelf into a Figure and Eſſence, and beholds itſelf therein as in a [f] Looking-*glaſs.*

[f] Mirror.

Of Cain's *Offering.*

41. By *Cain*'s Offering we rightly underſtand the *verbal* Chriſtendom, the titular Chriſtians, in the Spiritual Babylonical Harlotry, the *Type* and Image of whom is *Cain*; and as *Cain* in his Offering ſought only the outward World, Might, and Pleaſure, and would be an *outwardly adopted* and received Child, that God ſhould permit his evil Beaſt to be accepted and offered up, he deſired to be God's acceptable Child with the Selfhood in the Serpent's *Ens* and Falſehood: He was an *impenitent* proud Man, who thought to be a Lord of the World, and to *domineer* over *Abel* and his Poſterity. And juſt thus is the *Antichriſtian Church* upon the Earth; it *builds* alſo *Churches* and *Altars*, *preaches*, *ſings*, and *roars* about it, and likewiſe *offers* in the bequeathed Covenant and Teſtament of Chriſt, and ſo *covers* itſelf with the Offering of Chriſt, and will be an outwardly accepted and adopted Son, notwithſtanding that its Offering is *not* accepted in the Covenant and Teſtament of Chriſt, nor brought to Subſtance.

42. The Cauſe and Ground of it is this: Men depend and rely only, *barely*, and nakedly upon the *Offering*, and teach that the Offerings take away Sin, Chriſt's Teſta-

ments abſolve Sin: But as *little* as the Offering of *Cain* was acceptable before God, and took away his Sin, and as *little* as *Cain's Deſire* was introduced into the Divine Subſtance, ſo as to have the Divine Fire to enkindle in his Offering, and receive his Faith's Deſire into it; *ſo little alſo* does the verbal (Lip-labouring) Chriſtendom *enjoy* the Offering of Chriſt in his Humanity. It muſt be an *Abel* only that enjoys it, the titular Mouth-Chriſtian attains only the *Smoak* of the true Offering: It muſt be only a right hungry, thirſty, converted Soul, which deſires *wholly* and fully to *depart* from the Serpent's *Ens* and *all Vanity of this World*, and ſtrives to mortify the Serpent, and all vain Will, in the Death of Chriſt, and deſires to ariſe in a new Will totally reſigned in all *Submiſſion* in God.

43. This true hungry Will *offers rightly* with *Abel*, and its Offering is received into the holy Fire of Chriſt, and formed [or amaſſed] in Chriſt's Humanity into a *Subſtance:* There muſt be Earneſtneſs and *Power*, which Earneſtneſs ſtirs the Love-Fire of Chriſt in his Teſtament, ſo that it enkindles itſelf in the Deſire; and then the *Deſire* becomes a *true* right *Faith*, for there is no right Faith without Divine [s] Reception.

[s] Comprehenſion, Amaſſing, or Formation.

44. When Man's *Deſire* introduces its Hunger with earneſt Sighing, and Prayer of Introverſion, Reſignation, and departing from Vanity, into the Offering of Chriſt, even then the Soul's Deſire *forms* itſelf in the heavenly Eſſentiality, in the Humanity of Chriſt, upon the High Altar of God, into a *Subſtance*; the hungry Deſire becomes, in the Word of God, in Chriſt's Teſtaments, *Fleſh*, an heavenly ſupernatural Fleſh, and this *Fleſh* is the true Offering of God, which God takes to his Habitation, and not the beſtial mortal Man.

45. In this *holy* Subſtance only is the true Faith of *Abel*; without this there is only an *hiſtorical*, *painted*, and *feigned* Faith, a *Cain*'s Offering, which does not take away Sin: For Sin muſt always be brought into the *Judgment* of God, wherein it was born; and the holy Love-Fire of God muſt *drown* and waſh it away, elſe there is *no Forgiveneſs*; neither Offering nor Covenant avails any thing without it; alſo no going to Church, neither Singing, nor devout Appearance, attains it; nothing elſe at all does it, but only the *hungry deſiring* Faith through the *alone* Offering in the Blood and Death of Chriſt, where the *Deſire wholly* dies in the Death of Chriſt to its Selfhood, and ariſes in Chriſt's Reſurrection with a true Faith and Chriſtianity, not in a *ſpecious Shew* of Holineſs, but in the inward Eſſence in Words and Works.

46. For he is yet *far* from a Chriſtian who calls himſelf a Chriſtian, or is ſo termed only; but he is *one* who is *born* in the Offering of his Humanity in him: Neither Covenant nor Laws avail any thing before God, but *a new Creature*; no *Cathedral Stone Church*, *Place of Aſſembling*, or *Hypocriſy*, or whatſoever it is called, can inherit God's Kingdom, but only the true *living* Offering of the new Regeneration, ariſing from the *Covenant* of Promiſe in Paradiſe, through the quickening Word in the *Offering* of Chriſt.

47. It is only the *Temple* of the holy Spirit where *God's Word* is taught and taken, without that is *Cain* with his gliſtering *Stone-Church* full of Pride, and ſtinking Ambition, the great Building of *Babylon*, where the Language of God's Word, *viz.* of *the written Word*, is confounded and divided into manifold *Contentions* and Languages, where there is nothing but wrangling, jangling, and ſnarling about the *Letters*, and no true, real, living, effectual, and powerful Knowledge.

48. Now where the *living Knowledge* of Chriſt is, there is the *Altar* of God in all Places; where the hungry Soul may offer the true acceptable holy Offering in Prayer, there it may introduce the Prayer in the Word, in its Hunger, into a *ſubſtantial* Faith.

49. *Not* that we would hereby wholly aboliſh and raze the Stone-Churches, but we teach the *Temple of Chriſt*, which ought to be brought along [in the *Heart*] into the

Stone-Church, or elſe the whole Buſineſs of the Stone-Church is only an hypocritical, *antichriſtian* Whoredom, a *Cain*'s Offering, both of the *Preacher* and *Hearer:* So that one is not a whit better than another, unleſs he enters through the true *Door* Chriſt, in Spirit and *Power* in the Temple of Chriſt, into the Stone-Church, or at *leaſt* reſolves to betake, and faſten himſelf there, into ſuch an earneſt Deſire, [that he will take and hold faſt that which is good only for the *Amendment* of his Life,] otherwiſe *Cain* goes to Church to offer, and comes out again a *Killer* of his Brother:

50. As it often appears, that when Men in the Stone-Churches have *taken* and amaſſed in their Minds a great deal of Revilings, Reproaches, and Cenſures, [that have fallen from the falſe ſmoaky *Cain*-like Fury, and *pretended Zeal* of the Preachers,] then they forthwith come and murder *Abel* and *Chriſt's Members*, as this Spirit has many hundred Times found by Experience, and that only for the ſake of the Temple of Chriſt.

51. Now if we would rightly conſider of the Offering of *Cain*, then we muſt look into the very *Eſſence* of his Will and Deſire, for he *alſo* would offer and be acceptable to God, but he loved only his *own Propriety*, and ſelf-ful Self; his Aim and Endeavour was not to be or become a new Creature, but that God ſhould ſo take away his Sins in the *Offering* from him, and he would ſtill remain the old *Cain*; and ſo he would offer to God, that he might be ſo accepted with him; the *Devil* came in the Form of an *Angel* before God.

[t] Or did not acknowledge.

52. *Cain* [t] knew *not* his evil Serpentine Property, the poor Soul was captivated therewith, and had ſet itſelf up in the Serpent's Wit and Pride; it would needs be an *outwardly adopted* Child and Heir of God, the Offering muſt make Reconciliation for him, as *Babel* does, which takes alſo the *Mantle* of Chriſt upon her, and ſays, Chriſt has undertaken and *ſuffered* for all my *Sins* upon the Croſs; I cannot purchaſe or do any thing for myſelf, my *Works* avail nothing before God, I need *only believe* that Chriſt has done it, and comfort myſelf therewith, and then I am already *juſtified* and acquitted from all my Tranſgreſſions.

53. Thus ſhe comes before God, and thanks God that he has *paid* the Reckoning and Score, in his Son, and offers with *Cain* and the *Phariſee* in the Temple, and remains in herſelf a Brother-Slayer with *Cain:* And this is the Babylonical Fruit; like as *Cain* would take the Offering upon him for a *Cloak* and Covering, ſo alſo his *ſucceeding* Church takes upon it the Offering of Chriſt for a Cloak and Cover of its Sins, and falſe Murder, and covers its murderous Spirit, ſo that Men muſt call it *an holy* devout Chriſtian.

54. Saint *Paul* muſt ſerve their Turn thereto, when he ſays, *I do that I would not, now if I do it, it is not I, but Sin that dwells in my Fleſh.* But that he ſays, *Now, then, with my Mind I ſerve God, but with the Fleſh the Law of Sin*; the ſame *Cain* will not underſtand, how the *Mind* muſt without Intermiſſion *rule* and reign *over the ſinful* Will and Deſire of the Fleſh, and *mortify the Luſt.*

55. Saint *Paul* ſpeaks of the heavenly *Abel*-like Deſire, how Sin muſt be mortified in the Fleſh, and not rule over the Mind, as it did in *Cain*; when he ſaw his Brother was accepted before God, and that he himſelf was not, then the *murdering* Spirit *aroſe* in his Mind, which ſhould have been mortified in the Offering by true *Repentance* and Converſion.

56. Thus alſo goes *Babel* under the Mantle of Chriſt, which offers alſo to God, and thanks him for the Offering of Chriſt, but itſelf *remains* in the Mind of the *Cain*-like Brother-ſlayer, in Pride, Covetouſneſs, Envy and Anger, in *Perſecution*, in War and Contention; it fights about the *Offering*, and about the *outward* Covering, leſt it ſhould be [*] ſtripped thereof, and in the mean Time fattens itſelf under it, with the beſtial Offerings of *the Fatneſs of the Earth*, and ſtill remains the *Cain*-like Beaſt, and alſo continually murders *Abel* in *Chriſt's Members*, and comforts itſelf with the Death of Chriſt, the ſame muſt be a Cover for the falſe murdering Spirit.

[*] Entwendet.

57. The Heart and Mind are *far* from the new Creature; it is only the old *Cain*-like Brother-ſlayer, which wraps itſelf as in a Mantle with Chriſt's Offering, and offers with *Cain*; ſuch, and nothing better, remains now of [u] Chriſtianity among all *Sects*, except the Children of Chriſt, who are *here* and there *hidden* with *Abel*.

[u] Or Chriſtendom.

58. *Cain's Church* was never more potent and predominant upon the Earth, than it is even at this Time; whereas, notwithſtanding, Men cry out with full-mouth Cry, and great Oſtentation, *Come all here*; *we have found the* Offering of *Abel* in Chriſt: Yes, forſooth, dear *Babel*, thou haſt indeed found the *Mantle* of Chriſt, but behold thy *Cain*-like Heart, and thou wilt ſee whether thou offereſt with *Abel* from the new Creature, or from the falſe Brother-ſlaying Spirit: Where are thy *Fruits?* Where are Love and Righteouſneſs? Where is Truth? Where are Patience and Meekneſs? Where is the *Mind* that with *Paul* ſerves God? Where art thou, thou fair Chriſtian Church, upon the Earth? Art thou not become a murdering *Den* of the Devil? Now ſhew thy Chriſtian Virtues: Art thou not full of *Contention* and Murder, both in the Church and without the Church? Thy Mouth is only a Prater of God's Kingdom, like as *Cain's Mouth* prated of the Offering, but his Heart was a *Murderer*.

59. Thus likewiſe Men prate in the *Stone-Houſes* of the Mantle and Offering of Chriſt, and yet in the mean while in this Prate and Babble murder the Children of Chriſt, condemn and *judge* them, and make a whole Heap and Crew of reviling devouring Wolves, that do all cry out, ſnarl, and ſnap, and none knows where the *Hind* is, which they hunt, but only that the *Devil* thus acts and drives on his Sport *by them*, ſo that the true real Offering of Chriſt may remain covered and hidden, and be only as a *Myſtery* in this World.

60. For we poor Children of *Eve* ſojourn here in this Cottage in a ſtrange [w] Lodging, wherein the *Devil* in God's Anger is Hoſt: We dwell upon the *curſed* Earth, where the Devil rides over our Soul and Body, and at *all Times* tempts us: We had need be wary and watchful, and at *no Time ſecure:* It coſts Body and Soul.

[w] Or Harbour.

The Twenty-eighth Chapter.

Of Cain's [x] *killing of his Brother*; viz. *of the proud, haughty, anti-chriſtian, hypocritical Church upon the Earth; and alſo of the true Chriſtendom hidden under this Antichriſtian Church.*

[x] Fratricide.

1. WHEN the Devil in God's Anger, in the Wrath of the eternal Nature, had *introduced* his Throne and Seat into the human Property, and awakened the Center of the wrathful Nature in him, there immediately aroſe up ſuch a Deſire out of the awakened Anger's Property in the human *Ens* or *Seed*, in the *Propagation*, out of which Property *Babel*, *viz.* the Antichriſtian Church, is begotten and brought forth.

2. And now as God had *incorporated* and promiſed the Serpent-bruiſer of this falſe Property (who ſhould bruiſe the Head of the Serpent's *Ens* and Will or Deſire) to the

heavenly *Ens* of Man, which diſappeared in and to Paradiſe, which Word of Promiſe was a Myſtery, and a very *ſecret* Hiddenneſs to the earthly Man; ſo alſo the falſe Cainical Church of Hypocriſy and *ſeeming Holineſs*, whoſe Heart and Deſire is only [of] the outward World, has gotten aloft during this *whole* Time, and has the *outward* Dominion and Name, as if it offered to God: But the true *real Chriſtian* Church is hidden under it, as a very ſecret Myſtery, and is not known of the *Cainical* Church.

3. *Cain*'s Church ſets forth itſelf very devoutly, and gliſtens on all Sides with ſpecious *Ceremonies* and pompous *Oſtentation*; giving forth that it is *holy*, righteous, and good, that it alſo offers in the Covenant of Chriſt, but its *Heart* is only a gloſſing, ſoothing, bravely attired *Harlot*, full of *Cainical* Murder, Reviling, and Blaſphemy, full of Cenſure and Self-ſpeculation, in Pride, in Covetouſneſs, and High-mindedneſs: But *Abel*'s Church is hidden under it in great Plainneſs, and with no Reſpect and Reputation, and is accounted but *fooliſh* in regard to the glittering Shew of *Cain*, and is continually *ſlain* by *Cain* in its Simplicity.

4. Now ſays Reaſon, Had God any Pleaſure herein, that he ſuffered *Cain* to *kill Abel*? And why is it ſtill to this Day, that the Children of God are *ſlain*, deſpiſed, contemned, reproached, mocked, ſcorned, and cried down for Falſe by *Cain*, *viz.* by his *Poſterity?* One Cauſe hereof is this.

5. Prince *Lucifer* was an Hierarch in the Kingdom, or Place of this World (as Chriſt even calls him a *Prince of this World*, *viz.* in the Kingdom of Darkneſs, in the Anger of God) and was *caſt* for his Pride, *out* of the Light into the Darkneſs.

6. But ſeeing God then created another Prince, *viz. Adam*, in and for *this Place*, with whom he bound himſelf even with his deepeſt Love *before the Foundation of the World* in the dear and precious *Name JESUS*, that he would break down and deſtroy the Throne and Kingdom of proud Prince *Lucifer* in the human Property, and overcome, and be predominant with Love, from thence forthwith aroſe his Envy and Wrath againſt Man.

7. Secondly, The *Cauſe* is this: In the *Fall* of Man the Wrath of the eternal, and alſo of the temporal and inchoative Nature, obtained the ſuperior Sway and *Dominion* in the human Property; for the Kingdom of Heaven extinguiſhed in *Adam* and *Eve* when they became Earthly; and in the Room and Stead thereof the Kingdom of the Devil awaked in the Serpent's Wit and Pride in them: For the [y] *human Will* had broke itſelf off from God, and was entered into Selfhood, and no longer underſtood any thing of the *Myſtery* of God's Kingdom.

[y] Man's Will.

8. But ſeeing that the Kingdom of God did again bud, and break forth in the *AIM* of the Covenant in *Abel* and the Children of God, the Devil's Kingdom and Will in the Serpent-Monſter could *not brook* it: Alſo the Love-Kingdom is a great Enmity againſt the Wrath of the eternal Nature according to the dark Property, for the human Eſſence was become according to the dark World's Property, as to the Soul, an *half Devil*, and as to the outward World's Vanity, an *half Beaſt*, in which the falſe, ſubtle, crafty, wicked, luſtful, proud, covetous, envious, and angry Serpent's Worm, ſat, infected with the Devil's Will.

9. This wrathful, vile, malicious, monſtrous Beaſt would *live* in its own Self-property; therefore the angelical Virgin-child, which ſhould deſtroy and poſſeſs the Kingdom of this evil Beaſt, appeared *againſt him* in *Abel:* This was now a great Enmity, for the Anger of God had captivated Man, and would work and rule in him; *therefore* God's Love broke forth out of the Anger, as a *Light* out of the Fire, and would *kill* the Anger, and change it into Love, and *help again* poor Man's Image, and redeem it from the eternal Anger and Death.

10. But ſeeing the Anger had got the upper Hand and Sway in Man, and yet the Virgin-child of the angelical World's Eſſence *ſhould ſpring forth*, and grow out of the

Covenant of God, out of the diſappeared *Ens*, through the Anger, as a clear delightful Light ſhines forth out of the Candle, through the wrathful Fire, which deprives the Darkneſs of its Power and Prevalence, therefore the *outward* Body, in [*Abel* and] the Children of God, muſt ſuffer itſelf to be *ſlain*, and perſecuted by the Wrath of God; for [z] it was a *ſtrange* Figure on the Virgin-child.

[z] The outward Body.

11. For *Abel* in his outward Fleſh had the awakened *Vanity* lying in him, as well as *Cain*; he was alſo *ſinful* as to the outward Man, but *internally* the angelical Word and Image of Paradiſe did ſpring and bud forth again in the Covenant; this was now a great *Enmity* againſt each other: The inward Man *bruiſed* the Serpent-Monſter upon the Head of its falſe Deſire, and the Serpent-Monſter *ſtung* him on the Heel of his angelical Will, and openly mocked the angelical Image; as it is *ſo* ſtill to this Day; as ſoon as the Virgin-child is born in the Spirit of Chriſt, the outward earthly Body, together with the Virgin-*child*, is by the Children of *Cain* perſecuted, contemned, reviled, and accounted as a ſtrange Child of the World.

12. For the Serpent's Monſter is as a *Fool* before God, and ſeeing the noble and precious Virgin-child muſt bear ſuch a Monſter on it in the outward Fleſh, to which the *Devil* has yet *continual Acceſs*, therefore this Body is ſtrongly aſſaulted and ſtruck at by the Devil in the Anger of God, and its Children; they *would* continually ſlay it, for the Virgin-child works through the outward Man, as a Light through the Fire, and *manifeſts* itſelf: It teaches and *reproves* the wicked Sort; and this the Devil cannot endure, for it is againſt his Kingdom, as the Offering of *Abel* was againſt *Cain*'s.

13. For *Cain* offered in the proud Serpent's Deſire as an Hypocrite, and would be an honeſt, demure, devout, and godly Child in his Serpent's Deſire; but *Abel humbled* himſelf before God, and ſet his Deſire into God's *Mercy:* God's Love-fire took his Offering, and penetrated through the earthly Offering and Fire; and the like alſo is to be underſtood in the *Body* of *Abel*; as the incorruptible [Being] ſhall ſwallow up the corruptible, ſo alſo the heavenly took the earthly Captive in itſelf.

14. But that *Cain* ſlew the outward Body of *Abel* has this [a] Type and Figure, that the outward Body ſhall be [b] *ſlain* in the Anger of God; the Anger muſt devour and mortify the outward Image which is grown up in the Anger; and out of Death *ſprings* forth the eternal Life.

[a] Signification.
[b] Or mortified.

15. *Abel* was a Figure of Chriſt; the Children of God's Anger muſt execute the *Right* of God's Anger upon the outward earthly, and alſo beſtial Image of the Children of the *holy* One; even as the *Phariſees* (who before God were only falſe Serpent-children, as Chriſt called them) muſt perſecute and kill the *Humanity* of Chriſt; ſo likewiſe was *Cain* a Type of theſe Serpentine wolfiſh Phariſees, and alſo of the *verbal* titular Chriſtendom.

16. As the falſe Serpent's Child is a Monſter and *Fool* before the angelical World, ſo likewiſe the Children of Darkneſs account and eſteem the Children of the Light as *Fools*; for there muſt be a Contrary, that the one might be manifeſt in the other; if the Anger had *not* taken hold of the *Humanity*, and devoured it into itſelf, then the deepeſt Love of God would *not* have been *manifeſt* in Man.

17. But thus the Love takes Occaſion by the Anger to overpower, and prevail over the ſame with its Motion and Manifeſtation; as the ſame may be *known in Chriſt:* The true Son of God gave himſelf into our Image, which was awakened in the Anger, that ſo he might be made manifeſt with his Love in the Anger, and *change* the ſame into Joy.

18. Chriſt gave *our human Image* to the Anger of his Father to be devoured in Death, and brought his Life into Death, and yet maifeſted his Love in the *Life* which Death had devoured, and brought forth the Life in Love through the Death; as a *Grain* of Corn which is ſown into the Earth, the ſame *muſt die in the Earth*, but out of that mor-

tified Grain grows a fair new Body, ſo the corrupt Body of *Adam* ſhall and muſt be *offered* to *Death* and the Anger; and out of the Death and Anger the Body of the divine Love ſhall be manifeſt.

19. It was exactly typified and prefigured in *Cain* and *Abel*, how it would be in the ſucceeding and future Generations; ſeeing *Abel* outwardly bore the *earthly* Image, and yet in the Spirit he was an Image of *Heaven*; his outward Body in the Corruption was only a [c] *Viſard* before the outward World; for there was another *Spirit* hidden therein, which was not of the outward World's Eſſence and Property, therefore, becauſe he was *not wholly* a right Child of the earthly World, it would not ſuffer him, being as a ſtrange Child in it; for the Devil was Prince in the wrathful Eſſence in this World, who would *not* that a *Child* of the *Light* ſhould ſpring forth through the wrathful Eſſence, [and be in his Garden.]

[c] *Text, Larva,* or ſtrange diſguiſed Perſon.

20. Thus the Image or Perſon of *Cain* and *Abel* is a true Figure of the falſe, and then alſo of the holy and true Children of God, of the *outward ſinful* corrupt and mortal Man, and of the *inward new* regenerate *holy* Man; when Chriſt with his Love-Kingdom ariſes from Death out of the diſappeared *Ens*, then *Adam*'s earthly Image muſt *die* in Chriſt's Death; and if it now be, that the outward Body muſt yet live, it is only a Scorn and Fool before the *Heaven*'s Image, and ſo alſo before the *natural* [d] Life of this World.

[d] All natural Men.

21. For ſo ſoon as Chriſt is born, the ſinful Life is condemned to Death, and ſtands in Scorn and open Shame before all the *falſe* Children in the Anger of God, as an *Whore* in [e] Bridewell, whom other Whores likewiſe help to deride and ſcoff at, and yet they do but only judge and condemn *themſelves* thereby; for if Chriſt be born, then the *Judgement* paſſes upon the falſe beſtial Life, and that Man muſt ſtand in the Judgment of God, as a *Malefactor*, and be termed a *Fool*, a *Heretick*, and be jeered, ſcoffed, and reviled, yea, even utterly deſied and ſlain, that the Monſter may be judged before God's Anger: But thoſe that do it, are the Children of the luſty, pampered, and well-fattened Anger of God, whom the Wrath of God uſes for its Inſtrument; for God is a Spirit, therefore he accompliſhes his Judgment by a *material* [f] *Image.*

[e] At the Houſe of Correction; or whipt through the Streets.

[f] By ſome outward ſubſtantial Means or Perſons.

22. For ſo ſoon as *Abel* did in his *Offering* put on, or attract the Love of God in the Covenant *anew* into his human Deſire, and comprehended [or amaſſed] the ſame into his Eſſence, then immediately the Judgment paſſed upon the *external mortal* Man; and God's Sword of Anger took him, which *Cain* executed, and ſlew the outward Body of *Abel*; and at this Time alſo the Judgment paſſed upon the *falſe* Image of the Anger in *Cain*, for he ſtood there, and cried, *My Sins are greater than can be forgiven me.*

23. This does now hint and point at the Figure of *Chriſt*, how the Anger of the Father muſt *devour* [g] the Life of Chriſt in Death, and when the Anger had devoured the Life in Death, then the *holy Life* of the deepeſt Love of God moved itſelf in the Death and the Anger, and *devoured* the Death and Anger into itſelf, whereat *the Earth trembled, and the Rocks clove aſunder, and the Graves of the Saints opened.*

[g] Or ſwallow up.

24. And ſo likewiſe the Love-fire [h] and the Anger-fire in the Place of this World (which wrathful Fire was enkindled in the Creation when the Apoſtate [*Lucifer*] fell) ſhall at the *laſt Day* be again changed into the divine Joyfulneſs, and be ſwallowed up in the Love; underſtand, it ſhall be thus in the *third* Principle, where Love and Anger ſtrive during this Time one with another: But [i] *HE* remains in the Darkneſs in the *firſt* Principle.

[h] Good and Evil now mixed, and in Conteſt one with the other.

[i] *Lucifer.*

25. The true Cauſe why *Cain* murdered *Abel*, was on account of their Offerings and Worſhip of God, *viz. Religion*, as this Contention continues ſtill to this Day; the *Cainical* Church is *not yet* one with that of *Abel.*

26. Now ſays Reaſon, I ſee it well enough, that all Contention and Strife ariſe from *Religion*; but what is the Ground, and moſt undoubted *Cauſe* and Reaſon thereof? Be-

hold! This is the Cauſe: Set before thee the *falſe* Serpent's Child, which is Evil and Good, and then ſet before thee the *Virgin*'s Child born of Chriſt, and then thou haſt the *fundamental Cauſe* exactly drawn to the Life before thine Eyes.

27. The *Cainical* Church drives a *ſubtle Trade* with external Ceremonies, and will appeaſe God with ſome external Thing or other: It will be *outwardly* an accepted and adopted Child, it muſt downright be called *honeſt*, *godly*, *holy*, and *heavenly*; it adorns and trims up itſelf very finely, and ſtands mightily upon *its Calling*, which it has itſelf *ordained*, and *inſtituted*; it makes a very ſpecious and renowned Shew in the white Sheep's Cloathing, and therein lodges the High-Prieſt of Selfhood *without* Chriſt's Spirit, and rules and maſters the Work of the outward Letters; and whoſoever learns to tranſpoſe and compoſe the ſame boldly and bravely, [according to their Form of forged Opinions,] he is an High-Prieſt in *their* Office and Order; he putteth Chriſt's Garment of Innocence on him for his *Cloak* and Cover.

28. The other Party of the confuſed *Cainical* Church cries out, and holds forth the goodly gliſtering Child to [k] *Sale* for *Money*, and has bound the Kingdom of Heaven to its Ceremonies, and will ſell it for Money, ſo that the *Man* may but fatten himſelf in this World under the white Garment [of its Hypocriſy.]

[k] Makes good Merchandiſe of its religious Ceremonies.

29. The third Party gives forth, that they have ſo holy an Order, that it does even *ſanctify* and ſave them, and they *above* all others will be eſteemed holy.

30. The fourth Party or (Sect) will obtain the Kingdom of God, by their [l] *Lip-labour* with a great deal of Speaking, Reading, Singing, Preaching and Hearing, and it rebukes, cenſures, and reviles all that will not approve of, praiſe, and give diligent Attention to its Lip-labour, [and fine conceited long *Prating*.]

[l] *Text*, Mouth-cry.

31. This Party has clothed itſelf with the *(white)* Garment, and ſet itſelf upon the Letter [or *Writings*] of God's Children, and therewith it does ſo luſtily *beſtir* and lay about it, as a Beggar that caſts Stones at the Dogs, and *ſometimes* hits on a [m] churliſh one, ſometimes a [n] quiet one; and he that is *hit* at makes him to hear of it, and then *others* fall on Pell-mell, and bite and worry him; and there is a continual Biting, Tearing, Confounding, Reviling, Reproaching, Cavilling, and Jangling, about the *Letter*, a mere external Work, whereby Men [*blindly zealous*] ſuppoſe to ſerve God, and obtain Grace; a very *Cainical* Offering.

[m] Or evil.
[n] Or good.

32. The *Cainical* Church is, in the outward World, Evil and Good, it builds, and breaks down, and is only a *Figure* [o] of God's Love and Anger; what one Party builds and calls holy, that another pulls down and reviles; with one Mouth it builds, and with another it tears down; what *one Hypocrite* praiſes, that *another* diſpraiſes; and thus there is only a confuſed [ſhattered] *Babylon*, Evil and Good, a Wonder of Nature and Time.

[o] Or according to.

33. All theſe run on in their ſelf-contrived and deviſed Orders, and rely upon their received *Orders*, and ſo they offer the *Letter* of the Word, and *the Work of their own Hands* before God, and will needs be outwardly adopted and accepted Children before God; God muſt have reſpect to *their* Offering, and forgive them their Sins by a *Word* ſpeaking, as a Lord out of Favour and Clemency freely gives a Malefactor his Life; ſuch an unmeaſurable matchleſs *Heap* of Grace they have brought into their *literal* Offerings, and into the Works of their Hands; ſo that *their* Teaching and the Hearing of *them* is accounted the *moſt holy Way* wherein Salvation is to be had, and whoſoever does not worſhip and honour this *their Way* with exceeding Diligence, and ſubject himſelf thereto, him they reproach, perſecute, and kill, or elſe hold him for an *Heretic*.

34. But *Abel*'s Children in Chriſt have far *another* Worſhip and Service of God; they dwell indeed *among Cain*'s Children, and alſo *appear* in their Orders and Offerings; they offer to God *a broken and bruiſed Heart*, and an humble contrite Mind, in true Sorrow for, and Converſion from, their committed Sins; and with their ſpiritual Will go out

From and *forſake all* their Creature-ſelf-fulneſs, and ſelfiſh Intereſts and Arrogation, and *die* to their Selfhood in the Death of Chriſt, and become as *Children* who neither know nor will any thing but only their Mother which has brought them forth; they caſt themſelves into her *Boſom*, and they take in *Patience* whatſoever ſhe pleaſes to do with them.

35. For their internal Will is quite *mortified* to the outward World, with all its gloſsing Shew, and alluring Glory; they account themſelves very *unworthy* before the great Grace of God, and their *Vanity* which the Fleſh deſires is always in their Sight; and to this the inward ſpiritual Will is a deadly *oppoſite* Enemy, and yet it cannot be *wholly* ſeperated from it in this Life-time; their whole Courſe through this World is a mere Work of *Repentance*, for their Sins and Impurity appear continually in *their Sight*.

36. There is a continual and conſtant *Combat* in them of the Fleſh in the earthly Deſire againſt the divine Deſire, and of the divine Deſire againſt the Luſt of the earthly Fleſh, for the *divine Deſire* [p] amaſſes itſelf into God's Grace and *Mercy*, and brings itſelf into a Center of a working Life, and penetrates through the earthly, falſe, luſtful Life, and ſtrikes the falſe Luſt and Imagination down; and then the *falſe* Imagination falls into great *Sadneſs*, when it contemplates and beholds the voluptuous, pompous, ſtately, brave gilſtering *Courſe* of this World, and finds itſelf ſo mean and fooliſh, that it muſt forſake and *forego* that wherein it might have its chief Joy, Pleaſure, and Delight.

[p] Betakes.

37. Alſo the *Devil* comes immediately with his Temptation, and brings *his* Deſire into the falſe Imagination, and ſhews him the fair Kingdom of the *World*, and rebukes his Intent as a *falſe Fancy* and mere Conjecture; ſtirs up the Crew of the Wicked againſt him, who ſcorn, jeer, reproach, and contemn him; and then ſometimes the ſparkling Glimpſe and *divine Deſire* does even loſe itſelf, for *Chriſt*, *viz.* the Virgin's Child in the Spirit of Chriſt, is led into the *Wilderneſs*, and is tempted of the Devil and of the Anger of God, and alſo of the carnal World's Spirit; and often the Spirit of Chriſt *hides* itſelf, as if the Virgin's Child was quite gone and paſt Hopes; alſo the Devil makes his Addreſs thereto, and brings him into *Doubt*, as if the Virgin's Child was not born.

38. For the Virgin's Child is hidden in the *Deſart*, and then the poor captivated Soul is in great Sorrow and Lamentation, ſighs and cries to God; alſo it cannot love or bear the beſtial Image, but it ſtirs up itſelf as a great aſſaulting *Storm* in the Body, and ſeeks the Gates of the Deep in its Original, and forces with Might [or holy Violence] into that *Word* which has formed it to be a Creature, and dives itſelf thereinto as an impotent Child, without Will, and deſires its firſt Mother, whence the firſt Soul was born, for its *Nurſe*, and makes itſelf wholly without Will in this Mother, and lies only at her *Breaſts*, and ſucks her Love and Grace into it, the Mother may do with it what ſhe pleaſes: This is the true Meaning, and the right Manner of *dying* to Selfhood, and ſelf-ful Imagination, and Luſt in one's ſelf, and becoming as to the Will of the Soul as a Child in one's ſelf, as Chriſt ſays, *Unleſs you be converted, and become as Children, you can in no wiſe ſee the Kingdom of God*; Self, and ſelf-ful Reaſon, in the Luſt of the Fleſh, can neither taſte or ſee it.

39. From this Mortification, of the ſelf-ful Will, and earneſt Reſignation into God's Mercy, the Virgin's Child again *ſprings* forth out of the Deſart, with its fair and glorious Pearl-blooming Tree, with very excellent and *new* Fruit; for ſo it muſt be tried in the Fire of God's Anger, that the Abomination of the introduced earthly Will may *die* in it.

40. For the Fire-ſoul, *viz.* the firſt Principle, hangs upon the *Band* of the outward World, and continually and eagerly introduces Something of *Vanity* into it, whereby the Virgin-child of the Angelical World's Eſſence, *viz.* of Chriſt's Eſſentiality, is defiled, obſcured, and darkened, therefore it muſt be ſo refined, purified, and *purged* again; and many a cold, piercing, raw Wind of Tribulation, *Anguiſh*, and great Perplexity, blows

upon this Child; it must be continually as an *Off-scouring* of the World, for its Kingdom is not of this World; as Christ said, *My Kingdom is not of this World.*

41. But the Effect is this: When the fair *Morning Star* dawns and *arises* in the Virgin-child, then the outward Life is even *illuminated* [q] in this Time, and it gives itself up to the Obedience of the internal [Life,] as an Instrument and *Servant* of the Internal.

[q] Or while it lives here.

42. And then the *holy Spirit* of God shines forth through the Virgin-child, and *preaches* Christ crucified, and reproves the World for its Sins and wicked malicious Doings, and shews them their false *hypocritical erroneous* Way, that they will needs be the Children of God in the outward Kingdom, in their self-contrived and devised Ways, and will seek an *external* Forgiveness of Sin, in their own conceited and received *Ways*; and yet will still remain in the Vanity, and in the *Pleasure* of their Flesh, and desire only to make devout Shews before God, and give good Words in a soothing, smoothing Gloss of fine Hypocrisy, as if they served God in their contrived Conjectures and *Opinions*, but still they *will continue* in Selfhood in the outward Shew and Ostentation.

43. *These* the Holy Ghost rebukes and reproves by the Virgin's Child in Christ's Spirit, and calls them *Hypocrites and Wolves in Sheeps Cloathing, and crafty Foxes* born of the Serpent's *Ens*, in whom there is the very Property of Toads, Dogs, and wild Beasts, and shews them, that *they draw near to God with their Lips, but their Heart is full of Murder*, Gall, and Serpent-desire, and has no true upright Love-desire in it; also it shews them, that they are but mere Flatterers and Dissemblers in their *Office*, who only seek *Pleasure*, and temporal Honour, and *Respect thereby*, that so they might be able to domineer and lord it over Mens Bodies and Souls, Goods and Estates; and thus they serve God only *from without* with hypocritical Mouths, but their Heart hangs to the Whoredom of *Babylon*, full of devilish Murder, and Poison against him, that does but *touch* their Conscience.

44. Such Children in the Serpent's *Craft*, who are best able, as cunning Crafts Masters in *Sophistry*, to turn this Subtlety in the most pleasing Manner and most artificially, the Children of the World *set up to themselves* for *Teachers*, and will learn the Way of God from them.

45. These *Teachers* assume to themselves [and presume upon] the *Writings* of the Saints, and proclaim with open Mouth that *they* teach God's Word, the Holy Spirit is poured forth by *their* Teaching and Preaching; and though their Conscience convinces them, that they are not *capable* of the Office of the Ministry, and that they are in no wise the Temples of the holy Spirit, who should teach in and by them, yet they *care not* for that, it brings them Money and Honour. Christ is *gone up* to Heaven, and has placed and *ordained them* to be Stewards and *Vicars* in his Office, they must compose and contrive their Doctrine out of the *Writings* of the Saints, and out of their *Reason* upon the Letter of the Scripture; their heaping together and composing of the Words [in the Form of their subtle Reason] must be the *Voice* of the holy Spirit; they say the holy Spirit is thereby poured forth into the Hearts of Men.

46. And though they themselves are only *Cain*, and in their [r] literal and *bookish* Rapsody in their *Sermons* cast forth a great deal of light, lewd, *Cainical* Scorn, and Brother-slaughter, and oftentimes mix *Lies and Truth* together, yet the holy Spirit must have taught, and the Congregation must thank God for *such holy* [sound, *orthodox*, evangelical] Doctrine, as they *call* it; and after their killing their Brother there, they must also help with Boldess, Courage and Zeal, to murder and slay *Abel*, and the little Child *Jesus*, in his Members with Words and Deeds.

[r] Or composing of the Texts, or bare Letter of Scripture.

47. Such Teachers the World sets up to learn the Kingdom of God from, and whosoever can but lustily cavil, censure, and condemn others in their Gifts, and propose it

with fine *Diſtinctions*, and ſubtle Arguments, and clothe them with the Mantle of Reaſon, and hide the *Wolf* (which thereby murders and devours Chriſt's Flock) under the purple Mantle of Chriſt, to *Him* they give diligent Attention, for the fleſhly Serpent's Heart therewith ſooths and flatters itſelf in its evil Property: It has even ſuch an artificial Nature and Conſtitution.

48. Such Seed theſe *Teachers choſen of Men* ſow, who only deſire the *Calling* for temporal Honour and Pleaſure, but are *not* called of God, and are alſo *without divine Knowledge*, [and underſtand *not* what true Divinity is;] *they enter not by the Door of Chriſt*, but they come into Place by the Election and Favour of Men, through the Means of their own Willing, Walking, and Running: Theſe can no Way be acknowledged for the *Shepherds* of Chriſt, for they are not born of Chriſt, and choſen to this *Function* and divine Calling.

49. They are only the great Maſter-builders of *Babylon*, where the *Languages are confounded*, and Men thereby ſet at Odds and Variance; and they ſet up War and Contention upon the Earth, for they wrangle and jangle about the mere *Huſk*, *viz.* about the *written* Word and Letter, and they have *not* the *living* Word of God dwelling in them, from which they *ought* to teach. The Spirit of Chriſt itſelf muſt be the Teacher in the Word with the living Voice [or Expreſſion;] the Spirit [f] of Man muſt know and *feelingly find* Chriſt in it, otherwiſe no one teaches the Words of Chriſt, only *dumb* [ſenſeleſs] *Words* without Power and Spirit.

[f] The human Spirit.

50. Now the Spirit of Chriſt in his Children reproves theſe, and ſhews them the true Way, *viz.* how we muſt *die wholly* in Chriſt's Death to the Selfhood, and the falſe ſelfful Deſire of temporal *Pleaſure* and Honour, and be born again of Chriſt's Spirit, with another new Will and Deſire out of Chriſt's [s] Love, in peculiar real Knowledge, and *preach* and teach Chriſt from our [own peculiar and ſingular Knowledge of him *in* our] *ſelves*.

[s] Or Body.

51. *This*, *Babel* in *Cain* cannot endure, that one ſhould teach that *Chriſt himſelf* muſt be the Teacher in the human *Spirit*; they plead their Cauſe from the forewritten apoſtolical *Word*, and ſay, If *they* teach the ſame, then the Spirit of God is poured forth: Yes forſooth! very right, I ſay ſo too. If the ſame be taught in *Chriſt's Spirit* and *Power*, then it is ſo indeed.

52. But the Spirit of Chriſt in his Children is not bound to any *certain Form*, that it need not [or ought not] to ſpeak any thing which ſtands not in the Apoſtolical *Letter*; as the Spirit in the Apoſtles was free, and they ſpoke not all one and the *ſame* Words; but from one Spirit and Ground they all ſpoke, every one as the *Spirit* gave him Utterance; thus likewiſe the Spirit ſpeaks yet out of its Children, it needs no Form beforehand compoſed and gathered together out of the *literal Word*, it indeed puts Man's Spirit in *mind* of what is comprehended and contained in the Letter; for Chriſt ſaid, *The Holy Ghoſt ſhall take of mine, and declare it unto you.*

53. *Chriſt* is *alone* the *Word* of God that teaches the Way of Truth through his Children and Members; the literal Word is only a *Manuduction* and Manifeſtation of Chriſt; that we ſhould have the ſame *before us* as a Teſtimony and *Witneſs* of Chriſt, [ſhewing] what he is, and what he has done for us, that we ſhould conceive, ſet, and faſten our *Faith* therein, and yet with the Deſire enter into the *living Word Chriſt*, and be ourſelves born to Life therein.

54. *No one* is a Shepherd of Chriſt, but he that *has* Chriſt's Spirit, and teaches from him: No Art nor Univerſity makes one a Shepherd of Chriſt, unleſs he be *capable* of the Office in *Chriſt's Spirit*; if he has not *that* living and working in him, then *Man* has only choſe him to be a Carver and Builder of the Great *Babylon*; a Letter-Changer, [a verbal Jangler and Wrangler,] without divine Underſtanding and Knowledge; for

the *Scripture* ſays, *The natural Man perceives nothing of the Spirit of God.* How will then *he* teach the Way of God, who himſelf underſtands *nothing* of it?

55. And Chriſt ſays, *He that enters not into the Sheepfold by him, viz.* by the *Door* of his Spirit, *but climbs up ſome other way*, as by Art and Reaſon, or by the Favour of Man, into the ſame; whoſoever ſets up himſelf, *not being called* of God's Spirit, to be a Shepherd of Chriſt, for human and temporal Repute, and Revenue's ſake, *he is a Thief and Murderer, and the Sheep hear not his Voice, for he has not Chriſt's Voice, and comes only that he may rob and ſteal.*

56. But *they* ſay, The written Word is Chriſt's Voice. Yes, it is indeed the *Cabinet* thereof, *viz.* a Form of *the Word*, but the Voice muſt be *living* which *opens* the ſame, and likewiſe actuates it in due Motion, as a Watch-work: The *Letter* is as an Inſtrument thereto, as a *Trumpet*; but there muſt be a true and right *Breath* and Air, which *agrees* with the Air or Tune in the Letter.

57. The Word of the Letter is a *prepared* [t] *Inſtrument*; what kind of Trumpeter takes it in Hand to play thereupon, even ſuch a Sound it gives: Is not, I pray, the great *Babel* built out of *this Work?* Every one has ſounded the Trumpet of the Letter, as his *own* Air and Tone has been in him, and ſo it has been approved and received by each *Trumpeter*, and brought into a *Subſtance*; and this ſame Subſtance is the great *Babylon*, where Evil and Good is built into a Building.

[t] Or Work.

58. But if Men had *not* introduced *any Expoſition* upon the Apoſtolical Word, and brought or contrived the ſame into other Forms, then the Inſtrument had remained *pure:* But the unilluminated Mind has ſet itſelf up to be a Maſter *therein*, and *bowed* the ſame according to its own Imagination and Approbation; for the human Pleaſure has thereon ſet itſelf, and formed and explained the ſame according to the Rule of fat Benefices, for the Belly-ſake and worldly Pleaſures. And *thus* the Spirit is *extinct*; and it is turned to an Antichriſtian Order and Cuſtom: Men have taken and formed the *Word* as an *Organ*, and ſo they have brought it into a Faſhion and Cuſtom, that a Man muſt play thereon, and others muſt hear the Sound and Tune which he makes; and thus for the moſt part *ſuch Organiſts* are only uſed, who ſtrike the Organ *from without*, and make a fine contrived and compoſed *Piece*, which they willingly and readily hear; but the *Organ* ſounds only as the Maſter [u] ſtrikes it.

[u] Or plays on it.

59. But to this Chriſt ſays, *Every Plant which my heavenly Father has not planted, ſhall be rooted up:* Alſo, *Whoſoever is of God hears God's Word.* Chriſt ſaid, *The Son of Man ſpeaks nothing but what he hears the Father ſpeak in him:* So likewiſe muſt a Teacher of Chriſt hear the Father's Spirit in Chriſt ſpeak in him; he muſt hear God's Word in the *Spirit* of *Chriſt* in him; as *David* ſays, *I will hear what the Lord ſpeaks in me*; he muſt be a Temple of God in whom God dwells, and from whom he ſpeaks, being only an Inſtrument thereto; for Chriſt ſaid, *We will come to you, and make our Abode in you:* Alſo, *I will put my Word into your Mouth*; as in the Propher, alſo, *The Word is nigh thee, namely, in* thy Mouth and Heart: Here the Spirit of God ſpeaks of the *living Word*, and not of a *Bell* without a *Clapper.*

60. This the Spirit of Chriſt in his Children teaches, and reproves the *wooden Clapper* in the right Bell, which has hung itſelf up to be a Clapper in the Bell of the *divine Word*, and yet has no Power to make the Bell *ſound:* This *Cain* in his Offering can by no means brook, that one ſhould tell him his Offering does *not* pleaſe God.

61. He ſets forth himſelf with very fair gloſſing and gliſtering *outſide* Shews, and has made himſelf ſuch a brave glorious Form; moreover, he is choſen of the *high Schools* and worldly Might thereto; and if a mean *Layman*, without *human Calling*, ſhould come thereinto (as *Chriſt* was accounted for a *Carpenter*'s Son) and offer to reprove ſuch an *High-Prieſt*, in ſuch great Dignity, Honour and Reſpect, the ſame the World believes not to be from God, that he is ſent.

62. The great Bear thinks presently, this is only a *Sheep* which I will take into my Mouth, and devour him. What! Shall a Sheep reprove me who am a Bear? Will a disesteemed Sheep *nullify* my Reputation and Esteem among Men, and *dare* to catch at me? I will soon rid him out of the way, and so defile him, that he shall not be known that he is a sincere and single-hearted *Lamb* of Christ, and speaks from Christ's Spirit; I will so wallow and mire him in the Dirt, Disgrace, and Scorn, that he shall be held for a filthy *Beast*, or a very defiled *Swine*.

63. In the mean Time, I live in my *delicious* Days of Pleasure, and remain *Lord* over Soul and Body; but if the *Sheepling* shall offer to stir, and shew more than a Sheepling of Christ, then I will help the *Butcher* to drive it to the *Slaughter-house*.

64. Thus it goes with the simple single-hearted Children of Christ, whom the Spirit of Christ drives, and out of whom he teaches here in this World, *&c.* *They are only as Sheep among Wolves*; as Christ said, *I send you as Sheep among Wolves.* The earthly Man is a serpentine Wolf, under whom the Virgin-Child, *viz.* Christ's *Lamb*, must dwell; and then begins and arises murdering, [w] slaying, and killing.

[w] Or robbing.

65. But it does not at all *hurt* the Virgin-Child; its external *Wolf* is also by this means bitten off by another; for the *outward Wolf* of all Men is grown from the Anger of God, and risen with the *Sin* in *Adam*; therefore it must be given for *Food* to the Anger of God, that the Virgin-Child of *the Woman's Seed* may become manifest.

66. For thus they seperate themselves as two Enemies, and are continually opposite Enemies one against another in the Time of this *outward Life*, for the *Judgement* is given to the Virgin-Child against the introduced Serpent's Child of Sin: In the *Resurrection* the Virgin-Child shall condemn the Serpent-Child into the Fire of God, there the *Limus* of the Earth shall be proved and *purged* from the Serpent's *Ens*, and again put upon the Virgin's Child.

67. Now says Reason, What Pleasure has God in this Murdering of his Children? Can he not defend them from the *Enemy?* Thus it must be, that the Light may be *manifest* in the Darkness, otherwise the Light would stand still in the Darkness, and bring forth *no* Fruit: Seeing then the Light receives into itself Essence, Perception, and Sensation, from the Darkness, *viz.* from the *Source* of the Fire, therefore one is set against the other, that so one might be manifest in the other, the Joy against Grief, and Grief against Joy, that it may be *known* what Evil or Good is.

68. For if there was no Grief, then the Joy would not be manifest to itself; but yet all is in the *Free-will*, as every Thing introduces itself into Evil or Good, so it runs on its *Course*, and the one is but the Manifestation of the other; for if there was no Night or Darkness, then we should *know nothing* of the Light or Day: Thus the great God has introduced himself into *Severation*, to his own Contemplation and Sport or Joy.

69. The like also is to be understood in the various *Diversity* and several States of *Men*, touching Evil and Good: The Evil must be a Cause that the Good be made manifest to itself; and the Good must be a Cause to manifest the Evil in its *wicked* malicious Subtlety and Iniquity, that all things may come into their *Contemplation*, [and visible Apprehension,] and every thing might manifest its *Judgement* in itself to the *great* Seperation-*Day of the Lord* of all Beings, where every thing shall give in itself into its *Barn*, for its Usefulness and Profit, that in the Eternity the Great God may be *known* in a creatural and formal Manner, according to Light and Darkness.

70. For all Things were created by the *Word*, and brought into a Form: Seeing then *God is an angry jealous God, and a consuming Fire*, and also *a merciful, loving*, meek *God* of Light and Donation, *in whom there cannot be any Evil at all*; therefore he has introduced Fire and Light, Evil and God, one with another in the *Verbum Fiat*, into a Free-will, whereby the Will may [x] form either in the Evil or Good: And yet *he has created*

[x] Or work.

all Things good, and to the Light, and ſet them into the Free-will, to multiply themſelves in the Free-will, to conceive in Evil or Good, and yet has aſſociated to each Thing its Likeneſs, *viz.* to a *Male* its *Female*, that ſo nothing has Cauſe to [y] *degenerate*; and to Man he has given *Commands*, *what to do*, *and leave undone*.

[y] Or fall from its Place and Order into Deſtruction.

71. Thus all Things ſtand to the Judgement of the Great God, and in this Time they muſt be in *Conteſt*, that one may be manifeſt in the other; but then in the great *Harveſt* every Thing ſhall have its *own* Seat in itſelf, when Strife ſhall be taken up and ceaſe, and all Things muſt ſtand to the *Honour* and *Admiration* of the wonderful Works of the Great God, who alone knows whereunto every thing ſhall be good, and for what he will uſe it.

The Twenty-ninth Chapter.

Shews how the Adamical Tree has put forth and opened itſelf out of its Stock, and introduced itſelf into Boughs, Branches, Twigs, and Fruit, out of which Pullulation, or Manifeſtation, the Invention *of all* Arts *and* [z] Governments *is riſen.*

[z] Or Politics.

The Deep Gates *out of the Center of the eternal, and alſo the temporal Nature, ſhewing how the eternal Wiſdom has introduced itſelf into a formal* [*viſible*] *Contemplation.*

1. THE *eternal* divine Underſtanding is a Free-will, not riſen either from any thing, or by any thing; it is its own peculiar *Seat*, and dwells only in itſelf, unapprehended of any thing, for beyond and without it is nothing, and that ſame *Nothing* is only *one*, and yet it is alſo as a Nothing to itſelf: It is one only Will of the Abyſs, and it is neither near, nor far off, neither high nor low, but it is *All*, and yet as a Nothing; for it is in itſelf no Contemplation, Senſation, or Perception, whereby it might find a *Likeneſs* in itſelf.

Gen. IV.

2. Its finding is its own proceeding forth, ſo that it beholds itſelf in the [a] *Egreſs*; for that which is proceeded forth is its eternal *Lubet*, Senſation, and Perception, and it is called *the Divine Wiſdom*; which Wiſdom, the unſearchable Abyſſal-will apprehends in itſelf to its Center of [b] Lubet, *viz.* to an eternal Mind of the *Underſtanding*; which Underſtanding the Free-will forms in itſelf to its own [c] Likeneſs, *viz.* to an eternal *ſpeaking*, living, [working,] Word, which the Free-will *ſpeaks* or breathes forth out of the formed Wiſdom of the Lubet.

[a] Or proceeding forth.

[b] Or Imagination, Deſire, or *Magia*.

[c] Or expreſs Image.

3. And the [d] breathing-forth is the Spirit, or *Mouth* of the Underſtanding in the formed Will of the Wiſdom, which diſtinguiſhes [or variouſly *ſeverizes*] the ſpeaking Word, ſo that the Mind, and the Underſtanding of the Mind, becomes manifeſt and *revealed*; in which Manifeſtation the free Lubet, or Wiſdom, is in the ſpeaking or breathing-forth, *formed* of the Free-will, by the Spirit, into Diverſity and *Variety*.

[d] Or ſpiration.

4. In which Formation the *Powers* of the divine Properties ariſe; ſo that it is truly ſaid and declared concerning *God*, that he is the eternal Will, Underſtanding, Mind,

[c] Or with. Counſel, Power, and Wonder; [c] in which Wonders of Powers he has moved and *formed* himſelf from Eternity; in which Formation conſiſts the *inviſible* ſpiritual World, wherein the Spirit of God has *melodized* and ſported with itſelf from Everlaſting, which alſo has neither Ground, Limit, Bounds, or Original.

[f] Contemplation. 5. For it is the divine [f] *Viſion* of the formed Wiſdom; its *Center* is the formed Will, *viz.* the Word ſpeaking forth out of all Powers; and its *Life* is the Spirit which proceeds in the ſpeaking or breathing, which *diſtinguiſhes* and forms the Lubet of the Wiſdom; ſo that the formed Wiſdom plays before the Life of the *Deity*, as little Children play before their Parents who have begotten them, out of their Eſſence, for their Joy, and in them the Parents take their Delight and Paſtime.

6. Thus, likewiſe, we are to underſtand the Being of Eternity; which *Being* the eternal Free-will has in the breathing-forth Word introduced into a *Deſire*, *viz.* to an *external* Comprehenſiveneſs; in which Comprehenſibility the Beginning of the *corporeal* Being is riſen, *viz.* the Center of the formed Nature, wherein the Deſire has amaſſed, *formed*, and introduced itſelf into Properties, *viz.* into Darkneſs and Light, into Pain and Source, into Joy and Sorrow; and yet we muſt *not* underſtand any *Sorrow* to be in the Pregnatreſs: But ſo the Free-will forms and conceives itſelf in the Deſire to the Contemplation, and Manifeſtation of the *Wonders*, that ſo the Properties might be peculiarly manifeſted and revealed in each other.

7. For if there were no *contrary Will*, then there would be no *Motion* in the Properties; but ſeeing the Free-will has introduced itſelf into Love and Anger, *viz.* into Evil and Good, a *two-fold* Will is riſen in theſe Properties, *viz.* a wrathful [Will] according to the Nature of the Fire, and of the *Darkneſs*, and a good Love-will according to the Nature and Quality of the *Light*; ſo that one might dwell in and manifeſt the other.

[g] Or has been. 8. Not that *this* Birth has received only a temporal Beginning; it [g] is *eternal*, and is the Manifeſtation of the *divine* Viſion, Senſation and Perception; only in the creating at the Creation this Birth introduced itſelf into a *Compaction*, or external Comprehenſiveneſs, that it might have a *diſtinct* Dominion to work in, for its own Sport and Play.

9. Alſo we are not to conceive, that in the Creation the Evil proceeding from the Darkneſs and fiery Property was *ſeperated* from the Good, and placed in a peculiar *ſeperate* working Dominion, but the one is in the other; yet *the Light ſhines through the Darkneſs, and the Darkneſs could not comprehend it:* Every Life in the Creation proceeded forth from the *fiery* Property, and the Spirit of the rational Underſtanding aroſe from the *Light*'s Property. In the Creation every fiery Life was brought forth in its Beginning [h] to the Light.

[h] In or for.

10. Moreover, the Creator of all Beings has given the Creatures of the *outward* World (which has a temporal Beginning out of the eternal Word) an *univerſal Light* for viſible Contemplation; alſo, every Life in the Creation has received the Light of Nature out of the *Center* in itſelf, out of which the Underſtanding ariſes, ſo that the Creature can rule and govern itſelf.

11. And nothing was created *evil*, or to the Dominion of Iniquity; for though on one Part it has an *Ens* of the Wrath in itſelf for its Life, yet on the other Part it has alſo an *Ens* of the Light and good Virtue in itſelf; and *it is ſet* in the Free-will, to conceive [or work] in Evil or Good; for there is nothing ſo evil but it has a Good in it, whereby it may rule, and become *predominant* over the Evil.

12. But Man was in equal Accord in his Properties, no Property was manifeſt *above* the other; for he was *God's Image:* Like as there is no Evil manifeſt in God, unleſs he would *himſelf* manifeſt the Wrath of the eternal Nature in a thing, even ſo alſo the divine Free-will was given to Man.

13. And withal, the Command, that he in his Free-will *ſhould not luſt after Evil and Good, viz.* after the divided Properties, he ſhould continue ſtedfaſt in the equal Harmony of the Properties, and *rule* with the Light over the Darkneſs; and *then* the Properties of the Wrath had ſtood in mere Joy, Delight, and *Melody* in him, and he had been a *Mirror* and Form of the divine Wiſdom, which had ſeen and beheld itſelf in him according to the Kingdom of Joy.

14. But ſeeing that he contemplated with the Free-will in the *Diſſimilarity*, how Evil and Good were each of them in its own peculiar ſelf-ful Property, and brought his Luſt and Longing thereinto, deſiring to taſte thereof in the *Eſſence*; thereupon this ſame Property did alſo take him in his Luſt, and *prevailed* in his Will, and alſo in the *Ens* whence the Will aroſe, to its own Contemplation and Dominion; and thus the firſt Man, who was good in the Beginning, became a Stock or *Tree* of the *Taſte* of the Knowledge of Evil and Good, *viz.* a contending Dominion, in which both Wills, *viz.* the Good and the Evil, ruled in one another.

15. But ſeeing the fiery wrathful Will ſo overcame the Good, which was from the Light's Eſſence, that the Light's *Ens* was taken Captive in the wrathful *Ens*, this Image *fell* under the Power and Command of the *outward* Dominion, which was evil and good, and alſo under the *Wrath* of the inward Nature, *viz.* of the fiery Darkneſs; upon which Image God had *Compaſſion*, and did [i] re-introduce the Covenant of Grace, into the captivated, diſappeared, and (as to the divine Wiſdom) blind *Ens* of the holy World's Being, and incorporated the ſame as a Covenant of a new *Regeneration* of a new holy Will and Life.

[i] In-promiſe.

16. Thus now we are to conſider right of the Stock of the *human Tree*, how it has ſpread forth and diſplayed itſelf in the Properties, and introduced itſelf as a Tree (Evil and Good) into Boughs and Branches, and from whence his *temporal Government* of diſtinct and ſeveral Offices and *Callings* is riſen, which he awakened in him, when he luſted after Evil and Good, and thereby brought himſelf into *Subjection* to Nature, ſeeing he fell under its Dominion.

17. And we ſee very clearly, that *Moſes* has deſcribed and ſet down in his [k] *firſt* Book, how the human Tree has *opened* itſelf in Evil and Good, and introduced itſelf into Boughs and *Branches* for its Fruit; alſo we ſee how the fiery wrathful Property has always *gone before*, and firſt of all brought forth its Fruit: We have a clear and plain Underſtanding hereof in the *Names* of thoſe, which the Spirit of God has put, by *Moſes*, in the [l] *Lines* of Propagation.

[k] *Geneſis.*

[l] Genealogy.

18. For firſt he ſets *Cain*, whereby is underſtood, in the *Language of Nature*, a Source out of the Center of the fiery Deſire, a ſelf-ful Will of the fiery Might of the Soul, *viz.* a Sprout or Twig out of the *firſt Principle*; in which Branch or Sprig the firſt Principle did in an eſpecial manner *prevail*, and would ſever itſelf into a ſelf-fulneſs, and break itſelf off from the Love-*Ens*; yet not as a dark Source, but as a Source of *ſelf-ful Luſt*, and alſo [of] fiery Strength and Might.

19. For out of the *Ens* of *Cain* (as the ſame was in the Center of the begetting Nature in the wreſtling Wheel of Life) aroſe *his Will*; and out of the Will, the *Deſire*, and out of the Deſire, the *Subſtance*; in which Subſtance the *falſe Mind* is underſtood; wherein the Dominion of the outward did form and faſten itſelf; whereinto the *Devil* alſo in the Wrath of Nature *creeped in* with his Deſire, and deſired the Lordſhip and Dominion of this World in Self hood; as the *fallen* Devil always deſires Dominion in the *Place* of this World, in the inward eternal, and outward temporal Nature.

20. But ſeeing the Word of divine Power and *Holineſs* had incorporated itſelf with a Covenant of *Regeneration*, into the Woman's Seed, *viz.* into the diſappeared *Ens* of the ſpiritual World's Eſſence, that it would deprive the fiery wrathful Will, proceeding from

the Center of the dark World, of its fiery Might of Selfhood; thereupon, after *Cain*, ſprung forth out of the human Tree a *Sprout* out of *the Aim of the Covenant*, *viz. HABEL*, whoſe Name, in the Language of Nature, ſignifies an *Out-breathed Angel*, which in the firſt Will of the Eſſence, whence the Soul ariſes, had formed and fixed itſelf in the Center of *Light*, in the Love-deſire, and penetrated quite through the Fire's Center; whereupon the fiery Deſire deſired to *cut off* the earthly Life, which has its Original out of the fiery Deſire, as its Propriety; for which Cauſe *Abel* and all his [m] Poſterity became *Martyrs*.

[m] Or Succeſſors.

21. For this is the *Door of Chriſt*, who muſt give himſelf into this Death of the Wrath, and penetrate the human Center of the Soul's Original, according to the Fire-world, with the Love-*Ens*, *viz.* with the deepeſt Love of the Deity, and *change* the fiery wrathful Deſire of the dark World's Eſſence into Love.

22. *Adam* was the Stock of the univerſal human Tree, but when *Eve* was made out of him, then the Tree was *divided* according to two Principles, not wholly in the Eſſence, but according to the Nature and *Quality* of the Centers of Fire and Light; for the Center of the Light, *viz.* the Ground of the Love-deſire, ſtood in *Eve's Matrix*; but it diſ-
[n] Or promiſe. appeared as to the Creature in *her fall*; therefore the divine Word did [n] re-introduce itſelf therein to a Center of *Regeneration*.

23. Now *Cain* and *Abel* were the *two Twigs* which grew out of this Tree, from the Property of both Principles, *viz.* of the Fire and Light; and they were a Type of the whole Tree, with its Fruit, which it would bring forth; but ſeeing *Abel* was a Type of Chriſt, who was to be conceived without the Help of Man, only and barely of the *incorporated Word* in the Seed of the Woman, who ſhould ſuffer Death for Man, therefore *Abel* muſt paſs through *without* Branches and Fruit; for the Fruit which Chriſt ſhould bring forth was to generate *anew* the human Tree, and not produce other Twigs out of his *Loins*, and *therefore Habel* alſo, being the Type of him, ſhould not generate any Twig out of his Loins; for the Line of the Habelical Seed remained in the *Covenant*, and pointed at Chriſt, who ſhould ſpring forth out of the Habelical *Line*, and again manifeſt the ſpiritual World's *Eſſence*.

24. *Therefore Adam* muſt bring forth another Branch by his *Eve* out of the vital Tree, which was to be like *Adam* in his Image; *viz. SETH*; which Name ſignifies, in the Language of Nature, a *Running forth*, or Leap, where a Glance or Aſpect of a Love-will ariſes out of the fiery Will; which notwithſtanding is with-held, and hindered by the outward World's Being, Eſſence, and Subſtance, *viz.* by the *corrupt* Houſe of *Fleſh*.

25. Now Chriſt muſt come to help this captivated and obſcured Will, which notwithſtanding has its *firſt Ground* out of God's Love, and *free* it from the Band of Wrath, wherewith the divine *Ens* was captivated; for this was Chriſt's Office, not that he ſhould beget, but give himſelf into the Generation of *Seth*, and *redeem Seth* and his Branches from the Wrath, and regenerate him anew in himſelf: He was not to beget Children to this World, but to bring forth *Seth* out of this World, and bring him in himſelf into the ſpiritual World.

26. Now in *Seth* the Line of the Covenant went forth, in which Chriſt would manifeſt himſelf according to the human Tree; but in *Cain* the Line of the Wonders, *viz.* of Nature and its Government, went forth; for *Moſes* ſays, that [o] *to* Cain *was born* [p] Hanoch, *and he built a City, and called the Name of the City after the Name of his Son* Hanoch; now *Cain* was the firſt Man born of a Woman, and *Abel* the ſecond, whom he ſlew.

[o] *Geneſis* 4. v. 17.
[p] *Enoch.*

27. Now *Moſes* ſays, that *Cain built a City*, whereas indeed if we would go merely upon Reaſon, there were not *Men* who might be *able* to build a City and *inhabit* it; for

the Spirit does here draw a *Vail* before the Underſtanding, which lies in the Word *City*; for he ſays, Cain's *Son was called* Hanoch, *and alſo the City:* Now this is certainly true; but the Spirit in *Moſes* looks upon the *Root* of *Cain* and *Adam*, how the Tree, evil and good, has opened and diſplayed itſelf into its Boughs and Branches; for by the Name of *Hanoch* the Spirit looks upon the *Property* of the Branch, *viz.* of *Cain*'s Son, intimating what kind of People would ariſe from thence, *viz.* a [q] *City*, and Dominion of the outward World in *Selfhood*; for in the *Language of Nature* it is to be underſtood in the Name.

[q] Or Commonwealth.

28. *HANOCH* ſignifies a breathing-forth of Life, and a *re-aſſuming* to a *ſelfiſh* Contemplation; a Child of Self, which in Nature introduces itſelf into a ſelf-ful Dominion and Will, ſo that it imagines and frames in its Mind a Dominion, or Region, Country, or *City*, deſiring and aſpiring in its Will to be a Tree, or *Prince* of Men; for when the human Life departed from the Spirit of God into Selfhood, then it would be a peculiar *ſelfiſh Lord*, which Will's *Son* was *Hanoch*, *viz.* a City or amaſſed Subſtance to a ſelf-ful Dominion and Government.

29. From which Government and Dominion the Branches or Children were born, concerning which the *holy* Spirit complained in *Noah*, that [r] *they would not ſuffer his Spirit to reprove them any more*, for they were a Tree or Branch ſprung forth from the Tree of Self-fulneſs; from which the *worldly* Principalities and *Superiorities* have taken their Riſe and *Original*. For when the human Life fell to the Stars and the Spirit of the outward World, then the ſame brought it into its own Dominion, from the Angelical into the Aſtral and outward elementary Dominion, according to its Figure; this the *City* of *Cain*, *viz. Hanoch*, ſignifies to us, *viz.* the Dominion upon the Earth.

[r] *Geneſis* 6. 3.

30. But now *Hanoch* cannot be the Ruler, but the City is *H E*, that is, the *Branch* or the Country of the Children of Pride, who departed from God in their own ſelfiſh Power and *Authority*; now the Multiplicity of Wills must have a *Judge*, ſeeing [s] *they would not ſuffer the Spirit of God to rule them*; therefore the Spirit in *Moſes* ſays, And [s] *Hanoch begat IRAD.* This is now the Governor, who out of their own Eſſence ſet himſelf up to be Judge and Lord over them, *viz.* a *Potentate* and *Tyrant*.

[s] 1 *Sam.* 8. 7.
[s] *Gen.* 4. v. 18.

31. For the Name is very pregnant in the Language of Nature, and ſignifies a breathing-forth of Life, where the Life does *ſoon* [t] *form itſelf* in the Center of the fiery Property and *ſtrong Might*, *viz.* in the Anger of God, which was become Ruler over the Life; the ſame took *Irad*, as a Lord and *Tamer* of the Life, and ſet him over *Hanoch*.

[t] Or take.

32. From *this* Root the Rulers of the World are riſen; for ſeeing that Man would not have God for a Ruler of his Life and Will, God [u] gave them the Ruler in Nature from among *themſelves*, that they might lord it over and rule one another.

[u] Or permitted.

33. For God has not given Man any Law or Government among *themſelves*, but made him only to be Lord over all Creatures, ſo that he ſhould rule over all Things; but he *himſelf* would rule with *his* Spirit over Man, and govern the human Life; but ſeeing that Selfhood would not, then *Irad*, that is, the Fire's Strength and Might, ſprang forth forcibly out of the human Tree, and ſet itſelf over the City *Hanoch* upon the Earth.

34. But now *Irad* muſt have ſomething wherein and wherewith to ſet up himſelf to rule and *reign*, for the Fire's Wrath and Fury would not have ſuffered *them*; and alſo the Government muſt be ſomewhat profitable and advantageous; therefore *Moſes* writes now very right, and exceeding wonderfully, and ſays, *Irad begat MEHUJAEL*, which intimates very emphatically, in the Language of Nature, an [w] aſſuming of the outward and inward Center of Nature, *viz.* of the outward and inward World, a *ſelf*-conceited, bold, courageous, vain-glorious, arrogant Mind, which would poſſeſs the

[w] Or Apprehenſion, taking, forming, or amaſſing to itſelf.

Riches of the outward World in its Dominion and *Superiority*, *viz.* all manner of Creatures and Fruits; and eſpecially it denotes a *Splendor* of the inward aſſuming, *viz.* an earthly God, which *externally* ſets itſelf in God's Office: Out of this Name, *Babel*, *viz.* the *Beaſt with the Whore*, was afterwards brought forth.

35. And *Moſes* ſays further, *Mahujael begat Methuſael:* This is now the right wonderful Name, wherein is ſignified how the Life arrogates *divine* Power to itſelf; for *METHUSAEL* would intimate in the Language of Nature thus much, that is to ſay, *Mine is the divine Might.* I am an Angel ſet therein by God, or I am the *Ordinance of God*, which indeed is true, but according to the *firſt* Principle by the outward Nature, *viz.* a *natural* Power and *Ordinance.*

36. Moreover, in this Name there is hidden, under the Angel, the Praiſe of the Children who ſhould be ſubject to this *Might*, and live under the ſame *as* under the divine Ordinance; but this Angel's Name in divine Power firſt forms itſelf in the fleſhly Selfhood; for the Syllable *ME*, which begins the Word of the Name, firſt [x] forms itſelf in the *outward* World's Birth, in the Selfhood, and ſhews that this Ordinance does *not* ariſe out of the Kingdom of Heaven in God's *Holineſs*, but out of the firſt Principle, which forms itſelf in the third Principle, *viz.* in the *outward* World's Nature, into ſuch an Order, and therefore it ſhall, and muſt be *aboliſhed*, and proved through the Judgement of God.

[x] *Text*, takes, or conceives.

37. And *Moſes* proceeds to write, and ſays, *Methuſael begat LAMECH:* Now in this Name the hidden Myſtery of the divine Ordinance by the angelical Counſel is *contained*; and it ſignifies, in the Language of Nature in this Place, as much as a *ſending* of the Angel over the Dominion of the Humanity, *viz.* over the Regions of the World, over the *fleſhly* Life, which ſhould be ſubject to the ſupreme governing Prince in Nature.

38. For here the *Wound* which *Adam* received is ſought, in that two ſuperior Princes reign over the human Life; *viz.* the ordained *good Angel*, and the incorporated *evil Angel* in the Fleſh; alſo hereby is underſtood the powerful Aſſault of the evil Angel from without, and from within, for the *inward Spirit* in the Name goes forth out of the Covenant of God, and paſſes into the outward World, which denotes how Man *would* become lewd and prophane, and alſo vilify the Covenant of God, and yet with the aſſuming goes again into Selfhood, and forms itſelf in the forth-proceeding *Angel*'s Name; which denotes an *hypocritical* Whoredom in an Angel's Form, which enters again into the external, and at laſt *caſts away* the Covenant, together with the Angel's Name quite from itſelf.

[y] *Gen.* 4. v. 19.

39. Further, *Moſes* writes, [y] Lamech *took two Wives*; *the one was called* Ada, *and the other* Zilla. Hereby is underſtood, in the Generation of the Life's Tree, thus much; *viz.* that the human Life *knew* the Wound which was ariſen in its [z] Stock; and thenceforward took *two* Wives, that is, a two-fold Eſſence and Will: *ADA* ſignifies how the Soul goes with the Will through the Mind, and forms itſelf with the Deſire in the firſt *Stock* of *Adam*, and would be willingly *honeſt* again, but the Life had alſo taken to itſelf *ZILLA*, for Wife of the Pregnatreſs, *viz.* fleſhly Joy and Pleaſure.

[z] Stem, or Body.

40. The Wife or Will *Ada* would exerciſe a good Dominion, and rule and maintain itſelf upon the Earth according to *God's Command*, and *ſhe bore Jabal: JABAL* betokens the ſimple plain Man, ſuch as Countrymen are, *&c.* for *Moſes* ſays, [a] *that from him proceeded ſuch as dwell in Tents, and keep Cattle.*

[a] *Verſe* 20.

41. But *the other Brother*, ſays *Moſes*, [b] *was named* Jubal, *who was the Father of all thoſe that handle the Harp and Organ*; for the other Will proceeded from the Spirit of the outward World into temporal *Pleaſure* and *Joy*, and deviſed all Kinds of joyful Sport and Paſtime for the Recreation of its Life; and this ſignifies *JUBAL*, *viz.* an external jocund Angel, with whom the inward Spirit *ſported* before itſelf in a Likeneſs.

[b] *Verſe* 21.

42. *And Zilla*, ſays *Moſes*, *alſo bore Tubal-Cain, a Maſter in all Braſs and Iron-works*; that is, *ZILLA* is the fiery Deſire which forms itſelf in the human Property into a Subſtance of Sulphur and Mercury, and brings itſelf forth with its Spirit out of the Subſtance into a Contemplation and *viſible* Appearance, in which Underſtanding Man has found out the Art of Metals. [c] *Verſe* 22.

43. For *the Siſter of Tubal-Cain was Naema:* Here lies the precious Pearl, Dear Maſters: * *NAEMA* is heavenly in her Property, clothed with her external Veſture, ſo that you do not know her; for the earthly Man is not worthy of it, for her Eſſence is virginal, a *Virgin* of Purity; it points in one Part at the inward new Man, *viz.* the Siſter of the ſulphurean Man; and on the other Part it ſignifies the groſs Metal of the Earth, and alſo the precious Metal, *viz.* Gold and Silver. * Naamah.

44. For *Tubal-Cain* is the Brother of *Naema*, they lie in one Womb; but *Tubal-Cain* is of this World, and *Naema* is a Virgin *hidden* under her Brother; and herein the twofold Earth is underſtood, *viz.* in a twofold Property; one heavenly, and the other groſs earthly; *viz.* an Eſſence out of the dark World's Property, and an Eſſence out of the light World's Property: And thus alſo it is to be underſtood in *Man*; for by the Property of God's Anger, *viz.* by the *dying* of the earthly Man, *Naema* becomes manifeſt.

45. Why does *Moſes* add the Name *Naema*, and yet ſpeaks nothing either of any that ſhe brought forth, or that ſhe married. Anſwer: Becauſe that in the Regeneration the natural Generation *ceaſes*; the new Virginity in the Spirit of Chriſt does not produce any Creature more, but they muſt all proceed out of the firſt Center and *Stock*, ſo that they may be all *one Tree*; and by the Fire the Metal, *viz.* the *Virgin*, which is *Tubal-Cain*'s Siſter, is made manifeſt.

46. The Name *TUBAL-CAIN* has an excellent Underſtanding in it, for it ſhews how the ſulphureous, mercurial Wheel opens itſelf in the Birth and Generation of *Metals*, and alſo in the Original of Life; for God ſubjected all Things to Man, and gave him all Things for his Delight and Play; therefore *Tubal-Cain* muſt open and diſcover himſelf in the human Tree, that ſo they might *underſtand* it: Hereby we have ſignified enough to thoſe that are our Schoolfellows.

47. [d] *And Lamech ſaid to his Wives Ada and Zilla, Hear my Voice, ye Wives of Lamech, and mark what I ſay; I have ſlain a Man to my Wound, and a young Man to my Hurt. If Cain ſhall be avenged Seven-fold, truly Lamech Seventy and ſeven Fold.* This is a wonderful ſtrange, and marvellous Saying. Who would underſtand what the Spirit ſignifies here, without it sown peculiar Explanation? I ſeriouſly admoniſh the Mocker to leave our Work here *uncenſured*, for he *underſtands not* our Spirit and Senſe. [d] *Verſe* 23, 24.

48. *Lamech ſays*, that *he ſlew a Man to his Wound, and a young Man to his Hurt.* This Man is *Abel*, according to the outward Humanity of the Kingdom of this World; and the young Man is the *Image* of Chriſt proceeding from the Virgin-like Line, out of the *Seed of the Woman* in him: The *Man* he ſlew, to his Rebuke, *viz.* to an incurable Wound, and the precious *young Man*, in the Man, to an Hurt, which would gall and trouble him, as an evil Hurt, Bruiſe, or Boil, in the Conſcience of Sin; for the Wrath of God wrought in this Boil, and the Wound, being a great and woful Hurt, might not be healed; for the Curſe of the Lord went forth out of this Boil into the *Wound*, in which the Earth was curſed, ſo that the human Dominion became a *Valley of Miſery*.

49. For *Lamech* ſaw the ſore Wound, and returned; and thereupon he took two Wives, that is, a *twofold Will* into his Mind for his Government, whereby he would rule upon the Earth, *viz.* *one* went forth from *Ada* into the grazing and keeping of Cattle, and the hard Labour of the Hands for a temporal Livelihood, wherein he found the *Curſe* and *Wound*, and the *other* went forth out of the Branch of *Zilla* into the Earth after the Metals, to make uſeful Tools and Inſtruments for the Tillage and Huſbandry

of the Ground, and for other Neceſſaries; and ſo he found in the Metals the ruſty Boil and *Sore* in their metalline Nature; for the precious *Tincture*, or the fair Bloſſom of the Earth, was *hidden* in the Curſe, *viz.* environed and beſet with an evil Boil and Sore.

50. Now *Lamech* knew the woful Hurt, and ſaid, *Hearken, ye Wives of Lamech, and mark what I ſay*; he would fain expreſs the *Hurt* and Damage; he ſaw back again into the Tree of Man, and conſidered the Revenge of God, which had laid hold of Man's Life, and ſaid, *Cain ſhall be avenged Seven-fold, and Lamech ſeven and ſeventy Fold*; for God ſaid alſo to *Cain* when he ſtood and cried, [e] *Thou driveſt me out this Day from* [f] *the Face of the Earth*; *and it will come to paſs, that whoſoever findeth me will ſlay me:* [*But the Lord ſaid to him,*] *Whoſoever ſlayeth Cain, Vengeance ſhall be taken on him ſeven Fold, and he ſet a Mark on Cain, that none ſhould kill him.*

[e] *Ver.* 14, 15.
[f] Or from the Land and Country.

51. Theſe are moſt wonderful and hidden Sayings, *Cain ſhall be avenged Seven-fold, and Lamech ſeventy and ſeven Fold.* Why ſhall *Lamech be avenged ſeventy and ſeven Fold, and Cain Seven-fold?* Who has done any Thing to *Lamech?* Here the Spirit points out of the Center of the human Life upon the Time which was to come, intimating, how it would afterwards go with Man in this *Wound*, when Men ſhould multiply and increaſe, and make to themſelves *Kings*, and *Princes*, *Dominions* and *Governments*; that the Wrath of God would alſo forcibly exerciſe itſelf in Man's Will, and even open and diſplay itſelf in the human Life and Dominion.

52. Now if a Man would underſtand what *Lamech* ſays concerning the Revenge, then he muſt look upon the Center; for the Life of all Creatures conſiſts in *ſeven* Degrees or Properties, as it is above clearly mentioned: Now *Adam* was the Stock; for *Adam* and *Eve* are one Tree, from the Parting and Diviſion of which Evil and Good aroſe; and *Cain* was the firſt Twig which ſprung forth from this Tree, wherein the *Seven* Properties of Life put themſelves forth out of the right divine Order and Harmony in the Life, and *deſtroyed* the Image of God; which was occaſioned by the Devil, who urged him on alſo in the divided Properties to the Brother-ſlaughter, ſo that he ſlew *Abel:* Now God ſaid, *Cain ſhall be avenged Seven-fold, if any one ſlays him*; *and he ſet a Mark on Cain, that none ſhould kill him.*

53. The Devil had folded up himſelf in the Wrath of God, and cunningly inſinuated himſelf into the *Seven* Properties of Life, ſeeing they were departed from their mutual harmonious *Accord*, and he would be Lord in the Place of the Spirit of God in the Life of Man, and would wholly murder and ſlay the Life as to the Kingdom of God; *therefore* God ſet a *Mark* with the *Promiſe* of the Covenant therein, ſo that none *could* ſlay it.

54. For *Cain* did not cry out only for fear of the *outward* Life, but he feared that his right *Eternal* Life might be ſlain, that his Life ſhould be wholly blotted out from the Face of God; for he cried alſo and ſaid, *Lo! thou driveſt me out this Day from off the Earth*; *and I muſt hide myſelf from thy Face*; *and I muſt be a Fugitive, and a Vagabond in the Earth*; *and it will now come to paſs, that whoſoever findeth me will ſlay me.* He cried out for fear of being killed, and was ſore afraid, and yet there was *no Man* beſides him upon the Earth, *but only* his Father *Adam*, and without doubt his *Siſter* whom he took to Wife.

55. *Cain* feared the *Spirits*, who had moved him to ſlay his Brother, that *they* would alſo kill him; for he ſays, *I muſt be hid from thy Face:* Now this was not in any external Manner, but in an internal; for God dwells not in the View of the *outward* Eyes, but in the inward ſpiritual [*Viſion*;] therefore God ſaid, *Whoſoever killeth Cain's Eternal Life, Vengeance ſhall be taken on him Seven-fold*; and he ſet the Mark of the Covenant on his Life, ſo that no Spirit in the Wrath *could* murder it; for he was a Twig out of the Tree of Life.

56. Though the *Seven* Properties of Nature in him were departed from their mutual Accord in each other, yet he was not the *ſole* Cauſe of it, for he had ſo received his Life

from Father and Mother in the divided Property, and therefore the *Grace* paſſed as well upon *him*, as upon *Abel*, except only that *Abel* proceeded out of the *other* Line; but the Center of the Soul was *alike* to them both; but the Motion in the Seed was *unlike*; for they were the two Types of the World, *viz. Cain* the Type of the Selfhood in the Wrath, and *Abel* the Type of the Reſignation of Life; where, from the Reſignation, another World ſprings forth through *Death* out of the Center.

57. Not that *Cain* was born to Deſtruction, but that evil-awakened Property in the Diſſimilarity, *viz.* the Soul of the outward World, broke forth *forcibly* in the Seed, and took the Center of Life into its Power; and *therein* God ſet a Mark, *viz.* his *Covenant*, that the Murderers ſhould not ſlay the Soul's Life.

58. But if it ſhould ſo come to paſs, that the own peculiar Will would give itſelf to the Murderers, then the Life of *Cain* ſhould be avenged *Seven-fold*, that is, through all the *Seven* Properties; and the Free-will which ſlays the [g] Life of God, which was in the Word, ſhould be rebuked and puniſhed *ſeven-fold* through all the *Seven* Forms of Nature, both temporally, and eternally; and this is the Meaning, *Whoſoever kills the Life*, [that is,] what Free-will ſoever murders its Life, Vengeance ſhall be taken on it eternally, in the *Seven* Properties of the dark World.

[g] John 1.

59. And in this Place we are further to conſider rightly of the great Myſteries; for the *Seven* Properties of the human Tree, producing and manifeſting the Life of the Wonders of God, had now ſpread forth themſelves even to *Lamech*; the Dominion of the World was now wholly brought forth with *Lamech* in Nature: For *Lamech* was the *Seventh* Man in the Root of the Wonders ariſing from the *firſt* Stock; that is, *Adam* was the firſt; *Abel* belongs not to the Line of the Wonders, but to the Regeneration; *Cain* was the Second in the Line of the Wonders, *Hanoch* the Third, *Irad* the Fourth, *Mahujael* the Fifth, *Methuſael* the Sixth, and *Lamech* the Seventh.

60. Now *Lamech* ſprang forth from *Cain's Root* out of this Line of the Wonders of God; and he was an *honeſt*, upright Man, but was [h] environed with the Spirit of the Wonders; and he looked back upon the *Wound*, and alſo upon the [i] *Sign* of *Grace* in the Covenant, and knew certainly that even now the Spirit of the Wonders ſhould be fully brought forth, and manifeſted in the human Life; whereby *all Arts* of the World ſhould be found out.

[h] Taken, or beſet.
[i] Or Seal.

61. And he ſaw alſo forwards, how it would fall out in theſe *Wonders* of the World; how his Children would introduce his Life, which they ſhould receive from him by Propagation, into a *Babylon* of Folly, and corrupt the ſame: And hereby alſo he looked eſpecially upon the *Word* whence the human Life was ſprung, and how the Life in the Spirit of the *Wonders* of the World would introduce itſelf into a *Seven and Seventy*-fold Word of Languages, and Nations, as came to paſs at *Babel*, and how the Free-will of Nature would go aſtray from the *only God*, and be corrupt, and that it ſhould be avenged *Seven-and-ſeventy-fold*; that is, every Tongue and Speech ſhould be avenged in the Anger of God, and for this Reaſon, becauſe they would corrupt *Lamech*'s Life which they received of him by Propagation; and this the Wrath of God would avenge in the Free-will of his Children, divided into ſeveral Speeches.

62. For the Spirit ſaw forwards how the Free-will would give up and addict itſelf to Selfhood, and apoſtatiſe from the *only* God, and how the Anger of God would ſeize upon and confound the natural Spirit of the Wonders in Man, *viz.* the Soul of the outward World, from whence the Great *Babylon* of Contention about God's Being and Will would ariſe; and *this* the Spirit ſaid ſhould be avenged *Seventy and Seven-fold* in *Lamech*.

63. For this was a Seven and Seventy-fold *Racha* [or Avenging] upon the Word of the Underſtanding in the human Life, that out of *one* only ſpeaking Word and vital Spirit, a *Seventy and Seven-fold* Tongue (*viz.* a Confuſion of the Underſtanding) ſhould be

made; before, the Underſtanding laid in one Sound, [Voice or Harmony,] but now the *Racha* came into it, and confounded and ſhattered it into *ſeventy and ſeven* Parts.

64. For the human Wheel of the Sound or Underſtanding was turned round, and the *Ten* Forms of Fire, wherein Time and Eternity conſiſt, opened themſelves in every Form of Nature; which was *ſeven times Ten*, which make *Seventy*; whereto alſo belongs the *Center* with its *Seven* unchangeable Forms of the eternal Nature; which are together *Seventy and Seven.*

[k] *Myſterium Magnum.*

65. And herein (dear Brethren) lies the [k] *grand Myſtery:* If you were not clothed with the Garment of the *contentious* Languages, then we would be bold to declare ſomething *more* in this Place to you; but you are yet all captivated in *Babel*, and are Contenders about the [l] Spirit of the Letter, and yet have no Underſtanding of the ſame; you will alſo be Doctors and learned Maſters (forſooth) but yet you underſtand *not* your own *Mother-tongue*; you bite and devour one another about the *Huſk* of the *Word*, wherein the *living Word* forms and amaſſes itſelf, and you neither deſire nor underſtand the living Word; you ſpeak only out of *Seven*, *and out of Seventy and ſeven*, and yet you have the Word in *one* Number, wherein the [m] whole Underſtanding is contained; you have it moving upon your Tongues, yet you cannot comprehend it.

[l] Or Meaning.

[m] Or the underſtanding of all things.

66. And the Reaſon is, that you will only ſpeak out of *Seven*, *and ſeventy and ſeven*, *viz.* out of the Wrath, which has divided the Tongues, and avenges the Life of *Lamech* ſeventy and ſeven Times in *your* Tongues and Speeches: But if you would [n] go to the *Center*, and open your Eyes, then you would *ſee* how the Babilonical *Whore* leads you captive by her String, and how ſhe has ſet herſelf over the Life of Man with *ſeventy and ſeven* Numbers, and has wholly hidden our Siſter *Naema* with the Numbers, that the *Beaſt* of the *Numbers* might reign and rule in the Wrath of God over the Life of our Siſter *Naamah.*

[n] Or enter into.

67. But we have heard a Watchman ſay, Away: The Beaſt with the Whore which ſtood upon the Earth in *Naamah*'s ſtead is quite *fallen*, and given to the Preſs of the *Seven-fold* [o] *Racha* in the *Seventy and ſeven*, &c. The *Racha* ariſes up in *Lamech*, and goes through the *Seventy and ſeven*; and this none can hinder. *AMEN.*

[o] Vengeance.

68. For *Naamah* ſhall be manifeſted to all Nations, Tongues, and Speeches; and even then out of the *Seventy and ſeven* there ſhall be but *one Word* of Underſtanding; for the Life of Man proceeded from *ONE* only Word of God, and has formed and divided itſelf in Selfhood in the Spirit of the Wonders of the World, into *Seventy and ſeven* Properties of the *only* Word: Now comes the Time, that the Life's *Beginning* ſhall again enter with the Spirit of the Wonders and Speeches into the *End*, *viz.* into the Beginning; and therefore the Child of the Wonders, which has given itſelf forth [p] in the Sight of God, muſt be made manifeſt in the *Unity.*

[p] Or before.

69. And ſeeing that the Free-will has given itſelf into the Vanity of the Speeches, and the Multiplicity of the Powers, and defiled and ſlain the Life of the *only* Word, the *Racha* proceeds forth from the murdering Spirit through *Seventy and ſeven*, till the Beaſt together with the Harlot be conſumed, and devoured with the Fire of God's Anger.

70. And then *Tubel-Cain* finds his Siſter *Naema* in golden Attire, and *Ada* rejoices in her Son *Jabal*, who is an Herdſman: For *Lamech* has again found his Children which he left in the *Racha*; and the Pride of Self, and alſo the Craft, Deceit, and Subtlety of the Serpent ceaſes: [q] Then every Beaſt ſhall eat its own Paſture; the Time is *near.* *HALLELU-JAH.*

[q] Or for.

The

The Thirtieth Chapter.

Of the Line of the Covenant.

1. THE *Line of the Covenant* is *not* ſo to be underſtood, as if the Covenant fell *only* upon this Line; no, the Covenant [a] befalls the only *Life*, which was in the Word before the Times of the Humanity: The Line of *Seth* paſſes only upon the Manifeſtation in the Fleſh; in which Line the Word in the Covenant would externally manifeſt itſelf in the Fleſh: But the Spirit, proceeding from the Center in the Covenant, falls *as well* upon *Cain*'s Line, as upon *Abel*'s; yet in *Cain*'s [Line] in the *Spirit*, and in *Seth*'s in the *external Mouth*, [or Manifeſtation,] *viz.* in the formed and conceived Word, that is, in the Office and Miniſtry of Teaching and Preaching: For *Seth* was ſprung forth according to the Spirit, out of the Covenant, where the Spirit moved itſelf in the incorporated Word in the Covenant; and *Cain* was comprehended under the Spirit of Nature.

[a] Paſſes upon, belongs to, or is entailed upon.

2. For by *Cain*'s Line the Arts were brought forth to Light, which were a *Wonder* of the divine Wiſdom, Contemplation, and Formation, *viz.* of the *formed Word* through and in *Nature*; and in *Seth* the Word was brought into a formal Life, *viz.* into a *ſpiritual Contemplation*, wherein the Word of God beheld itſelf with the Wiſdom in a ſpiritual [b] Image; and in *Cain*'s Line it beheld itſelf in a natural formed Word; and *both* ſerve to ſet forth the wonderful Deeds of God.

[b] Form, or Figure.

3. *Not* as Babel judges, that God out of his Purpoſe and determinate Counſel has *thus predeſtinated* and *choſen* one Part of Men in his Anger to Condemnation, and the other Part to Life: They that ſo judge are yet *under* the Number *Seventy and ſeven*, in the Multiplication of the Word; for the Promiſe was given to *Adam* before *Cain* was conceived; the Covenant touching *Grace* reſted in *Adam and Eve*; but the Spirit of Sanctification, and Regeneration by Chriſt, paſſed only upon *the Seed of the Woman*, viz. upon the Seed of the Kingdom of Heaven which was ſhut up; that is, upon the *Light's Tincture*, upon the *Matrix* of *Venus*, wherein *Adam*, when he was Man and Woman, ſhould have propagated himſelf in peculiar Deſire and Love, which, ſeeing it could not be, [by Reaſon of *Adam*'s ſtrong earthly Imagination,] was taken from *Adam*, and made into a Woman.

4. But when the Woman became earthly, the heavenly Part of this *Matrix* [which was for the Production] of the *heavenly* Birth, was ſhut up in Death, into which *Matrix* the Word of God again incorporated itſelf with the Covenant, to open and manifeſt himſelf in this *Matrix* with a living and heavenly *Seed*, and to *deſtroy the Power of Death*.

5. For the Word would not open itſelf in the formed Word of Nature, *viz.* in *Cain*'s Generation, but in the diſappeared *heavenly Ens*; and by the ſame revived and requickened heavenly *Ens*, that is, by *the Woman's Seed of the heavenly Part*, it would bruiſe the Serpent's Head, *viz.* the Devil's introduced Deſire in the Wrath of Nature, that is, overcome the Wrath [and Curſe of God] in the Generation of *Cain* and *Seth*.

6. The Word in the Covenant opened itſelf in *Seth* and *Abel*, it being as the Voice of the *Teacher*, and *Cain*'s Generation ſhould in its Life receive this Voice, and impreſs it into its *Life*, ſo that it might produce the *New Regeneration*; but that many of them have continued in Death, and *contemned* this *Voice*, is owing to the Free-will, which ſuffered itſelf to be held by the Devil in the Anger of God, and ſtill to this Day does *ſuffer* itſelf to be held, in that the *Cainical Will* loves Nature and Self too much.

7. For if the Free-will of the Soul will apprehend the Word in the Covenant, then it muſt *die* to its natural Selfhood, and ſelf-ful Will, and be wholly *reſigned* to the own Will in the Covenant, that it may with its *Deſire* follow the Word and Spirit in the Covenant, as the ſame does lead, guide, and move it.

8. And this *Cain* is very loth and unwilling to do; he will be a ſelfiſh Lord, and with the Deſire figures and ſhapes a Monſter, and an *evil Beaſt* in his Free-will, which does not reſemble the firſt Image of the formed Life in the Word of God: Now againſt *this Beaſt* the Words of *Chriſt* are directed, when he ſays, *Unleſs you be converted, and become as Children* (that is, unleſs you depart from, and utterly diſclaim the Will of the Self-generated *Beaſt*, and enter again into the Form of the firſt Life) *you cannot ſee the Kingdom of God:* Alſo, *you muſt be born again of the Water* of the heavenly World's Eſſence, *and of the ſame holy Spirit* proceeding from the Covenant, *otherwiſe you cannot ſee and behold God.*

Note. 9. This evil *Beaſt* of the Godleſs Form is *predeſtinated to Condemnation:* But the Covenant is in the Life; if the Free-will reſigns itſelf up to the Covenant, then Chriſt ariſes in his Humanity, out of the Covenant, in the Life; and even then the ſtrange Beaſt *dies in* Chriſt's *Death*, and the Will forms itſelf again into the firſt Image according as God created it; and this is not appropriated *only* to *Seth*, but to *Adam*'s Life, *viz.* to the only Life of Man which was in the Word of God, and paſſes from *one* upon *all*, as all Branches in one Tree receive Sap from the only Root of the Stock.

10. But the Properties of Nature, *viz.* of the natural Life, have brought themſelves out of *Adam*'s Stock into ſundry Boughs and Branches, whence the *Multiplicity* of Nations, Tongues, and Speeches is riſen; but the Life is only *One*, and the Covenant in the Life ſprang forth from the Root of Life, *viz.* from *the Word of God*, out of which the Life came upon *all*, even as the *Sin*, *viz.* the Fall and Apoſtacy, paſſed upon *all*, none excepted: For the Children of *Seth* were concluded under *Sin* as well as *Cain*'s; but the Covenant [f] with its Manifeſtation paſſed upon *SETH*; for his Name ſignifies, in the Language of Nature, a forth-breathing *Spring* out of the *Life* through the *firſt Center* of the Soul, wherein the Word of God would open itſelf through the *Life*.

[f] Or, the open and outward Manifeſtation of the Covenant.

11. And *Moſes* ſays, [g] *Seth begat Enos, and then began Men to preach of the Name of the Lord*; for the Name *ENOS* ſignifies, in the Language of Nature, a *divine Lubet* through the Life, wherein the formed Word would behold itſelf in the Sound and Voice of the Life; *therefore*, the Spirit of God began to teach out of the Covenant, through the Life of Man, concerning God, and his Eſſence, and *Will:* This was the Beginning of the divine Contemplation through the formed *Wiſdom* in the Word, where the Word beheld itſelf through the Wiſdom of the formed *Human* Voice.

[g] Gen. 4. 26.

12. And as the Life formed itſelf by *Cain*'s Line, through the Wonders of the formed Wiſdom in Nature, with all Manner of *Arts*, and *Works*, and alſo Dominions, *Governments*, and *Orders*, and introduced them all for the ſetting forth of God's *wondrous* Deeds and Acts, *viz.* to a Contemplation of Evil and Good, Light and Darkneſs; ſo likewiſe the Spirit of God brought forth, out of the Line of the Covenant in the manifeſted Word, the Wonders of *divine Holineſs*, Truth, Righteouſneſs, Love, and Patience, and by the Preaching of the formed Word declared what the holy and ſpiritual *Kingdom* of God is.

13. In *Cain* the Kingdom of *Nature* was repreſented, and in *Abel* and *Seth* the *ſupernatural* divine Kingdom: Both theſe roſe together, and went all along one in another to the Remonſtrance or Contemplation of the divine Lubet in the *formed Wiſdom*; and each put itſelf forth in an eſpecial Manner into its viſible Appearance as a Wonder.

14. For from *Adam* even to *Lamech* in the Line of the Wonders there are ſeven Generations; and in the other Line, *viz.* in the Line of the Covenant from *Adam* to *Enoch*, are alſo ſeven Generations; *Enoch* is the *Eighth*, *viz.* a Beginning of the prophetical

Spirit; for in the firſt ſeven Generations the Form of the ſpiritual Kingdom, proceeding from the Life's Tree, was ſet forth.

15. *Adam* was the Stock, for his Life takes its Original out of the Word: But ſeeing the Life of Nature in him predominated over the Life in the formed Word, and would have the ſupreme Dominion, and *obſcured* the Life proceeding from the Word, the Word itſelf freely gave itſelf with a Covenant to be a Life therein, and ſet forth its Figure in *Abel*, how the natural Life ſhould and muſt be broken; and the Word of the divine Power ſhould again ſpring forth afreſh out of the firſt Life.

16. Thus *Abel* was the Figure of the Second *Adam*, *Chriſt*, and therefore he muſt be ſlain for the Covenant's ſake; for Chriſt ſhould kill the exalted, haughty, natural Will, and bring forth a *new* one; and therefore *Abel* alſo ſhould not beget any natural Child; otherwiſe it had been ſtrange to Nature: For they ſhould all proceed out of one Stock, and the Word would ſpring forth anew through the *only Tree* in the Covenant, that ſo the Children of Grace might be brought forth out of the Tree of Nature, *as the Dew out of the* [t] *Day-breaking*.

[t] Or Morning.

17. For thus alſo the Figure of the New-Birth was repreſented out of the *Stem*; namely, the Line went forth out of *Adam*; he was the firſt, *Abel* the ſecond, *Seth* the third, *Enos* the fourth, where Men began to teach of the ſpiritual Kingdom: [u] *KENAN* the fifth, which ſignifies, in the Language of Nature, a going-forth, [w] *re-conceived* Lubet or Deſire of the divine Contemplation, in which the *Word* Taught formed itſelf, *viz.* in Prayer, and in the Will's Deſire, and alſo in their Offerings.

[u] Or Cainan.
[w] Re-apprehended.

18. *MAHALALEEL* was the ſixth, and ſignifies, in the Language of Nature, an *Angelical* Form of an Angelical Kingdom, where the Spirit typified and pourtrayed the *Kingdom* of Chriſt in this Name.

19. *JARED* was the ſeventh: By this Name is underſtood, in the Language of Nature, a *Prieſt* or *Prince* of the *Spiritual* Kingdom: For as *Irad* ſhould be the Regent or Ruler in the Kingdom of Nature, ſo *Jared* ſhould be the Regent in the ſpiritual Kingdom; for out of *Jared* came the *Office* of *Moſes*; and out of *Irad* proceeded the Kingdom of worldly Principalities, and formed Governments and *Dominions*.

20. But the Language of Nature ſhews very clearly, that *Jared* is only a Type of a ſpiritual Kingdom; for the Name carries forth the *Cherub* along with it through the Word; for the ſpiritual Kingdom upon the Earth was all along captivated in the Wrath of God till Chriſt, who *deſtroyed* the Anger.

21. The *Office* of this *Jared* is twofold; externally it is the Figure of the ſpiritual Kingdom, bound with the Wrath of God; and internally it is the true holy Kingdom, which the *Penitent* Man receives or takes Poſſeſſion of: Outwardly it is *Moſes*, and inwardly *Chriſt*.

22. From this outward Kingdom the great Mother of the *Babylonical* Whoredom is riſen, in the Kingdom of *Moſes* among the *Phariſees*, and in the Kingdom of *Chriſt* among the [y] *verbal* and titular Chriſtians, who do all only boaſt, and gloriouſly ſet up themſelves in the Figure, as an *Idol*, and appear as if they were the holy ſpiritual Kingdom; but the *Cherub* carries forth the *Sound* through *their* Word, as a Conſonant of the wrathful Anger of God.

[y] Text, the Letter-criers, or Literaliſts.

23. And *therefore* they muſt contend about the Kingdom of God's Will; for they have *not* the Spirit of the inward, ſpiritual, heavenly Kingdom, but *only* the Voice out of the Figure, where Evil and Good are in conteſt; *they* have, and *uſe* the Letter, but as an *empty* unprofitable Inſtrument, as a Figure of the ſpiritual Form: For thus alſo the Spirit repreſented it by the Name *Jared*, as a *mixt* Kingdom upon the Earth, whereby the inward, ſpiritual, new-born Children ſhould be *exerciſed* and proved.

24. And by this Form it ſignified and *foretold* how that the greateſt Part in this ſpiritual Office would be *taken* in the *Sword* of the *Cherub*, and that their Office would be *cut off* by the *Cherub* from God's Holineſs, and given to the ſpiritual, eternal Kingdom of the Anger.

25. For as *Lamech* in *Cain*'s Line took two Wives, *viz.* two Wills, and confirmed his Kingdom therein, and at laſt brought forth [or pronounced] the *Seventy* and *Seven-fold Racha*, proceeding from the Center of Nature (even from the ſeven Properties) upon the Murder of the Free-will, which would *murder* and ſlay his Life in many, ſo likewiſe *Jared* carries two Wills in his Nature's Name, *viz.* one into God's Love and Mercy in the Covenant, and the other into the Figure, in which the Anger of God riſes up and carries the abominable *Idol* (the *Belly-God*) along with it; which is here deciphered and painted out to the Life.

26. And *Moſes* ſays further, *Jared begat Enoch.* Here the great and wonderful Gate does open; for out of *Jared*, *viz.* out of the Kingdom of the Wonders, the *Prophet* muſt ariſe; for the Prophet is the Mouth of the Kingdom: He ſhews what the Kingdom is, and how it is *taken* and apprehended in the Evil and Good, and what the *Event* and *End* of all things ſhall be; alſo he declares and points out the [z] *Means*, how the *Turba* has apprehended the Life, and denounces ſevere and earneſt Threatenings concerning God's Anger, how the Sword of the Cherub will cut off the *falſe* [Man or Prophet.]

[z] Or the Middle, *viz.* what has been done and acted by the *Turba* in the Wonder of Time.

27. *HENOCH* ſignifies, in its own Speech, as much as a forth-breathed Breath of the *divine* [a] *good Pleaſure*, which has in the Time thus beheld itſelf with the Out-breathing in a Form; which Power of the Breathing-forth does *again* draw the formed Breath into itſelf, and only gives forth its *Sound*, as a Voice of the divine Will: And, firſt, it points at a Twig, ſpringing from the Line of the Covenant, *viz.* out of the *internal* Prieſtly Office, out of the holy *divine* Lubet of the Wiſdom of God, out of *Jehovah*; the Spirit would comprehend the deepeſt Love in *Jehovah* in one Name and Word, which is called *Jeſus:* But in the mean Time it did thereby play in the Time of the Figure, in the holy Wiſdom, in the *Line* of the Covenant, as with an internal hidden holy Kingdom, which he would manifeſt *in the Fulneſs of Time.*

[a] Or Lubet.

28. Secondly, it ſignifies the *Power* of the formed Word, *viz.* the Perſon, or the *Body* out of the *Limus* of the Earth, [*viz.*] of the heavenly Part of the Earth; intimating that this Body ſhould be taken into the *holy* Word, and tranſlated from this Earthlineſs: As the Light does withdraw and ſwallow up the Darkneſs, ſo likewiſe the good Part of the true Humanity in *Adam*'s firſt Image [b] ſhall be *tranſlated*, [extracted, or drawn forth,] by the Word out of the Earthlineſs, and *ariſe* out of the Earth; which *Enoch's Tranſlation* from this World points out and ſignifies.

[b] *Text*, ſhould, or is to be.

Note.

29. Thirdly, it ſignifies and points at the Prophet, *viz.* the Voice of the divine Lubet, which declared and ſet forth the Kingdom of Chriſt, and alſo the Kingdom of the Wonders in their *future* Tranſactions and Junctures of Time; for the prophetical Voice did manifeſt itſelf again out of the *Tranſlation*, and foretold and ſignified out of the Eſſence of the Spirit, *viz.* out of the moſt ſpiritual Kingdom, that is, out of the *Human Angelical* Kingdom, through the Soul's Spirit; and then alſo from the whole Body of the Kingdom, *viz.* from the Nature of the Wonders, from the *Limus* of the Earth, and of the Stars, [it ſet forth both from the ſpiritual and corporeal Kingdom] how the outward Kingdom of Man ſhould afterwards *ariſe* in this World's Exiſtence, and what ſhould happen and come to paſs *therein.* This the inward, holy, omniſcient Spirit ſignifies, through [c] the *outward*, *viz.* through the Wonders of the Pregnatreſs, [or Mother] of the outward Beings, *viz.* through the Spirit of the outward World: For the *inward* Spirit viewed itſelf through the formed Wiſdom of God, and contemplated and beheld itſelf in the *formed* Spirit of the Wonders: This the Name *Enoch* ſignifies to us.

[c] Or by.

30. Now the Spirit in *Moſes* does further demonſtrate, and ſays, [d] *Enoch was 65 Years old, and he begat Methuſalah; and after he begat him, he continued in a divine Life three hundred Years, and begat Sons and Daughters: So that the whole Age of Enoch was three hundred ſixty and five Years; and ſeeing he led a divine Life, God took him away, and he was no more ſeen.* Here the Vail hangs right before the Face of *Moſes*, by Reaſon of the Unworthineſs of Man: And the Spirit ſignifies very clearly in *Moſes*, if we had but the *Eyes* of our Underſtanding *open*, when theſe Myſteries ſhould be manifeſted [or fulfilled.]

[d] Gen. 5. 21.

31. But ſeeing the moſt High has freely granted us by his Counſel to *underſtand* this, we will, ſo far as we [e] dare, ſomewhat *unfold* theſe Myſteries to our School-fellows, and ſhew the precious *Pearl* to the Children, and yet with all ſuffer a *Bolt* to lie before our Deſcription, that the falſe Heart ſhall not enter into it; but we ſhall be ſufficiently and *fundamentally* intelligible to thoſe that are *ours*.

[e] As we ought.

32. *Moſes* points, in each Degree in the Lines, only at one Perſon, which he alſo ſets into the Line through which of the Spirit of Wonders goes; afterwards ſays *Moſes*, *And he yet lived ſuch* [f] *a Time, and begat Sons and Daughters*; of which he ſays nothing any further: *Thereby* he would intimate and ſignify to us the Spirit of Manifeſtation of the Wonders of God in each Line; their Age, which the Spirit ſets down, denotes the *Times how long* each Dominion and Government, both the worldly, and ſpiritual [or eccleſiaſtical Kingdom] ſhould *ſtand* in its Form and Structure; that is to ſay, how long each [g] prevailing *Monarchy* of the ſecular and *worldly* Power and Dominion ſhould continue, and ſo likewiſe of the *ſpiritual Monarchy*.

[f] Or ſo long.

Note.

[g] Beginning, growing.

33. And theſe [h] Monarchies of the Wonders are immediately repreſented out of the firſt Twigs, ſpringing from the *Beginning* of the human Tree; that is, they are ſet forth in each Line in *ſeven* Numbers, from *Adam* through *Cain* even to *Lamech*; and in the other Line, from *Adam* to *Jared:* By which *Numbers* and *Names* the Spirit points in each Line, eſpecially at *ſeven*, of the forth-proceeding Properties of the Tree, and Powers of the Wonders; intimating how the Powers of the Wonders ſhould *afterwards* bring themſelves into *Governments*, and how one Figure ſhould *ariſe* out of the other, and how one ſhould deſtroy and *break down* the other, and ſet forth out of the Deſtruction another Form as it has been brought to paſs in the [i] *ſpiritual* and *worldly* Governments: For always the worldly Government is to be underſtood *with* the ſpiritual; for the outward formed Word in the Dominion and Regimen of Nature does evermore ſet forth its Form *by*, *with*, *and in* the ſpiritual [or eccleſiaſtical] Form, [or Manner of Diſcipline;] therefore obſerve and mark here with preciſe *Exactneſs*.

[h] Or Monarchs.

[i] Eccleſiaſtical and Temporal.

34. There are *ſeven Times* appointed to proceed from the Tree of Life in the Word of Power; the *firſt* proceeds from the pure Life of *Adam*; for before the Creature, the Life was in the Word, whence it was brought *pure* into the Image; this continued till the *Fall:* From this pure Life ſprings forth a Twig in the inward [Kingdom,] this ſame was *Abel*, but ſeeing the Fall hung on him externally, this ſame pure Life was carried through *Death* into the holy World: This ſignifies and points at the Kingdom of Chriſt, who ſhould bring us through Death into the pure Life.

35. The *ſecond* Time begins with *Seth*; for *Moſes* ſays, that *Adam was an Hundred and thirty Years old, and begat a Son in his own Likeneſs, and called him Seth:* Underſtand, he was ſuch an Image as *Adam* was *after* the Fall, and was ſet in the ſpiritual Line of the Wonders, and *Cain* alſo with him in a worldly, natural Line of the Wonders, for both Kingdoms go together: *Seth*'s Time continues till the *Deluge*, and bears the Supremacy even to the Deluge or *Noah's Flood*.

[k] Secular and Eccleſiaſtical.

36. The *third* Time begins with *Enos* under *Seth*'s Time, and carries forth itſelf all along as a ſpiritual *Miniſtry*, or Knowledge of God, under *Seth*'s Time as an hidden

Kingdom, and continued till *Abraham*, to whom the Covenant of *Chriſt* was eſtabliſhed in the *Fleſh*.

37. The *Fourth* Time begins with *Cainan*, which is the ſpiritual Form, in *Prayers* and ſpiritual Offerings, wherein the Word formed itſelf in the Wiſdom, and carried itſelf forth all along under *Seth*'s and *Enos*'s Time, and manifeſted itſelf with *Moſes*; like as *Enos*'s Time was firſt truly manifeſted with *Abraham* with the Promiſe in the Covenant; this Time of *Cainan* continued in its Manifeſtation and Dominion under *Moſes* till *Chriſt in the Fleſh*.

38. The *fifth* Time begins with *Mahalaleel*; and it is the Reception or Formation of the Angelical Form, *viz.* of the *new Regeneration* out of the Covenant, and goes ſecretly all along under the Miniſtry of *Enos*, under *Seth* and *Cainan*, in the Word of the Promiſe, through all the three Times, and manifeſted itſelf with the *Fulfilling* of the Covenant in the *Humanity* of Chriſt, where the true *Mahalaleel* and angelical Image, which diſappeared in *Adam*, was again manifeſt in the Humanity of Chriſt.

39. The *ſixth* Time begins with *Jared*, which is the *ſpiritual* Prieſthood under the external, where outwardly *Seth*, *Enos*, *Cainan*, *Mahalaleel*, were in their Times in their Orders, [or outward Forms;] as the Miniſtry and Preaching of *Enos* concerning God and his Being and Will; ſo likewiſe the Preaching of *Abraham* concerning the Covenant and *Circumciſion*; alſo *Moſes* with the Book of the *Law*. Under all theſe the inward Prieſt *Jared* went along hiddenly: Inwardly this ſpiritual Prieſthood is *Chriſt* in the new Man; and outwardly, in the ſelf-elected Prieſts, it is *Babel*.

40. This *ſixth* Time began in the Kingdom of Chriſt, *after* the Death of the *Apoſtles*, when Men *choſe* themſelves Teachers out of Favour and outward Reſpects; that is, it did even *then* firſt open itſelf out of the * *Hiddenneſs* of the Shadow, and put itſelf forth in the Churches of *Stone*, where the Church ſtood *inſtead* of the holy Temple of Chriſt: Then, indeed, the holy *Jared*, *viz.* Chriſt's Voice, ruled in Chriſt's Children *internally*; but *externally* the Cherub with the Sword did *only* bear Rule; for the outward *Authority*, which theſe ſelf-elected Prieſts *manage*, is the *Sword* of the Cherub; which is ſignified in the Name *Jared*; [1] which powerfully forces itſelf all along in the *Word*, in the Language of Nature.

41. This *ſixth* Time is hidden and manifeſt; it is known, and alſo not known: For Chriſt ſaid, *My Kingdom is not of this World.* So that this Time has been forced to paſs away as it were in a *Myſtery* under *Antichriſt*, where inwardly in the Children of God Chriſt's Kingdom has been manifeſt, but in the reſt (who have alſo lived under this Time, and have been called Chriſtians) *Babel* and the *Antichriſt* have only been manifeſt, both in the Prieſts, and their Hearers: For they, who have been born of God, have heard the true *Jared*, *viz.* Chriſt's Voice, *in them:* But the other have heard only the outward Voice in *Babel*, *viz.* Diſputation and Contention about Chriſt's Kingdom.

42. For all *War* which the Chriſtians manage is only the *Sword* of the Cherub proceeding from *Babel: True Chriſtians wage no War*; for they have *broken* the Sword of the Cherub in the Death of Chriſt, and *are dead with Chriſt, and riſen again in him*, and they live no longer to the external Might and Dominion; for their Kingdom is manifeſt in Chriſt, *and is not of this World.*

43. This *ſixth* [m] Kingdom begins *after* the Death of the *Apoſtles*, and continues with its outward Government even to *Mount Zion*, till tranſlated *Enoch* again *appears* in Spirit, and *Power*, for *Enoch* is the prophetical Root, and holds in his [n] Dominion *Noah*, *Moſes*, and the Sword of *Elias:* At the End of this ſixth Time the outward *Jared* falls, and with him that ſame outward Building, *viz.* the City *Babel*.

* Or Vail.

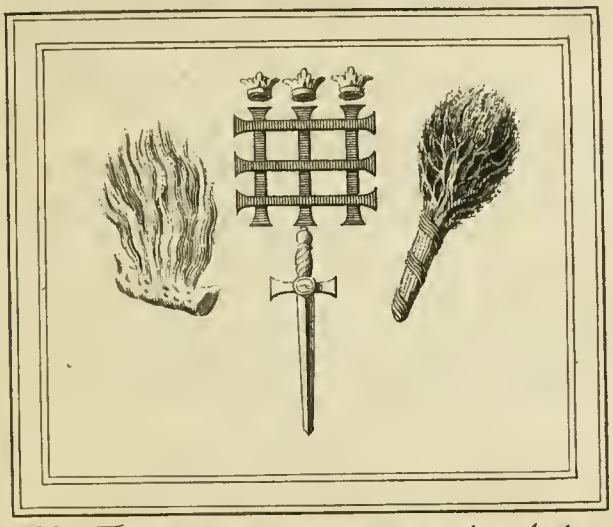
[1] That is, in the Word *JARED*, the Language of Nature does emphatically expreſs, that the Sword of the Cherub ſhould domineer the whole Time of the ſixth Seal among the *Prieſts*, who ſhould have taught the Love of *Jeſus:* But by this Sword they fall. *Amen.*

[m] Or ſixth Seal.

[n] Or Regimen.

44. The *Sign* of the *End* is [o] decyphered with such a Figure as this;

[o] Or stands with such a Figure.



This Figure was thus delineated in the Authors Manuscript, and so received by Abr. von Somervelt.

and denotes the Time when the *Triple Cross* does open and declare itself in the Voice of *Enoch*, as a Manifestation of the holy *Trinity*, to make known the same in the Figure and Similitude in all visible Things: Moreover, it denotes the *Conquest* of the *Sword* of the Cherub in *Babel*, when the Force and Violence of the City *Babel* turns its Sword with the *Point downwards*. Thirdly, it denotes the great *Rod* and Punishment upon *Babel*, which *Rod* does mightily advance its Power on high. Fourthly, it denotes the wrathful enkindled *Fire* of God's Anger, which shall devour the *Sword* and *Rod:* This will be the *End* of the *sixth* Time. The *three-fold Cross* denotes the *Time* when this shall come to pass, [or be fulfilled.] When the Kingdom of *Christ* shall attain such a *Number*, then is the sixth Time wholly past.

45. The *seventh* Time begins with [p] *Enoch*, *viz.* with the prophetical Mouth, who declares the secret Wonders of God under all the six Times, laying open what should be, [and has been] done, and brings itself all along quite from under the Vail of *Noah*, *Abraham*, and *Moses*, even into the Kingdom of *Christ*, where this same prophetical Spirit [q] is translated in Christ's Spirit, till the End of the sixth Time; then he manifests himself in the *Number* of the *Triple Cross*. When the Triple Cross does manifest itself, then stands the right *Triple Crown upon the Cross*; and even then the *Enochian* Prophet's Mouth does express and speak forth the great Wonders of the *Triple Cross*, that is, he speaks *no* more magically, [*viz.* in Types and Parables,] but shews the holy Trinity in the Figure, *viz.* the formed Word of God in all visible Things, and reveals all Mysteries, *within* and *without*.

[p] Read the 35th Quest. of the 40 Quest. of the Soul.

[q] Or has been.

46. And even *then* is the Time when *Enoch* and the Children under his Voice lead a *divine Life*, of which the first Life of *Enoch* was a Type; and then there is a *blessed* and *golden Year*, till *Enoch*'s last *Translation* comes, and then the *Turba* is born, which, when it shall enkindle its Fire, the *Floor shall be purged*, for it is the *End of all Time*.

47. Enoch *begat* Methusalah, *who was the Man of the longest Age, and was translated three hundred Years after:* This intimates and declares, that the Spirit which in *Enoch*

brought forth a Twig, *viz. Methuſalah*, who attained the higheſt Age, ſhall rule in the *laſt* and higheſt Age [of the World,] and in the mean while hide itſelf before that Time, and remain as it were *tranſlated*, as *Enoch* was tranſlated, and was no more ſeen.

48. His Tranſlation was *not* a dying, or a putting off of Nature and Creature, but he went into the Myſtery, betwixt the ſpiritual and outward World, *viz.* into *Paradiſe*, and is the prophetical *Root*, out of the Stem of *Adam*, in the Line of the Covenant, out of which Spirit afterwards the prophetical Mouth ſpoke.

49. This Spirit was *tranſlated* in Chriſt's Living Voice, when it ſpoke in the Fleſh, and muſt be ſilent, till the Voice of *Jared* is finiſhed; then he proceeds forth again from his firſt Root, through *all* Voices, *viz.* through the Voice of *Noah*, who denounces the Deluge of *Anger* to come upon *Babel*, and through the *Stock* of *Noah*, and the whole forth-ſpreading Propagation of *his* Tree through all the Lines, *viz.* through the [r] *Heatheniſh*, *Japhetical*, and *Sem*'s Line, and through *Abraham*'s, and *Nimrod*'s Children in *Babel*, through *Moſes*, *and the Prophets*, and laſtly, through the Voice of the manifeſted Word in the *Spirit* of Chriſt, and reveals the *whole Myſtery* of the Tree of Knowledge of Good and Evil.

[r] Through *Ham*'s, *Japhet*'s, and *Sem*'s Line.

50. For through his Voice *all* the forementioned Voices of the wonderful Lines (whence the Kingdoms of this World have had their Riſe) ſhall be changed into *one* Voice and Knowledge, and tranſplanted into one Kingdom, *viz.* into the firſt Tree of *Adam*, which is no longer called *Adam*, but *Chriſt* in *Adam*. All Nations, Tongues, and Speeches, *hear this Voice:* For it is the *firſt Word*, whence the Life of Mankind proceeded, for *all* Wonders join again together in the Word into *one* Body; and that Body is the formed *divine Word*, which at firſt with *Adam* introduced itſelf into *one* only Stem, and through him into a Tree of manifold Boughs, Branches, and Fruits, to the Contemplation of the divine Wiſdom, in the Wonders of the Powers, Colours, and Virtues, according to Evil and Good.

51. This high *Tree* diſcloſes, and clearly opens itſelf, what it has been in Time, and what it *ſhall be eternally*; and in its [f] Manifeſtation, *Moſes* puts away his *Vail*, and *Chriſt* his *Parables*, in his Doctrine, and then the prophetical Mouth of this Tree of Wonders expreſſes in divine Power all the Voices of the Powers of the Tree, whereby *Babel* takes her *End*; and this is a Wonder: And in this ſame Wonder all *Numbers* and *Names* are made manifeſt, and this no Man can hinder.

[f] Diſcloſure, or Opening.

52. For that which is *loſt* in the Spirits of the Letters ſhall be again *found*, and the Spirit of the Letter ſhall be found again in the formed Word of the *Creation*, and in the Creation ſhall be found and known the *Being of all Beings*, and in the Being of all Beings the *eternal* Underſtanding of the holy *Trinity:* Then the Contentions about the Knowledge of God, his Being and Will, *ceaſe:* When the Branches ſhall know that they ſtand in the Tree, they will never ſay that they are peculiar and ſingular Trees, but they will rejoice in their *Stem*, and they will ſee that they are altogether Boughs and *Branches* of *one Tree*, and that they all receive Power and Life from *one* only Stem.

53. And here *Moſes* ſhall keep Sheep, and *every Sheep eats his own Paſture*; therefore obſerve it, when this approaches near to be fulfilled, then *Noah* denounces the Deluge, and *Elias* brings the flaming Sword upon the falſe *Iſrael*, and the *Turba*, in the Fire of the Wrath, devours the *wild* Tree with its Fruit and Branches; let this be told thee, *Babel.*

54. For concerning *Enoch*'s divine Time our Speech is taken from us, ſeeing *Babel* is not worthy of it, and alſo ſhall *not* ſee it; and likewiſe we muſt be ſilent concerning the Diſcovery of the Times of the Ancient, whoſe *Number* ſhall ſtand open in the *Roſe* of the *Lily*.

The

The Thirty-firſt Chapter.

Of Enoch's *wonderful Line.*

1. MOSES writes, [s] *Enoch begat METHUSALAH.* This Name ſignifies in the Language of Nature as much as a [t] forth-proceeding *Voice*, which intimates and denotes the *Spirit* of *Enoch*; which Voice [u] forms itſelf into a Body, *viz.* into *Nature*, and goes forth in ſtrong Might through the Word; and when the conceived or formed Word is proceeded forth, it then contemplates itſelf; for the *Syllable* (*-SA-*) is a fiery Glimpſe of Light; and the *Syllable* (*-LAH*) is the forth-proceeding Word, which beholds the Property of what kind of *Ens* it is, wherein the Word has formed (or comprehended) itſelf: The *divine Sound* beholds itſelf in the human *Ens* and Word, contemplating how the Free-will proceeding from the human *Ens* has introduced the divine Voice or *Breath* into a Form of the Spirit.

[s] *Gen.* v. 21.
[t] Or out-going.
[u] Or comprehends.

2. Now ſays *Moſes*, *And* Methuſalah *begat* Lamech: The Spirit now puts itſelf forth by *Methuſalah*, even out of the *Ens* into another Twig, and called it *Lamech*, *viz.* a Contemplation and Beholding of the great Affliction and *Wound*, that the human *Ens* was corrupted; for like as *Lamech* in *Cain*'s Line expreſſes the Wound of Corruption [and Miſery that was broke in upon Mankind,] and ſpoke of a ſeventy-and-ſeven-fold *Racha* upon the Free-will which corrupted the Life: So here the *divine* Spirit ſaid, the human *Ens* is *Lamech*, that is, the Wound is *too great*, it prevails; although the ſtrong and mighty Breath of God in *Methuſalah* proceeded forth out of the prophetical Voice, yet the *Ens* on Propagation formed itſelf in the *corrupted* Nature in *Lamech*, that is, in *two Wills*, as *Moſes* ſays, the firſt *Lamech* in *Cain*'s Line took *two Wives*, viz. *Adah* and *Zillah*; ſo here likewiſe it would *not* be *otherwiſe*.

3. Now *Moſes* ſays, [w] *And* Lamech *begat* Noah: With this Name the Spirit goes forth out of the Wound of *Lamech* into the *End* of *Time*, and brings the *End* into the *Beginning*; for *NOAH* ſignifies in the Language of Nature *End* and *Beginning*. Now the Spirit finds in the *End* the holy Word, which had eſpouſed and incorporated itſelf in the Covenant, and ſays, [x] *This ſame ſhall comfort us in our Labour and Toil upon the Earth which the Lord has curſed.*

[w] Verſe 28.
[x] Verſe 29.

4. For the *Comfort* of Man muſt come out of the Beginning and End; for *in the Beginning is* and *was the Word* of God, which is the Beginning of all Things; and in the End is alſo the Word of God, which is the Comfort of all Things, that *the Creature ſhall be delivered from the Vanity*; to which the Spirit looked, and ſaid, *This ſame* (where he meant the *Word* which would manifeſt itſelf in the Humanity) *ſhall comfort us in our Labour upon the Earth which the Lord hath curſed:* For *Noah* could not comfort Men, for he preached to them the Rebuke, *Puniſhment*, and Perdition; but he that was in the Beginning and End, he comforted Mankind in their Labour and *Toil* upon the Earth, which they had in the Curſe and *Anger* of God.

5. In this Name *Noah* the Spirit in *Lamech* looks forward into the End, and backwards into the Beginning, and conceives itſelf in the Beginning and End into a Form, and calls the ſame *Noah*, that is, an *Ark* of the Wonders which were in the *Beginning* and *End*, and in the whole Time; and diſplays or puts forth this ſame Spirit of the whole Form through *Noah* into *three Branches*, which went forth out of the Tree of Wonders, *viz.* out of the *prophetical Ens* of *Enoch* in the human Property: And thereof *Moſes*

ſays, *And* Noah *begat* Sem, Ham, *and* Japhet; theſe were the three Twigs of the ſecond Monarchy, under which moſt excellent Myſteries are given us to be underſtood.

6. *SEM* ſignifies an out-breathing divine Lubet [or *Deſire*] out of the *Line* of the Covenant, out of the Life of Man, and a Comprehenſion of the Lubet, *viz.* a Type of that which *ſecretly* paſſed forth afterwards under the Lubet: It points at the *Humanity* of Chriſt in the Fleſh, the Type of which was *Sem*, *viz.* a Repreſentation [or expreſs Form] in the ſame Lubet, in which Lubet alſo the Covenant was made with *Abraham*, concerning *the Seed of the Woman*, wherein the *Bleſſing* ſhould appear.

7. The other Branch or Twig the Spirit called *HAM*, which ſignifies a *ſtrong* Breathing out of the Center of Nature, and a groſs Amaſſment or Compaction into a *Fleſh*; which denotes the earthly, natural, fleſhly Man, which holds *Sem* Captive in itſelf, [underſtand by *Sem*,] the inward Man, which ſhall [y] *ariſe* from Death out of the Earth: Underſtand the Man proceeded from the *Limus* of the good Part of the Earth, which was in *Sem*, [z] formed according to the divine Lubet.

[y] *Note*, Concerning the Reſurrection.

8. We do not hereby underſtand the totally ſpiritual Man, which is only as a Spirit, but that [Man] which is from the *Limus* of the good Part of the Earth, which lies Captive in *Ham*, that is, in the groſs beſtial Fleſh, and is as dead, without the divine Lubet, which the ſpiritual *Chriſtus*, *viz.* the totally ſpiritual Man, ſhall put on at the End of the Days in *Noah*, [that is, out of the Beginning and End:] This inward hidden Man, his groſs earthly Brother *Ham*, *viz.* the groſs earthly Fleſh (which is *nothing worth*, John 6.) devours, and ſwallows up.

[z] Or taken into the divine Lubet.

9. And from the Lubet of *Sem* ſprings forth the third Branch out of the Center of Nature, where the divine Lubet beholds itſelf through Nature; and this the Spirit called *JAPHET*, which is in the Language of Nature an *Appendix* of *Sem*, a Birth out of *Cain*'s Line of Wonders, where the divine Lubet brings itſelf *through* Nature into a Form of the Wonders of the divine Wiſdom: With *Sem* it introduces itſelf into a Contemplation of the *ſpiritual Wonders*, in the Holineſs of God, and in *Japhet* into a *natural Wonder*, *viz.* into the *Septenary* of the eternal and temporal Nature, underſtand, into a Form of the *ſeven-fold* [a] Wheel, or Life's Form; in which [b] vital Sphere the Spirit of God appears as a glorious Joy or Glimpſe of the Wonders.

[a] Orb, or Sphere.

[b] Or Life's Wheel.

10. *Sem* is a Type of the Light-world, and *Japhet* is a Type of the Fire-world, where the Light ſhines through: *Japhet* is a *Type* [or Image] of the Father; and *Sem* a Type of the Son: But *Ham* is an Image and Type of the outward World.

11. For the Type and Figure of the three Principles ſtood in the *three* Brethren, and clearly pointed out the ſecond Monarchy, even to *the End of the World*; and it withal ſhews what kind of Men would thenceforward poſſeſs the World, *viz.* a ſpiritual World, and a natural World of Wonders, and a beſtial World of Folly: Theſe are the *three* Sorts of Men; *viz.* out of the Stock and Family of *Sem* came *Iſrael*; and out of *Japhet*'s Stock, the *Gentiles*, who governed themſelves in the Light of Nature; but *Sem*'s (Generation were diſciplined) in the Covenant and Word of God; but *Ham* [both in *Sem* and *Japhet*] ruled himſelf in the beſtial *brutiſh* Property, againſt whom the *Curſe* of God was pronounced through the Spirit in his Father *Noah*: For Chriſt ſaid, that *Fleſh and Blood ſhall not inherit the Kingdom of God.*

12. And *Moſes* ſpeaks now further thus: [c] *But when Men began to multiply upon the Earth, and Daughters were born to them, the Sons of God ſaw the Daughte s of Men, that they were fair, and took to them Wives as they pleaſed: Then ſaid the Lord, Men will not ſuffer my Spirit any more to reprove them, for they are Fleſh; yet I will make their* [d] *Days an hundred and twenty Years.* Here *Moſes* has again the Vail before his Eyes; for he ſays, that *the Children of God looked upon the Beauty of the Daughters of Men, and took to them Wives according as they pleaſed*, and would not ſuffer the Spirit of God to reprove and admoniſh them.

[c] *Gen.* vi. 1, &c.

[d] I will yet give them 120 Years Reſpite.

13. The Meaning of it is this; the Children of God, in whom the Spirit of God manifeſted itſelf, looked in the *Luſt* of the Fleſh after fleſhly *Women*, although they were of the Generation and Lineage of *Ham*, without God's Spirit; yet if they were but fair and beautiful for their Luſt of the Fleſh, they introduced the Seed of the holy *Ens* into ſuch *beſtial* Veſſels, and afterwards brought forth ſuch [e] *Tyrants*, and fleſhly-minded Men, who *would not ſuffer the Spirit of God to rebuke them, for they were* only Fleſh without divine Spirit and Will. [e] Giants.

14. They ſhould not have mixed themſelves with the beſtial *Daughters*, but ſhould have looked after thoſe in whom the Spirit of God was, even thoſe *who feared and loved God:* But they looked only at the *Luſt* of their *Eyes* and *Fleſh*, and corrupted the holy *Ens* in the Covenant, in which God had [f] eſpouſed and betrothed himſelf: Againſt theſe the Spirit here complains, that they would not be *inſtructed* and reformed, but follow the Luſt of the Fleſh. [f] Incorporated.

15. We ſee this very emphatically ſet forth to us in *Sem*, *Ham*, and *Japhet*, that it is ſo, that the Spirit would not that the Children of God ſhould mix themſelves with the very *carnal* or beſtial People; for after the *Deluge* the Spirit divides the three Brethren into three Families, and would that each Family ſhould remain ſeperate by itſelf.

16. For this Reaſon came the Deluge upon the Earth, and deſtroyed theſe mixed People, and afterwards made a *Seperation* among them according to the Nature of the *three* Principles, that each Property might poſſeſs its Choir and Line, in the Nature of the Wonders: But yet it would not do; ſo that, at *laſt*, the Spirit divides them with the *Confuſion of the Languages* at *Babel*, that ſo they might come into a ſeveral Diviſion; for the Properties of the Tree did there divide and ſpread forth themſelves into *ſeventy-and-ſeven*; *viz.* into the *Wonder* of the Nature of the formed *Word*.

17. Now ſays *Moſes*, [g] *And the Lord ſaw that the Wickedneſs of Man was great upon the Earth, and that all their Thoughts and Imaginations in their Hearts were only evil continually; then it repented God that he had made Man on the Earth, and it grieved him at his very Heart; and he ſaid, I will deſtroy Man which I have created from off the Face of the Earth, both Man and Beaſt and creeping Thing, and all the Fowls of the Air; for it repents me that I have made them.* Theſe are marvellous and wonderful Sayings: That the Spirit ſays it *repented* God that he had made Man, and the Creatures: Who would underſtand this without divine Knowledge, that any thing ſhould *grieve* the *unchangeable* God? Reaſon would be ready to ſay, Hath he not known beforehand what would be? How can his Will, which is himſelf, grieve and *repent?* [g] Verſe 5, 6.

18. Here we muſt go into the Center. In God there is *no Grieving* or Repentance: Nothing can grieve or trouble him: But there is a grieving in his *expreſſed formed Word*; for it repents the *formed Word* in the Devils, that the *Ens* of Light is turned into an *Ens* of Darkneſs; it grieves *the Devil*, that he did not continue an Angel; alſo, it repents the *wicked Man eternally* that he ſtood not in the divine *Ens* in the formed Word, and has turned the Power of the Word into Malice and *Iniquity*; alſo, there is a grieving in the *formed Word* in Nature over all kinds of Creatures, that the Property of the Wrath in the *Curſe* of the Anger *rules* and domineers in the formed expreſſed Word: It grieves the *Love-Ens* of the Word, that the Devil and Wrath domineer in it, and corrupt and *deſtroy* many.

19. Now when God ſays, *It repents him:* It is to be underſtood according to the Creation of the *formed* Word, not according to the eternal-*ſpeaking* Word, which is unchangeable, but according to the *good* Property in the Creation, that it muſt be laden with *Evil* againſt its Will: For the Spirit ſays in *Moſes*, *And it grieved him in his Heart:* Yes; it did truly grieve or trouble him in his *HEART:* The good *Ens* of the Earth which went alſo along with it into a Compaction, which is from the ſpiritual World's

Property from the *holy* Word, the ſame was in the *Sin* [or Fall of Man] captivated in Death, and ſhut up in the *Curſe* in the Earth; now the formed Word grieved at it, and troubled or affected the eternal ſpeaking Word, *viz.* God's *Heart.*

20. For our *Soul* cries to God's Heart, *viz.* to the eternal ſpeaking Word, and moves, troubles, or affects the ſame, that it ſhould move itſelf *in* us according to its Love. Now the human Word works in the divine, and ſtirs the divine, ſo that the divine [Word] enters into *our Sorrow for Sin*, and *helps* us to repent of our Sins: For the Spirit in *Moſes* ſaid, *when* Lamech *had begot* Noah, *This ſame ſhall comfort us in our Labour.*

21. This was now the *Spirit* of the Beginning and End of all Things; it *repented*, through Nature, of the Iniquity of Man, and grieved at the Captivity of the Variety of the Creatures, and wrought *Repentance* into the *holy* eternal ſpeaking Word; the Spirit in the formed Word of the whole Creation of this World ſaid, *It grieves me*, that I have brought me into ſuch an evil Property in the Creatures; and it wrought *Repentance* into the living eternal ſpeaking Word, from whence the out-breathed formed Word was flown forth and proceeded.

Note. 22. For that this is ſo, let us take an Example in our Repentance; *we cannot* work any Repentance, unleſs our inward human Soul repents that it has made, formed, or brought forth the Beaſt of Vanity in itſelf: But if it *will repent*, then its formed Word muſt *enter*, or make its earneſt Approach into the *Heart* of God, and preſs the ſame with an inceſſant Importunity, and *move* in it; and now when this comes to paſs, *then* preſently the *Deluge* comes upon the evil Man of the vain Will, which muſt forthwith be *drowned* in its *Sorrow* in the Word of *Death:* Here then God repents in Man, that the evil Beaſt full of ſinful Deſire is born, and in *this* ſame *divine Sorrow* it muſt be drowned in God's Love, and die to the wrathful evil Life and Will.

23. Now underſtand *God*'s Sorrow or Repentance in the creaturely Subſtance of the Creature's Right: The Spirit in the whole Creation, even in every Life which moves in the Fire and Air, ſaid, *It grieveth me*, that I have figured this Image of Vanity on me; and this Sorrow of the formed Spirit in the expreſſed Word *grieved*, that is, moved the eternal ſpeaking Word in it; *then* ſaid the eternal Word, *I will yet give them an hundred and twenty Years Reſpite*, (for ſo long the Time in the Dominion or Government of *Seth*'s Spirit continued) and then the *Turba* in all Fleſh ſhall periſh or be thrown down: For this Sorrow was nothing elſe, but that the Word in the Covenant *grieved* at the Miſery and Vanity of Man, and would *comfort* Mankind by the Covenant through *Noah*, which Comfort firſt opened itſelf in *Abraham*, *viz.* in *Enos*'s Manifeſtation.

24. For the Comfort went forth in the Love of the *Covenant*, and opened itſelf with its Branch at its right Limit or Juncture of Time; for God has *confined* all Things into a *certain* Limit, when every thing ſhall come to paſs; and from the Comfort of the *moving* Word in the Covenant proceeded forth the *Judgement*, that the old Adamical Man, with all his Deſires, Concupiſcences, and *Luſts*, ſhould in the Covenant (when the ſame ſhould open itſelf in the Fleſh) be *drowned* and mortified in the ſame *new* Humanity of *Chriſt*; and out of the Comfort of the Covenant, a new human Spirit and Will ſhould ariſe, which ſhould live in Righteouſneſs and Purity; of which the *Deluge* was a Type.

25. For the *Grief* or Repentance came out of the Covenant upon the formed Word in the Life; and therefore, ſeeing the ſame Word *repented* of the Vanity, thereupon the *Vanity* of the Creature muſt be drowned; for the *Will* in the Covenant went forth from the Vanity, and grieved the Life of God, and moved the *Matrix* of Nature in the Water's Birth, and drowned the fiery Wrath in the *Fire*'s Nature.

26. But the Spirit in *Noah* does especially complain here against Man, for their sodomitical *bestial* Concupiscence and filthy Lusts of the Flesh, *viz.* against *Unchastity*, and unclean *lascivious* Wantonness, and also the high *Oppressors* and Tyrants, who put forth and advanced themselves in their own *Lust*, and would *rule* and domineer, and no longer suffer the Spirit of God to rule in them, and reprove them, that they had intruded themselves, to compel and tyrannize over one another, *without Command:* All this was an Abomination before God, and it grieved the Spirit in the formed Word, that it had brought forth *such evil Beasts*, and would no longer endure them.

27. Even this same prophetical Spirit, whose Root opened and displayed itself in *Enoch*, which also by *Enoch* propagated and put forth its *Line* with its Branches; which also by *Noah* grieved at the Wickedness and Iniquity of Mankind, and drowned them with the *Deluge*; even this is *he*, which now also grieves at the *great Sins* and Vanity of Men; for his Mouth is at present opened; he has been *translated* in the Spirit of Christ: Now this Word which became Man repents at the Vanity and Wickedness of Men, that its Children of the new Covenant will not [h] give *willing Obedience* to the Spirit of Christ, therefore this prophetical Mouth does now disclose and put forth itself, for it is the *Time* of its Manifestation, and proclaims the *great Deluge* of God's Anger, and the *Flaming Sword* of *Elias*, who also was translated into the Mystery; for he must draw forth his Sword in the *Turba.*

[h] Suffer the Spirit of Christ to draw them.

28. Let this be told thee, *Babel*; he complains mightily against thy bestial Unchastity and Tyranny; against thy own *usurped* Power, Force, and Violence, wherewith thou art *proud* and *wanton*, and hast thereby set up thyself in *God*'s Government; he will drown thee with thy Tyranny, and bestial Wantonness in the *Fire* of Anger: Seeing thou wilt not repent thee of thy Vanity, therefore he repents through thee with the *Turba*, and will drown thy *Turba*, that so his Repenting may be made manifest in his Children, and also his Refreshing, *Comfort*, and Consolation, might be manifested out of his Repentance.

29. For *without* God's repenting there is no true Sorrow or Repentance for the Vanity, for the natural Spirit desires *not to repent*; yea, if it could be *more* wrathful, malicious, evil, and vain, it would please, love, and delight itself therein; for it is Nature's Spirits *Strength* and Might: But the Word of God, which in the Creation impressed and gave itself into the human *Ens* for a sovereign, powerful, [and holy] Life, the same [incorporated *ingrafted Word* of Life,] if it be stirred and moved, repents and *grieves* that it has such an evil Beast in Nature on it; it says, It repenteth me, that I have created *the evil Beast* in Nature.

30. But this Sorrow is *not* a Sorrow to *Annihilation*, as if he would have no more to do with the Creature, but it is a Sorrow which *saddens* and moves God's Heart, *viz.* the holy *divine* Word, and sets the natural Spirit a Time to repent, that so it *might* enter into divine Sorrow; but if it does *not*, then he will *drown* the natural Spirit in its evil Will and Ways, as came to pass in the Deluge.

31. God said, [i] *The Earth is corrupt, and full of Perverseness; and the End of all Flesh is come before me, I will destroy them:* Here is again a great Mystery, in that God said, *The Earth was corrupt before him; that all Flesh had corrupted its way; and that the Earth was filled with* [k] *Perverseness through them, and, lo! he would destroy them.* The Earth was before with *Cain* accursed according to the Vanity's Property; but now he says also in this Place, *All Flesh has corrupted its way; the End of all Flesh is come before me:* This is not so mean and slight a Thing, as one would look on it to be; for the Spirit complains against *all Flesh*, that all Things were become vain in his Sight, and full of Perverseness.

[i] Verse 11.

[k] Violence.

32. Now ſays *Reaſon*, A Beaſt *does not ſin*, it does according to its Nature's Property, how can any Perverſeneſs be attributed to it? So far does Reaſon go, and further it knows *not*; alſo it underſtands nothing of the divine Myſtery; it underſtands nothing of the *formed Word* that has formed itſelf through the Nature of Time: It ſays only, *God has created* and made, and conſiders not that all Things are created in the Word, that the Word has introduced, and compacted itſelf into an *Ens*: Alſo it will know nothing of the eternal ſpiritual Nature of divine Manifeſtation; it underſtands nothing of the Ground, or *Original* of the outward viſible World with its Creatures. *When it ſays*, God has made all Things out of Nothing, then it means that he has *ſo* ſpoken it forth, and yet it is wholly *blind* and ſenſeleſs in it; it looks only upon the *outward* Colour, and knows not from whence it takes its Original: Thus it is *only* learned in the external Colour; and *prates* of the painted Work of the Outſide and Shell; and concerning the *Ens*, whence the Colour ariſes, it is dumb and ſenſeleſs.

[1] *Text*, Liveth in the Air and Fire.

33. The Spirit complains againſt *all Fleſh* upon the Face of the Earth, even [1] whatſoever has Breath and Senſe: The *outward Nature* had corrupted itſelf in every kind of Life, and brought the formed expreſſed Word into an *Ens* of Vanity; this was the Perverſeneſs and violent Self-will of the natural Life; the Spirit of Nature, which takes its Original in the Fire, had *exalted* itſelf in its fiery Property, and introduced itſelf into a *wrathful* Life, and driven itſelf even to the utmoſt *End* of Meekneſs.

34. For the *Devil* was an inſinuating predominant Prince in the Wrath's Property, which had incited and ſtirred up the *Center* of the outward Nature in the Fire's *Matrix*, and had not only corrupted the natural Life of Man, but alſo the *Creatures*; for he moved and acted Man in God's Anger, who *uſed* the Creatures for their *Service* and *Food*, ſo that the Curſe and the Vanity were alſo manifeſt in *every* Life; and Man in his Converſation ſtood in the *Curſe* and *Vanity*, and ſo came in the Vanity in the Curſe, even into the *Abyſs*, *viz.* into the *End* of this World; therefore ſaid the Spirit, *the End of all Fleſh* in its Perverſneſs and Violence *is come before me:* Every Life had through the Vanity of Man brought itſelf to the End of the *outward* Nature; and the *Throat* of Wrath was *open* in Nature, and would devour and ſwallow up all Things in the Wrath.

35. For the Kingdom of God's *Anger*, *viz.* the dark World, had got the upper Hand in its Property, and brought the *good* Part of Nature even to the *End*, therefore the formed expreſſed Word did move, or *repent* through every Life of this Vanity, that it ſhould bear the Abomination on it, and ſaid, that it would deſtroy the Womb or Pregnatreſs of *Vanity* proceeding from the Fire's Mother with *Water*, and break its Power and Force.

36. For before the Flood the Fire's Root was more ſtrong and potent than the Water's Root, and that from the Original of the fiery Motion; that is, the *Fiat* ſtood in the fiery Property, and compacted the *Earth and Stones*, ſo that there was then a great Wrath poured forth in Nature, and that by reaſon of the Caſting out, or Ejection of the Hierarch *Lucifer* into the Darkneſs.

37. And here, by the Flood or *Deluge*, the Force and *Violence* was taken from the wrathful Fire-root, in the Center of Nature; for the *repenting* or the grieving of the formed Word, was nothing elſe but a *Type* of *Chriſt*, where the eternal living divine Word in the human Property repented and grieved in the formed creatural Word at our *Sins* and Vanity, and [m] mortified the ſame Vanity in his Death in the Creature, and *drowned* the formed creaturely Word in the human Property, with the divine *Water* of Love and Meekneſs in the holy heavenly Blood.

[m] Died from the Vanity.

38. So alſo, in this Place, the formed Word *grieved* at the Vanity of the Creatures, in that they were laden therewith, and brought the Life of all the Creatures into *Death*; and in its Sorrow it moved the Meekneſs of the Water-ſource in Nature, *ſo that all the*

Fountains of the Deep opened themſelves, as *Moſes* ſays, and devoured the Fire-ſource in the Water: This ſignifies to Man the *Baptiſm* of Chriſt, where the Fire-ſource of the Soul in God's Anger was in the Word of Chriſt's Covenant baptized with the regenerated Water of the Spirit; underſtand the *ſpiritual Water*, which ſhall quench the Fire of God's Anger; as it was above mentioned concerning the *ſeven* Times, that each Time of the ſeven Degrees of Nature has brought itſelf to its *End*; and in the End there was a Sorrow for the Abomination; and in the Repentance and Sorrow the *Turba* was broken and *deſtroyed.*

39. Now behold here right: By *Noah* with the Flood the *ſecond* Time, *viz. Seth*'s Time, was at the *End*; and with *Adam* in the Fall, when he luſted to eat of the Vanity, the *firſt* Time was at the *End.*

40. In *Adam* the Word repented, and gave itſelf with a Covenant into the Life, to help, comfort, and reſtore the Life; and by *Noah* the Word repented, and moved all the Fountains of the Deep in Nature, and drowned the Wrath, and opened the Covenant of *Grace.*

41. And when the Time of *Enos* was at the *End*, in the Days of the Children of *Nimrod*, the Word grieved at the Vanity of Man, that they would not know God, and drowned the *Underſtanding* of the one only Tongue, and divided it, and gave [n] by its Repentance the *certain* Underſtanding in the Covenant with *Abraham.* [n] Or out of.

42. And when the Time of *Cainan* was at the *End*, that the Children of *Abraham*'s Covenant were compelled in the Vanity of Servitude, the Word grieved at the Vanity, and deſtroyed *Pharaoh*, and afterwards *all* the Men of the Children of *Iſrael* in the Wilderneſs, except *Joſhua* and *Caleb*, and gave them, out of its Sorrow and Repentance, the *Law* of his Covenant, a true *Type* of *Chriſt*, who ſhould drown the Abomination in his Blood.

43. Thus alſo, when *Mahalaleel*'s Time was come to the *End*, the Word grieved in the deepeſt Repentance, and brought the Life of God in *Chriſt Jeſus* into the formed creatural Word in the human *Ens*, and drowned the *Turba* in the human *Ens* with God's Love and Mercy, and gave them the Spirit of Comfort and the *Goſpel.*

44. Thus even now alſo, where the Time or *Jared* is at the *End*, which has been covered with *Babel*, even now at this preſent, the Word repents and grieves at our great Vanity, and will deſtroy the Abomination with the devouring *Jaws of Wrath*, with *Sword*, *Hunger*, *Fire*, and *Death*, and gives out of its Sorrow, Grief, and Repentance, a *Lily* out of *Enoch*'s Mouth in God's *Sweetneſs.*

45. And when *Enoch*'s Line ſhall be at the *End*, that the Vanity again grows in the *Turba*, then comes the greateſt Grief and Sorrow of all upon the Nature of the Wonders, that *it* is at the End, and there is no more any *Remedy* for it; even then comes the *laſt* Motion [o] with the *Turba* in the firſt Principle of the eternal Nature, and ſwallows up the outward Nature in the *Fire:* Even then the formed Word ſhall be *wholly freed* from Vanity, and gives [p] by its *laſt REPENTANCE the holy ſpiritual World. AMEN.* [o] Or of. [p] From, or out of.

The Thirty-second Chapter.

Of the Covenant between God and Noah.

¶ *Gen.* vi. 18. 1. GOD ſaid to *Noah*, ¶ *I will eſtabliſh a Covenant with thee, and thou ſhalt go into the Ark with thy Sons, and thy Son's Wives with thee.* A great, pregnant, and remarkable *Example* we have here in *Noah* and his Children: The Covenant was made with *Noah*; for his Spirit was a Diſcovery or Beaming-forth of the formed Word in him, in the Beginning and End of Time; and the Beginning and End was the *eternal Word*, which had eſpouſed itſelf in the *Covenant*, in which Covenant the *Soul* of *Noah*, *viz.* the formed Word of the eternal Nature, found *Grace*, and obtained the Confirmation of the Covenant of Grace.

2. As his *Name* properly and peculiarly ſignifies, in the Language of Nature, a beholding of the Beginning and End. In this ſame Beginning and End, *viz.* in the eternal *ſpeaking* Word of the Father, which would manifeſt and open itſelf again in the human Life, *Grace* was opened and preſented to *Noah*, ſo that God eſtabliſhed and confirmed the Covenant with him.

3. And here we have a very excellent, and an emphatical Example, which is exceedingly worth the mentioning, in the *three* Sons of *Noah*, which in their Properties were ſprung forth from the Stock of *Adam* in a threefold *Line*; for we ſee that three Nations [ſeveral Sorts of People] did ariſe from them, and that God included them all *three* with their *Wives* in the *Covenant* of *Grace*, and commanded them alſo to go into the Ark, into the ſecond Monarchy, and did *not* exclude the fleſhly *Ham*.

4. This is firſt highly to be conſidered, that a *Gate* of Grace ſtands open to *all* Men, and that God has *not* ſet any Election or Predeſtination *in Nature*; but the Election or Choice ariſes out of the *Free-will*, when it *turns* itſelf from the Good into the Evil.

5. Secondly, it is a *Type* of the three Principles; *viz. Sem* is a Type of the ſpiritual Light-world in the Covenant; and *Japhet* of the Fire-world, which ſhould be a Sojourner of the Light-world, and a *Mirror* of the great Joy in the Light-world; and *Ham* is a Figure of the *Limus* of the Earth, to which the Curſe and the Anger of God does hang; all theſe three God took into the Covenant with *Noah*, and brought them into the *Ark*.

6. For every Man has theſe three Worlds upon him, and *in* him; and the Covenant in the Word was therefore given, that the *whole* Man ſhould be redeemed.

7. For *Japhet* ſignifies the Fire-ſoul; and *Sem* the Image of God out of the Light-world, *viz.* the Spirit out of the holy Word; and *Ham* betokens the *Limus* of the Earth with the outward Dominion or Region of the Air, and of the magical ethereal Conſtellations, together with the Body, which ſhall be *freed* by the Covenant from the *Curſe*, and riſe again out of the Earth. The three Brothers were a Type of theſe three Principles.

8. Not that one did wholly riſe out of *one* Principle alone: *No! Sem* and *Japhet* had likewiſe *Ham*'s Property in them, as it plainly manifeſts itſelf afterwards in the *Jews*, who became ſo wicked and vile a People: Only we ſpeak here of the ſuperior Dominion, or *predominant* Property of which Principle, the Creature has had in the outward Life in its Figure.

9. *Ham* had the outward earthly elemental Kingdom in the Figure, which ſtood in the *Curſe*; therefore his Image [or Perſon] was alſo curſed of his Father, in the Spirit; for the *earthly* Image *ſhall not inherit the Kingdom of God*; but he alſo had a *Soul* from *Adam*, which ſtood in the *Covenant*; but the Free-will does very ſeldom work any good Thing in *ſuch* a Lodging, and very eaſily attains the *Curſe* upon the Soul, as we ſee that the Curſe afterwards came upon this *Generation*, that *Iſrael* muſt deſtroy them by their *Entrance* into the Land of Promiſe; though they did not wholly deſtroy them all, yet the *Curſe* was come upon them.

10. There is a very great Myſtery in the *Ark* of *Noah*, which the Lord commanded him to build after that Manner, and ſhewed him how high, how long, and how broad it ſhould be, and directed alſo that it ſhould have *three* ſeveral *Stories*; alſo concerning the Creatures which he commanded him to bring thereinto; which is ſuch a Myſtery, that the wicked malicious Man is not worthy to know it; and we alſo ſhall not mention it in the Ground [or Depth of its Meaning,] for it has its *Time* wherein it *ſhall* be opened, *viz.* in the *Lily-time*, when *Babel* has its *End:* But yet to ſet down ſomething for a Furtherance and Direction to our Fellow-branches, to whom in its due Time it ſhall break forth and grow out of our *Ens* of this *Lily*, which alſo ſhall be a *Roſe* in the Lily-time; we will ſet it down in an hidden Explication.

11. The Myſtery of the holy *Trinity*; alſo the *three Principles*; alſo the *three Sons* of *Noah*; alſo the *three Men* that appeared to *Abraham* in the Plain of *Mamre*; alſo the *Viſion* of the *Great Temple* in *Ezekiel*; and the *whole Revelation* of *John*; they belong to this Figure; alſo the *Temple of Jeruſalem.*

12. Set before thee the Figure of the *Ark* with its *three Stories*, with its Height, Length, and Breadth, and place it in the *three Principles*; and in the three Principles open the Myſteries of the [r] Hierarchy of Chriſt in the *three Diſtinctions* of *Heavens*, which yet are only *One*, but in three Properties; as Fire, Light, and Air, are three, and yet but one. Place in theſe Diſtinctions, [or ſeveral Differences,] the *three Sons* of *Noah*, and go out of their Properties into their *Monarchy* in the World, which continues to the *End of Days*; alſo ſet before thee the formed Word according to all the *three Principles*; and ſo you will find the Ground of all: Eſpecially ſet before thee *Moſes*, *Elias*, and *Chriſt*, in their Appearance and Transfiguration upon the Mount: The *Ark* of *Noah* is the firſt *Type* of all theſe Figures; and the *Hierarchy* of *Chriſt* is the *fulfilling* of them *at the End of Days:* Enough to ours.

[r] Or Hierarchies.

13. *And the Lord ſaid, Come thou and thy whole Houſe into the Ark, for thee have I ſeen righteous before me at this* [s] *Time.* The Scripture ſays elſewhere, *Before thee none living is righteous, if thou wilt mark Iniquity:* But here God ſays, *I have ſeen thee righteous before me at this Time:* The Creature was not the righteous One, without Evil, but *HE*, who at this Time did in *Noah* open and manifeſt himſelf out of the Covenant, who grieved at the Evil of this Time, and introduced his Sorrow into God's *Love* and *Mercy*, and ſo brought the Righteouſneſs of the Mercy into the Sorrow, and manifeſted the grieving, mournful Spirit in the *Ens* of the *Covenant* in the Creature: Thus *Noah* was righteous before God at this Time, when the *Covenant moved* itſelf *in* him. *Gen.* vii. 1.

[s] Or Generation.

14. This Time is (or ſignifies) the *Motion* of the Covenant, which made *Noah* righteous, for this was the Time. When *Noah* received Life in the Womb, the Spirit looked with his firſt Glimpſe of Life out of the divine *Ens* of the formed Word into the *Beginning*, whence the Life was come, and into the *End* which was the Kingdom of *Chriſt*; in this *Aſpect*, [or divine Glimpſe,] the Life of *Noah* receives the Righteouſneſs in the *Mark* of the Covenant at this Time, for that was the Time *in* him wherein he was found righteous.

[t] Or ſeven Pair.

15. God brought *Eight* Perſons into the *Ark*, and of the clean Beaſts [t] *Seven and Seven*, the Male and its Female. The *Seven* Perſons point at the *Seven* Properties of the natural Life, that God will have Children out of *all* the Properties into his *eternal* Ark: The *Eighth* Perſon was *Noah*, and in *Noah* was the righteous *One*, that was the Covenant, out of which the Kingdom of *Chriſt* ſhould come, therein ſtood the Ark of *Noah:* But the Ark has three Stories, which are the three Principles in *one* only divine Manifeſtation, for each Property of the Three has its own peculiar Heaven, and certain Choir in itſelf.

16. The *ſeven Pair* of *clean Beaſts* are even the very ſame Myſtery, for the Center has *ſeven* Properties, and yet they are but *One* in the divine Power; but, according to the eternal Nature, there are *ſeven* of them as to the divine Manifeſtation; which ſignifies to us, that the Creatures were brought forth into Life out of this *Seven-fold Ens*, where each Degree has again *Seven* in it, to its Manifeſtation, whence the Infinity, *viz.* the Form of God's Wiſdom, does appear and ſhine forth, and that in the formed Wiſdom, whoſe Image and *Figure* ſhall *not* vaniſh or periſh, though their Life, and the Creature, which hath a temporal Beginning, *paſſes away*, but the [v] Form ſhall remain in the divine Wiſdom, *viz.* in the *Ens* of the formed Word in the *Figure*, to the *Praiſe* of God's *wondrous* Deeds; indeed *not* to a Reſtauration of their *Creature*, but for a *viſible Mirror* or Looking-glaſs in the formed Wiſdom of God.

[v] The Form ſhall remain in the Figure.

17. But of the *unclean Beaſts* God commanded *Noah* to take only *one Pair* of each Kind with him into the *Ark:* Underſtand it thus, the unclean Beaſts have, on one Part, their Original out of the *Limus* of the Earth according to the Groſſneſs, *viz.* according to the dark World's Property: Though their Spirit takes its Riſe out of Nature, yet we are to conſider the Difference in Nature in reſpect of that which came forth, in the *Verbum Fiat*, out of the Source of the dark World's Property, into a Compaction, whence ſuch an *Ens* adheres unto many an *unclean Creature*; and it ſignifies unto us in the right Underſtanding that the dark World, *viz.* the *unclean World*, ſhall *appear before the Wiſdom* of God only in *one* manifeſt Form, *viz.* in the Darkneſs; but the Properties ſhall be manifeſt only in the Creatures themſelves, each in its *own* peculiar Self and *Nature.*

18. For the formed Wiſdom as to the Darkneſs is the Heaven of *them* all, which is only manifeſt according to the Darkneſs, wherein the Property lies *hidden;* according to which God calls himſelf *an angry zealous God:* Out of this dark Heaven, every Creature receives its *Power* and Virtue according to its Property; according as its *Hunger* is, ſo it ſucketh with its Deſire from thence: And it ſignifies unto us, that the *unclean Beaſts*, each kind of them in their *Form*, *ſhall appear* only in one Form in the Wiſdom of the Darkneſs, *viz.* in the *Figure*, *as they were created* in the Beginning, and *not* in *ſeven* Properties according to the Center of Nature, in all (Properties according to Light and Darkneſs) as the *reſt* ſhall; for they are in the *Figure* of the firſt Principle, which in the pure Heaven ſhall be manifeſt *only* in *one Property*, *viz.* according to the burning [Property,] wherein the Light is [w] *moved*, and the Wiſdom formed.

[w] Moveable and capable of Formation.

19. But here I will warn the Reader to underſtand our Senſe and Meaning right, and not to put me Calves, Cows, and Beaſts, in their Spirit and Body, into Heaven: I ſpeak only of the *eternal* formed *Wiſdom*, whence Evil and Good has been brought to Manifeſtation.

20. Moreover, God ſaid to *Noah*, *For yet ſeven Days, and I will cauſe it to rain upon the Earth forty Days, and forty Nights; and every living Subſtance which I have made will I deſtroy from off the Face of the Earth:* Why did God ſay, *after ſeven* Days the Flood ſhall come? Why not preſently, either ſooner or later? Why does he ſet *Seven* Days? In this the *Seven* Properties of Nature are contained myſtically, in which the *Verbum Fiat* had introduced itſelf into an *Ens*, *viz.* into the formed Word; that is, into the

Creation of the World; in which Creation the formed Word *repented* at the Vanity of all Creatures, and moved itſelf through the Generatrix of Nature in the formed Word to *deſtroy* the *Turba*.

21. Now the firſt Motion and Information of the Word in the Creation with the *Six* Days Works, and the Day of Reſt, being *ſeven* Days, was brought into a Form of *Time*; and it yet ſtood ſo in its Form: Now then, when the *Word* (which ſaid it would drown every Life with Water) did open, diſcloſe, and manifeſt itſelf, through the *Seven* Properties of Nature to the *Water's Birth*; it came to paſs in the *Form* wherein the Word had given in itſelf with the *Creation*, *viz.* in the ſame *Seven*-fold Operation, which ſhould open itſelf in its own peculiar *Order*, and not enkindle or elevate any *one* Property above the other: But if all Seven would open and manifeſt themſelves according to the *Water's Birth*, then the *only* Fountain or Head-ſpring of all the *Deeps* in the Center of Nature ſhould break open; and ſeeing they came in *Seven* Days into their outward formed, working Dominion, the ſpeaking Word did *alſo* proceed in the Opening thereof in *Seven* Days to the Limit, for its Manifeſtation of that which it deſired; namely, to *drown the Turba*.

22. And let none look upon this as a Fiction, or laugh at it; for whoſoever does ſo, does *not yet* underſtand our Spirit or Meaning at all, nor has any Knowledge at all of the *formed Word*, but has only an *external* Underſtanding of Nature, like a *brute Beaſt*, or a *Bird* that flies in the Air, and knows *not* what the Eſſence is.

23. Now ſays Reaſon, Why did it *rain juſt forty Days and forty Nights?* Could not God have drowned the World in *one Hour?*

Anſwer. In the Space of *forty Days* the *Turba* was born in the human Property, *viz.* *Adam*, before his *Eve*, ſtood in the Image of God *forty Days and Nights*, which yet in the Image of God were only as *one Day*; there he wrought *forty Days* in his Deſire, *viz.* in the *Fiat*, and brought forth the *Turba* in himſelf, in his Luſt after the Groſſneſs of the Earth: The good Part of the *Limus* of the Earth which was drawn, in the *Verbum Fiat*, into a Maſs, hungered after the evil groſs Part, which was of the dark World's Property.

24. And even in *forty Days* the Groſſneſs aroſe in his *Imagination* in the good *Ens*, *viz.* a ſelf-ful Will to the Perception or Intromiſſion of the groſs Earthlineſs, in which Evil and Good were made manifeſt: And when this ſame Will's Spirit was riſen in the Deſire, *it entered* into its own ſelf-ful Dominion, and in its fiery and earthly Might ſtrongly *ſuppreſſed* the holy, ſpiritual *Ens* in the Word of Power; then *Adam* fell aſleep, *viz.* into an Impotency and Diſability of the angelical ſpiritual World, and the *Woman* was taken out of him; and *both* were in this *Turba* [x] formed to the *outward* natural Life.

[x] *Text*, figured.

25. This *Turba* is that wherein God did alſo ſet the *Curſe*; which with *Noah* was firſt at the End, when God ſaid, *The End of all Fleſh is come up before me:* And out of this *Forty-days* produced *Turba the Fountains of the Deep aroſe in the Water-ſource and drowned the* Turba in the *Fleſh* of theſe Sexes.

26. For from the Sin of *Adam* came the *Deluge* over the World; and this Forty-days produced *Turba* was the *Sin in the Fleſh*; otherwiſe, if the Water-fountain had not opened itſelf, the Fire-fountain had proceeded forth out of the *Turba* in the Wrath of God. Therefore God ſaid, *it repented him that he had made the Creatures*; and his Sorrow went into the *Turba*, and drowned it.

27. And let the Reader be put in Mind, that ſo often as he finds the *Number Forty* in the holy Scripture, that it altogether in the Beginning points at the *Forty-days* produced *Turba:* The *forty Days* of *Moſes* upon Mount Sinai; alſo the *forty Years* in the Wilderneſs; alſo the *forty Hours* of Chriſt in the Grave; alſo the *forty Days* after his Reſurrection before his Aſcenſion; do all belong to this; and all the Numbers *Forty* in the ſecret, and myſtical prophetical Sayings of the Prophets; for out of this *Turba* the Prophet is riſen with his Prophecy.

28. But in that I ſay, that if the *Water*-fountain had not been opened, the *Fire*-fountain would have broke forth, it is alſo true: For the Children in the *Turba* would have alſo burnt *Noah* in the *Ark* with *Fire*, if the moſt High had not hindred and prevented them with the *Water*; for the Fire's *Turba* was moved in them: This was the World's End, or the End of all Fleſh; for at the End all ſhall be purified and purged in the Fire's *Turba*; for it will enkindle itſelf.

29. There is a very great Myſtery in that which the Spirit ſays in *Moſes*, *Noah was five Hundred Years old when he begat Sem, Ham, and Japhet*, which otherwiſe is againſt the ordinary Courſe of Nature, to beget Children in ſuch a natural Age; alſo there is a very great Myſtery in that God ſaid, that *he would give the World an hundred and twenty Years Reſpite*, and yet the Deluge came in the *ſix hundredth* Year of *Noah*, *viz.* in the *hundredth* Year after the Warning or Notice thereof; and it ſignifies the Abbreviation of Time in its natural Courſe, and alſo the *End of the World*, how that there ſhall be an Abbreviation or *ſhortening of Time* in the Circle of the Concluſion of all Beings, of which we will mention ſomething in a [y] *Treatiſe* by itſelf, if the ſame be permitted us.

[y] Quere this Treatiſe by itſelf.

30. When *Noah* entered into the Ark, *Moſes* ſays, [z] *The Lord ſhut him in:* The intimate Signification of the Spirit here is, he ſhut up the ſecond Time or Age of the World, which was at the *End*; ſeeing the Fire would fain have moved itſelf, therefore the Lord ſhut it up with Water, and herewith alſo [he opened] the Gate of his Entrance to go forth in the *Third* Time, and begin the *Second* Monarchy in the outward World: For the *firſt* Time was in Paradiſe; the *ſecond* under *Seth*'s Manifeſtation; in the *third Enos*'s Manifeſtation ſhould be opened and ſet forth.

[z] Ch. vii. 16.

31. And *Moſes* ſays further; [a] *And the Waters ſtood upon the Earth one hundred and fifty Days, then God remembred Noah, and every living Thing, and all the Cattle that was with him in the Ark; and God cauſed a Wind to paſs over the Earth, and the Waters aſſuaged, and the Fountains of the Deep and the Windows alſo of Heaven were ſtopped. Moſes* ſays, *God remembred Noah:* Now Reaſon thinks, Had he then forgot him? Whereas he is preſent to all Things, and *is himſelf through all, and in all* Things: The Spirit in *Moſes* does here hang a Veil before the Myſtery, that the natural Man does not underſtand it.

[a] Ch. vii. 24. Ch. viii. 1, 2.

32. God's *Remembrance* here is the Beginning of the *third* Time, even the Beginning of the *Second* Monarchy in the four Elements with the Creatures: For in the Covenant made with *Noah* the ſecond Monarchy was comprehended, which went forth out of the Center of the Generatrix through the Divine Wiſdom in Nature.

33. And *Moſes* ſpeaks further; [b] *When the Waters were abated, the Ark ſet itſelf down upon the Mount Ararat.* This Name [*ARARAT*] plainly hints to us in the Language of Nature a *Mountain*, or a compacting and an amaſſing an Eſſence out of the *Center* of Nature, even out of the Wrathfulneſs, ſeeing the *Anger* of God had then repoſed itſelf there; the Ark ſtood upon the *allayed* Anger, but the laſt Syllable in this Word *Ara-RAT* ſignifies that the Wrath of the eternal Nature, proceeding from the Center, has betook or formed itſelf into an *active* Dominion, and would thenceforward *ride* through Nature as a *Warrior*, and mightily exerciſe its Power and Violence in the human Property; whereby they would undertake *Wars*, and advance themſelves in Pride, Pomp, and Power, and *butcher* and ſlay one another, *eagerly* contending about this Mountain of the Wrath's Might, or *ſevere* human *Authority*.

[b] Verſe 3, 4.

34. This Mountain *Ararat* denotes the Houſes of the *great ones*, or domineering Potentates upon the Earth, *viz.* the great *Caſtles*. *Forts*, and *Bulwarks*, the mighty Mountains of the Power, Violence, and Strength of the *Rich*, and alſo the *high Nobility* ſprung up from the Myſtery of the Great World; upon which Kingdom the *Ark of Noah* has ſet down itſelf; but the Covenant with *Noah*, I mean the Kingdom of *Chriſt*, has ſet itſelf to be an eternal Lord over this Mountain of the *warlike Might, and Force*

of Arms ſprung up from the Anger of God; which Dominion and reigning Power of Chriſt ſhall *aboliſh* and take away the Kingdom of this Mountain, and *quite* ſuppreſs it: And it denotes to us truly, fundamentally, and exactly, that *this* Power and *Authority* would take upon it, in its own Power, the *Ark* of *Noah*, *viz.* the Divine Covenant, and carry it, yea, *put it on* as a Garment, and proudly perch up itſelf therein, *as if* it had the Kingdom of Chriſt in its own Power.

35. And it alſo ſhews and denotes to us, how that this Mountain of the wrathful Anger of God in the human Property would *beautify*, trim, and adorn itſelf with the *Ark* of *Noah*, and would proclaim it to be the *holy Ark* of Chriſt; and yet it would be only founded upon the wrathful Anger, and *be* only an *Antichriſtian* Kingdom; which indeed *would* carry the *Ark*, *viz.* the *Name* of divine Holineſs, in the Mouth, but its *Heart* would be only this Mountain. A *Veſſel*, and confuſed Heap *of* God's *Wrath*; and yet it would make *devout* Shews of Holineſs, and glory in having the Ark upon itſelf, but the *Aim* and Intent of the Heart would be ſet upon the *Strong Holds*, the Preferment, Power, and *Riches* of the World.

36. It denotes further, that the Potent and Mighty of the World would build the *Ark*, *viz.* the Service and Worſhip of God, upon their Heart and Reaſon, with great *Stone Houſes* and Churches, and that theſe Houſes thus built up of Stone ſhould be *their God*, whom they would ſerve in the Ark; and they would wage War for the Houſes of Stone of their own contriving and *framing*, and for their Devices and Opinions therein maintained, and contend about the *Figure* of the true Ark, and not conſider, that the Ark ſtands upon their Mountain, that God has ſet it *above them*, and that they ought to walk *under* God's Dominion in Humility, and ſuffer the Ark to ſtand upon them, and *not* uſurp to themſelves the *Power* of the Holy Ghoſt, or take it away, and bind him to their *feigned* Power and *hypocritical Forms*, and command *him* to be *ſilent*; *as they do*, in that they cry with full Mouth, Lo! *Here is an Aſſembly of Divines: Here is the true Church of Chriſt: This you muſt believe and do: This is the Law and Ordinance of the Church.* No, the Ark ſtands *above* them; they are *under*, as Mount Ararat was underneath the Ark: Chriſt is the Ark, and not the contrived Heaps of *Stone*, or any Form of Man's deviſed Worſhip or *Opinion*. All *Aſſemblies*, *Congregations*, or *Synods*, are under the Ark Chriſt, and not above; for the Ark of *Noah* placed itſelf above the Mountain, to ſignify that the Mountain muſt *bear* the Ark: We muſt bear the Ark of Chriſt upon us, and have the Temple of this Ark *within us.*

37. It denotes further, how the Figure of this Ark, *viz.* the [c] *ſpiritual* Kingdom upon the Earth, would place itſelf *upon* the Mountain of Power, Dominion and Lordlineſs, and would *rule* with the Mountain *in* the Ark, and take upon itſelf to meddle with the *worldly* Dominions and *Authority*, and bring the Mountain, *viz.* the Power of the *ſecular* Arm, above the Ark: Whereas the Ark ought to ſtand upon the Mountain, and *Noah* with the Covenant to remain *in* the Ark, till the Lord bid him come forth, that is, till *Chriſt delivers the Ark to his Father.*

[c] Eccleſiaſtical, Clerical Prieſthood.

38. And *Moſes* ſays further; [d] *At the End of forty Days, when the Ark had ſet itſelf down, Noah ſent forth a Raven, to ſee whether the Water was abated; but the Raven flew to and fro, till the Waters were dried up from off the Face of the Earth:* The *Raven* denotes the *earthly* Man, and ſhews how that he would firſt put forth himſelf upon the Mountain *Ararat*, that is, advance himſelf in his Selfhood and earthly Luſt, and build up his Kingdom in the ſecond Monarchy.

[d] Verſe 6, 7.

39. And though he came forth out of the Ark, yet he would fly to and fro in the Kingdom of his Selfhood, and *not return* into the Ark, from whence he departed in *Adam*, and would only be a covetous Muck-worm, and a greedy Devourer of fleſhly temporal *Pleaſure* in his own Will, and remain as the *Raven*, and not return to the Ark,

desiring to enter into it, but mind only to possess the Kingdom of this World in *Glory* and *State:* Also it denotes that the *Generation* of this Raven would have the chief Place, Preheminence, and Government in the second Monarchy (like the *Devil* in the Wrath of God) as Histories witness that it so came to pass.

[e] Verse 8, 9. 40. [e] *Afterwards he sent forth a Dove from him, to see if the Waters were abated upon the Earth, but when the Dove found no Rest for the Sole of her Foot, she returned again to him to the Ark, and he put forth his Hand and took her to him into the Ark.* This sets forth and denotes the Figure of God's Children, who *soon* after come also *under* the Government of the *Raven*'s Property, and are brought into the Government of this World, for they are also with *Adam* gone forth out of the Ark to behold and prove this evil corrupt World, and *live* therein; but when their Spirit can find *no Rest* in the earthly Dominion, then they come again before the *Ark* of *Noah*, which is set open in *Christ*, and *Noah* receives them again in Christ, into the first Ark, whence *Adam* departed.

41. Moreover, the *Raven* denotes the *sharp Law of Moses*, in the fiery Might under God's Anger, which binds and slays Man, and brings him *not* into the Ark: But the *Dove* denotes the *Gospel* of Christ, which brings us again into the Ark, and *saves* the Life: For the Mount *(Ararat)* does, as an exact Type and Figure, point out to us the Kingdom of *Moses*; and the *Ark*, wherein the Life was kept and preserved, signifies the Humanity of *Christ*.

[f] Ver. 10, 11, 12. 42. [f] *And he stayed yet other seven Days, and again he sent forth a Dove out of the Ark, and it came to him about Eveniug, and lo! she had plucked off an Olive-leaf, and brought it in her Mouth: And he stayed yet other seven Days, and let a Dove fly forth out of the Ark, which returned not to him any more.* The Spirit in *Moses* shews by these *three Doves* and the *Raven*, which *Noah* sent forth out of the Ark, a great Mystery, which though he does not clearly unfold, yet certainly is contained therein: The *Raven* does also denote *the Law of Moses* in Nature, which will remain in its Selfhood, and will not return in true Resignation and Self-denial *under* the Obedience of God, but will enter in to God by its *own* Strength, Power, and Ways.

43. The *first Dove* signifies the *prophetical Spirit*, which rose under *Moses*, viz. under the *outward Law*, and *Offerings*, and pointed through the Offering into the Ark of *Noah*, and *Christ*; this prophetical Spirit went all along through the Office of *Moses:* It indeed flew under *Moses*, but it tended again into the Ark with its Prophecy, as the first Dove which *Noah* sent forth flew indeed into the World, but came again into the Ark of *Christ*.

44. The *second Dove* with the *Olive Branch*, which also came again to *Noah* into the Ark, denotes the Word in the *Covenant* of *Noah*, which came forth out of the holy Ark of God into this World, *viz.* into our Humanity, and plucked off an *Olive-leaf* in the World, and brought it to *Noah*; that is, it plucked off a *Branch* from our Humanity, and took it into the holy Word, *viz.* the Mouth of God, as the Dove the Olive-leaf, and brought the Branch to holy *Noah*, that is, to God the *Father*; but as it was an *Olive-leaf*, it denotes the *Unction* of the holy Spirit, that the same should anoint the Humanity, and bring it again with this Dove into the holy Ark.

45. The *third Dove* which *Noah* let fly, which came not again to the Ark, denotes the Kingdom of *Antichrist* upon the Earth, which indeed is flown forth with its *Doctrine* out of the Ark, but its *Spirit* remains only upon the Earth, feeding upon the *fat* Grass, [upon the Riches, Honour and Beauty of this World,] and so it stays only in Selfhood, [and returns not to the Ark;] it indeed makes *devout Shews* of Holiness to God, and gives good Words, but the Man with its Senses and Reason will *not forsake* the World, and return again to the Ark. They build themselves *stately Palaces* without the Ark for the Pleasure of the Flesh, and are very *zealous* and devout in Hypocrisy without the Ark;

they will be accounted Children by an *external* Imputation of Grace, and Adoption, but they will not enter into the Ark; but they ſay *Chriſt* is in the Ark, he hath purchaſed and paid all, we need only to comfort ourſelves therewith, he will *bring us in* well enough.

46. The other Party ſays, they have Chriſt in their *Works* of Hypocriſy, they take the Ark along with them when they fly out in their fleſhly Pleaſure: *All theſe* remain without the Ark in this World, and return not to the Ark. This the *third Dove* denotes: For the Antichriſtian Kingdom walks demurely in the *Shape* of a *Dove*, and as a *Sheep*, but it is only a Figure and dark *Shadow* of Chriſt's Kingdom, which conſiſts in the Spirit in Power, and is really *in* the Ark.

The Thirty-third Chapter.

Of the Beginning of the Second Monarchy, and of the Covenant *of God with* Noah *and* all *Creatures.*

1. AND *Moſes* ſays, [g] *Then God ſpoke with Noah, and commanded him to go forth with every living Thing, each with its Kind: But Noah builded an Altar to the Lord, and took of every clean Beaſt, and of every clean Fowl, and offered Burnt-Offerings upon the Altar; and the Lord ſmelled a ſweet Savour, and ſaid in his Heart, I will not henceforth curſe the Earth any more for Man's Sake; for the Imagination of Man's Heart is evil even from his Youth; and I will not any more ſmite every living Thing as I have done, while the Earth remains: Seed-time and Harveſt, Cold and Heat, Summer and Winter, Day and Night ſhall not ceaſe.* *Moſes* ſays that God *ſmelled* a ſweet Savour, and ſaid *in his Heart*, he would not again curſe the Earth, or ſmite every living Creature any more, for Man's Sake. This is a Figure or myſtical *Type* as is before mentioned in the *Offering* of *Abel.* [g] *Gen.* viii. 15, &c.

2. For his Heart is the Word *in* the Covenant, which took the Prayer, and Will-Spirit of *Noah* through the holy Fire in the Offering, and brought it in the Word to *Subſtance*, and withal *ſmelled*, in the Divine Power, the Humanity of Chriſt, who was to *reſign* himſelf in the Covenant into the Word of Power; that is, it deſired to have the Humanity in his Power and Virtue as a pleaſant *Savour*; and from this Smell, [or ſweet Savour of holy Reſt in the Paradiſical Property,] the Spirit of God declared, that he would not again deſtroy Man and the Creatures any more; ſo long as the *Earth* ſhould endure, theſe Creatures ſhould alſo *continue.*

3. For *Noah* offered all Manner of clean Beaſts, and Fowl; and the Spirit ſays, that *he ſmelled a ſweet Savour of Reſt:* Now [he does *not* mean] that he took Pleaſure in the Smell or Savour of the Offering, for all Beaſts are in his Power, and are continually before him; but he ſpoke it in reference to the *hidden* Offering in the Covenant, which the *inward World* in the Creatures *did ſmell*, which hereafter would *deliver them* by its own peculiar [h] Offering from the Abomination of Vanity, and ſet *their Figure* into the holy Wiſdom, *viz.* into the ſpiritual World.

[h] That is, the inward central Fire, which ſhall purge the Floor, and cryſtallize the Earth into tranſparent Gold.

4. When *Noah* offered, then the Lord (that is, God manifeſted in the Offering by the unmanifeſt holy *Name JEHOVAH* through *JESUS*) did ſmell the holy *diſappeared* Humanity in *Adam*; that is, he did taſte in the Lubet or good Pleaſure of his Wiſdom how the ſame ſhould be again manifeſt in the holy *Name Jeſus.* And then he bleſſed

[i] *Gen.* ix. 1--7. *Noah* and his Children, and ſaid, [i] *Be fruitful, and multiply, and repleniſh the Earth; and the Fear and Dread of you be upon every Beaſt of the Earth, and upon every Fowl of the Air; even upon all that creep upon the Earth; and upon all the Fiſhes of the Sea; into your Hands they are all delivered: Every living Thing ſhall be Meat for you; even as the green Herb I have given you all Things; but the Fleſh with the Life thereof, that is, with the Blood thereof, you ſhall not eat; for I will require the Blood of your Lives, of every Beaſt will I require the ſame; and at the Hand of every Man will I require the Life of Man, ſeeing that he is his Brother; and whoſoever ſheddeth Man's Blood, by Man ſhall his Blood be ſhed; for God created Man in his own Image: And you, be you fruitful, and multiply, and be induſtrious upon the Earth, that you may increaſe abundantly.*

5. When God bleſſed *Noah*, through the Offering proceeding from the Covenant, and bade them be fruitful, he gave them *again* the *whole World*, with all its Hoſts, in Poſſeſſion; *all* whatſoever lives and moves, ſhould be ſubſervient to them, and be their own; and he gave it them all in *common*, he made there no Difference between *Noah* and his Children, no [k] Lord nor Servant, but he made them *all alike*, none noble or ignoble; but as many Branches and Twigs grow out of one Tree, and yet all together are but *one* only *Tree*; ſo alſo he eſtabliſhed the human Tree upon the Earth, and gave them all Beaſts, Fiſhes and Fowls in *common*, with no Diſtinction, Reſtriction, or Prohibition, except only, *that they ſhould not eat their Life in the Blood*, leſt they ſhould become monſtrous in their Life [l] with the beſtial Life.

[k] Maſter.

[l] Or with the eating of the Life of the Beaſts.

6. God commanded them to *rule over all the Beaſts, and Creatures*, but in this Place he gave them no peculiar Dominion, or ruling Power over one another: For all Dominion, lordly Rule, and *Authority*, whereby one Man rules over another, does ariſe out of *Ararat*; that is, from or through the Order of Nature, according to its Properties, according to the *Conſtellations*, and outward Dominion of the Princes under the Conſtellations or *Aſtrum*.

7. The true Image of God has no other Dominion in its Members, than the Body has in *its* Members, or the Tree in *its* Branches; but the beſtial Image from the Stars and four Elements makes itſelf a Dominion and Government, according to *its Mother*, whence it takes its Riſe, and wherein it lives.

8. Alſo *all Laws* and *external Ordinances*, which God has appointed Man, do all belong to the Order of Nature, *viz.* to the *expreſſed* formed Word; the ſame God has given Man for a Propriety, that he ſhould rule therein with the inward ſpiritual Man of *Underſtanding*, according to the Wiſdom of God, and make himſelf [Laws and] Orders according to the *Spirit* of *Wiſdom*.

9. Over which Orders and Ordinances of Men, which they make to themſelves, *HE* [*viz.* the Lord] has ſet himſelf as *Judge*, and thereupon has appointed the *laſt Judgement*, to ſeparate wrong from right, and whatſoever proceeds not from Truth, Righteouſneſs, and Love, and tends not to the ſame, *againſt* that the Judgment of God is ſet; for it is generated or hatched through the falſe Spirits of Darkneſs in *Turba Magna*, and introduced into the human Property as a falſe Luſt and *Subtlety*, and is a Stranger, or *Baſtard Wiſdom*, which *ſhall not inherit the Kingdom of God*.

10. All Royal and Princely Highneſs and Excellency, together with all Governments and Dominions, ariſe from the *Order* of Nature; in the Image of God there is *no Compulſion*, [no Force, Violence, or Oppreſſion,] but a mere free, willing, deſirous Love-Service, as one Member in the Body, or as one Branch of the Tree, *freely* and readily ſerves the other, and they *rejoice* in each other.

11. But ſeeing that Man has introduced himſelf into the *outward* formed Word Evil and Good, *viz.* into the Kingdom of Nature, the Kingdom of Nature has *deprived him* of the holy Dominion, and has placed itſelf with its Power over the human Property;

therefore if he will have the same again, he must be *born anew* of God, and then he may rule with the new regenerated Life in the Spirit of God *over* the Kingdom of Nature.

12. Indeed there are *Orders* of Princely Angels or Hierarchies, in the *spiritual* World; but all without Compulsion, in one harmonious delightful Love-Service and Will; as one Member in the Body readily serves another.

13. *All* whatsoever Man in the Kingdom of Nature draws under his Power, and *abuses* it to *Superfluities* and Excesses, and thereby withdraws from his Fellow-Members, whereby they are *put* to Want, Poverty, and Distress, and their freely given Right and Due is wholly *withheld* from them, the same is imprinted [or comprehended] in *Turba Magna*, as an Abomination of Nature, and put into the *Judgment* of God to the Day of Seperation.

14. Nature requires only Order, and gives Distinction of Places and Offices; but the *Turba* brings its Abomination from the dark World's Desire *thereinto*; *viz*, Pride, Covetousness, Envy, Anger, and Falshood.

15. These five Vices or Iniquities are the Whore's *Brats* in the Kingdom of Nature, and shall not inherit the Kingdom of God: God holds the Kingdom of Nature for *his* Order, and has given the same into the Power of Man, that he, as God's Instrument in this World, should sever the Evil from the Good, and *chuse* himself a Judge, to pass righteous Judgment upon the Iniquity and Malice of the false Desire and *Lust* [of Man;] for he says, *Whosoever sheds Man's Blood, by Man shall his Blood be shed, viz.* by the *Order* and Institution of Nature; not that any should revenge himself upon others by his own selfish Power, or Force of Arms, but through the Order of Nature, through *God's Law* and Appointment; the same is the true Avenger; for God said, *I will avenge your Life's Blood, and will avenge it upon every Beast*; here he means, by the Order of his *Law*, and its Officers who officiate in the right and due Execution of the same.

16. Not that a Prince or Lord has Power to shed Blood *without the Law of God*; if he does so, then the Law of God condemns him also to Death. Here, there is no peculiar self-ful Power given over Man's Blood, let him be King or Prince, for they are only *Officers* over the Order of the *Divine Law*, and they ought not to go further than the Command of God gives *Leave:* Indeed, they have the *Law of Nature* committed to their *Charge*, as Servants of the same, but they must deal *therein* only according to Righteousness and Truth, and *not* do *any thing* through selfish, [covetous, proud, and envious] Desire, for God has created Man in his own Image: Now the Kingdom of Nature in its Offices has no Power over this *divine Image* to kill the same, but the Office or Commission in *God's Order* [m] passes only upon the *outward* Image of Nature.

[m] Or has Power over.

17. If therefore an Officer of Nature [any *Magistrate*] take away the Life of a righteous Man, Him *Nature* appoints to the Judgment of God to the Day of Seperation, wherein God will judge all the *unrighteous Acts* of Man: What will then become of the Tyrants who turn the Truth into Lies, and shamefully abuse and condemn the Children of God on Account of their *divine Knowledge* and Profession, and stir up War and Contention to desolate and destroy Country and People? All these belong to *Turba Magna*, to the Judgement of God; for they manage the *Sword* of the *Turba* in self-ful Lust and Pleasure; *unless* the *Spirit* of God commands them, and then they must do it for their *Office* and Charge, [and execute the just Judgment of God upon those who have filled up the Measure of their Iniquity,] as *Israel* was commanded to do among the *Heathen.*

18. Whosoever sheds Blood of his *own* Pleasure to advance his Authority, without urgent absolute *Necessity or God's Command*, he is moved, acted, and driven, by the wrathful Fire of God's Anger, and falls at last to be a *Captive* in the same Kingdom.

19. Every Warrior [or *Soldier*] is a *Rod* of God's Anger, wherewith he does through his Wrath and Indignation rebuke, and devour the Iniquity and Malice of Man: And

it does not belong at all to the *Order* [or Ordinance] of Nature, but to the wrathful Deſire, to *Turba Magna*, to the Order of the eager fierce-devouring Wrath, whereby God's Anger overturns and lays waſte Countries and Kingdoms.

20. Underſtand, It is the Order of the *dark World*'s Property, which by God's Permiſſion advances its mighty Force in the Time of Man's Wickedneſs, and then it goes as the Wrath will have it, till the ſame is well *ſatiated* in the Blood of Man.

21. For this is even the *Revenge* of God's Anger, of which he ſays, *That he would take Vengeance for* [or require] *the Blood of Man:* Therefore he often takes one Man, and by *him* in Anger ſlays another that has *deſerved* Death.

22. When the great and potent Rulers ſhed *innocent* Blood, then comes the Anger of God with its Officers, and ſheds their People's Blood, and brings the Sword of the *Turba* upon them, whence *War* ariſes; but this is *not* from the divine Orders of the good Nature in which God governs with his Wiſdom.

23. The Wiſdom of God deſires *no War:* But the Anger of God, according to the dark World's Nature, does eagerly deſire it, and effects the ſame in the Vanity and Iniquity of Man.

24. If we lived as the Children of God one among another, we *need* not have any warring and fighting; but in that we wage War, we thereby teſtify and declare, that we are only *Children of this World*, and fight for a ſtrange Inheritance, which yet we muſt *relinquiſh*, and thereby we ſerve the God of Anger as obedient Servants; for no Warrior or *Soldier* ſhall inherit the Kingdom of God, *while he is ſuch a one*; but [he that is] a Child new-born of the Spirit of God, which *forſakes* this World.

[n] Ver. 8.--15. 25. [n] *And God ſaid further to Noah, and to his Sons with him; ſaying, Lo I, behold I eſtabliſh my Covenant with you, and with your Seed after you, and with every living Creature that is with you, of the Fowl, of the Cattle, and of every Beaſt of the Earth that is with you, even of all that came forth out of the Ark; that henceforth all Fleſh ſhall not any more be cut off by the Waters of a Flood; neither ſhall there any more come a Flood to deſtroy the Earth: And God ſaid, This is the Token of the Covenant which I make between me and you, and every living Creature that is with you from henceforth for ever: I ſet my Bow in the Clouds, and it ſhall be for a Token of a Covenant between me and the Earth. And it ſhall come to paſs, when I bring a Cloud over the Earth, the Bow ſhall be ſeen in the Cloud; and I will remember my Covenant which is between me and you.* This Covenant with Man is a Type of the Three Principles of the Divine Being, *viz.* of the Being of all Beings.

26. For the *Rainbow* is the Sign and Token of this Covenant, that God does here mind, and very intimately look upon, that Man was created out of Three Principles into an *Image*, and that he ſhould live in all *Three*; and he beheld now the Inability and great Peril of Mankind, and ſet the *Sign* of this Covenant before him as a Repreſentation, that his Wrath ſhould *not* any more be ſtirred ſo to deſtroy *every Life*.

[o] The Colours of the three Principles [in the Rainbow.] 27. [o] For the *Rainbow* has the *Colour* of all the three Principles, *viz.* The Colour of the *firſt* Principle is *red* and *darkiſh-brown*, which denotes the dark and Fire-world, that is, the firſt Principle, the Kingdom of God's Anger. The *Colour* of the *ſecond* Principle is *white* and *yellow*; this is the majeſtatical Colour, ſignifying, as a Type of the holy World, God's Love. The *Colour* of the *third* Principle is *green* and *blue*; blue from the Chaos, and green from the Water or Salt-petre; where, in the Flagrat or Crack of the Fire, the *Sulphur* and *Mercury* ſeperate themſelves, and produce diſtinct, various and [p] Or World. ſeveral Colours, which denote to us the inward ſpiritual [p] Worlds, which are hidden in the four Elements.

28. This Bow is a Figure of the *laſt Judgment*, ſhewing how the inward ſpiritual World will again manifeſt itſelf, and ſwallow up into itſelf this outward World of four Elements.

29. And this is even the *Sign* or Token of the Covenant of *Grace*, which Sign in the Covenant denotes the Judge of the World, *viz. Chriſt*, who at the End of Days will *appear* in all the three Principles, *viz.* according to the Fire-ſign as a ſevere Judge over the *Turba*, and all whatſoever ſhall be found therein; he will manifeſt the fiery Judgement, and enkindle the *Turba*, ſo that the firſt Principle ſhall appear in its fiery Property: For *all Things* of this World's Being *muſt be tried* or purified *in the Fire* of the firſt Principle, *viz.* in the Center of the Eternal Nature; and even then the *Turba* of all Beings ſhall be ſwallowed up in the Fire.

30. And according to the Light's Sign he ſhall appear as a pleaſant *Viſage* to all the *Saints*, even in the Midſt of the Fire, and defend His in his Love and Meekneſs from the *Flames* of the Fire.

31. And according to the Kingdom of the outward Nature of this World, he ſhall appear in his *aſſumed Humanity*; and the whole outward Myſtery of the four Elements according to *Sulphur*, *Mercury*, and *Salt*, according to all the Properties of the *Wonders* of the expreſſed and formed Word, even all ſhall be made manifeſt before him according to Light and Darkneſs, [*viz.* according to their Good and Evil.]

32. Of this the Rainbow is a Type and Figure, for it is a Reflex [Anti-type] or contra Glance of the Sun, ſhewing what Kind of Property [or Virtue] there is in the Deep; the Sun caſts its ſhining Luſtre into the four Elements towards the *Chaos*, and then the *Chaos*, from whence the four Elements proceed, manifeſts itſelf according to the Principles, with its *Colours:* And it denotes and points out the hidden or myſtical Ground of the four Elements, *viz.* the *hidden* World, and alſo the Hiddenneſs of the Humanity; for in this Hiddenneſs [or ſecret Myſtery] of the Creation, God did ſet forth his *Covenant*, that he would not deſtroy its Image any more with Water; that the Fountains of the Deep ſhould not be any more opened in the *Chaos*, as came to paſs in the *Flood*, and in the *Creation* of the World.

33. The *Rainbow* is an opening of the *Chaos* in Nature; and it may very well, if the Sun be in a good Aſpect in the Elements, produce and bring forth a wonderful *Birth*, both in the Vegetables and Animals; alſo there may thereby be a creaturely *living* Being produced in the Deep, according to the Property of the Sun's powerful *Influence*; according as it finds in the Elements a Property from the *Aſtrum* or Conſtellations, either to Evil or Good; as oftentimes to Worms, Flies, Graſhoppers, and the like; and alſo to a good Life, according as *Saturn* and *Mercury* are enkindled in their Deſire.

34. For when the *Chaos* opens itſelf, then the harſh-aſtringent ſaturnine Property attracts, as an Hunger or Deſire, to itſelf, and takes the Property of the *Chaos* (wherein the *hidden* Powers are contained) into its Deſire, and coagulates the ſame, and forthwith *Mercury* becomes living in *Sulphur*, for the Sun enkindles the fiery *Mars* in its Property, whereupon *Mercury* is ſtirred up, or becomes active; this *Saturn* frames [amaſſes] into a Body, *viz.* into an *Ens*; now the *Salt-petre* cannot agree or unite itſelf with *Mars*, and therefore there is a Severation or Motion; and ſeeing that they cannot [q] get rid of *Saturn*, *viz.* the *Fiat* of the outward World, it becomes a flying Life [or Creature] according to the Property of that ſame Conſtellation.

[q] Or eſcape.

35. *Saturn* [hath ſuch a Power or Property in it, as that it] may, if the Sun be in a *good Aſpect*, take in the diſtilling Dew out of the Rainbow into itſelf; underſtand into the *Saturnine* Property, which afterwards falls upon the Water, which ſome Fiſh eat down, and coagulate in them, whence *precious Pearls* may ariſe.

36. For the paradifical Property opens itſelf all along in the *Chaos*, if it be not hindered by evil *malignant Aſpects*; which Maſter [r] *Wiſeling* will *ſcarce* believe: He can ſpeak of the Ground of Nature exactly, and has it at his Finger's End, and yet is *blind* in the Myſtery, and underſtands not either the inward or outward [Part of Nature:] For *ſuch*

[r] The falſe Philoſopher, or Sophiſter.

[b] *Text*, Calves. I have *not* written any thing; for I need not ſuch [b] *Animals* to the underſtanding of my Writings, but good clear quick-ſighted illuminated *Eyes*; to all others they are dumb and abſurd, let them be as wiſe and learned as they will.

37. The *Chaos* is the Root of Nature, and yields of itſelf nothing elſe but a good Property; but if the Conſtellation be evil, the evil malignant Deſire takes the good Property into itſelf, and *changes* it into Evil; as a good Man among evil Company changes his Good alſo into an Evil.

38. And the *Rainbow* is eſpecially repreſented [or freely given] to Man, for a Token of the *divine Grace*; ſo that he might behold and view himſelf, as in an open and perſpicuous Glaſs, what he is; for the Sign of Good and Evil is manifeſt as a Type of the Center of Nature, out of which Evil and Good take their Riſe, over which the *Son of Man was ſet by God to be Judge.*

39. For the Type or Form of the *Ark* of *Noah* is alſo in the *Rainbow*; if we were not blind, it would plainly appear ſo to us: Alſo the *Trinity* of the Deity is therein pourtrayed; for the *red* Colour denotes the *Father*, the *yellow* and *white* the *Son*, and the *blue* the *Spirit.*

40. And God has ſet forth himſelf in a *Figure* according to his Manifeſtation in the Sign of the Covenant, that we ſhould fly to his *Grace*, and receive his Covenant, and be always mindful of his *Revelation* to come; where he will again manifeſt the ſpiritual World, as he has ſet it forth to us by Way of Similitude in the Rainbow, to the End that we ſhould ſee what is in *ſecret*, and how his Covenant is eternally eſtabliſhed with us in ſecret, and ſtands ever before him.

The Thirty-fourth Chapter.

How Noah *curſed his Son* Ham, *and of the myſtical* Prophecy *concerning his Three Sons and their Poſterity.*

[a] *Gen.* ix. 20—27.

1. *AND Noah began to be an Huſbandman, and planted a Vineyard; and he drank of the Wine and was drunken, and uncovered in his Tent. And Ham, Canaan's Father, ſaw the Nakedneſs of his Father, and told it his two Brethren without, and Sem and Japhet took a Garment, and laid it upon their Shoulders, and went backwards, and covered the Nakedneſs of their Father, and their Faces were backwards, ſo that they ſaw not their Father's Nakedneſs: Now when Noah awaked from his Wine, and knew what his younger Son had done unto him; he ſaid, Curſed be Canaan, a Servant of Servants he ſhall be among his Brethren. And he ſaid, Bleſſed be the Lord God of Sem; and let Canaan be his Servant; and God enlarge Japhet, and let him dwell in the Tents of Sem; and let Canaan be his Servant.* This is an exact real Type of the human Property according to the *Three* Principles or Worlds; for the Spirit in *Noah* ſpeaks from the Center; and the Three Sons of *Noah* did now ſtand before the Spirit in a Figure, typifying what *Kind* of People ſhould ariſe from them.

2. By this Figure the Spirit of *Noah* propheſied or declared, from the very Stock or Root of the formed Word of the human Property, what the *ſecond* Monarchy ſhould be: *Noah* was drunk, and laid naked with his Shame, at which his Son *Ham* mocked, and

alſo declared it to his Brethren, that they alſo ſhould do the like: Here the Spirit intimates, and points out, whence the Curſe aroſe upon *Ham*, *viz.* from the *Shame* of his Father.

3. For this was even the Abomination before God's Holineſs; out of which Root *Ham* and his Generation, *viz* the Man of *Vanity* does ariſe; for in the Image of God the Shame is an Abomination.

4. *Therefore* God commanded *Abraham* to be *circumciſed* on this Member, to ſhew that this Member was *not* given to *Adam* in the Beginning, and that it ſhould be again cut off from the Image of God, and *not inherit* the Kingdom of God; upon which Cauſe and Reaſon alſo the Soul's Spirit is aſhamed to *uncover* it.

5. But ſeeing that *Adam* did not ſtand in the Image of God when his *Eve* was made out of him, it was hung upon him to propagate in a beſtial Nature and Kind; thereupon alſo this beſtial Tree, *viz.* the *fleſhly* Spirit of Vanity, came to be propagated all along from this Property, and adheres to Man; the Figure of this was *Ham*, and therefore he mocked his own Property in his Father.

6. The Spirit of this Property mocked its *Ens* which it had from the Center of Nature: It beheld itſelf in his Father's *Shame* from whence it had its Riſe, as in a Looking-Glaſs of its Self-hood: And thus this Spirit [of fleſhly *Ham*] forthwith broke forth as a *Life* of *Vanity*, and manifeſted what itſelf was, *viz.* a *Scorn* [Diſdain] of Heaven.

7. Which the Spirit of God's Image in the formed Word of the good *Ens* in *Noah* did well know, and did awaken in him the Fire-Center of the Soul in the Wrath, and curſed this *Spirit* of Vanity, that it ſhould not *co-inherit* in the Kingdom of Heaven: The *Scoff-Spirit* ſhall not poſſeſs the Kingdom of God, but be cut off from the Image of God, that is, from the *outward* Image of the formed Creature.

8. For the ſame Property from whence the Shame ariſes is good in itſelf; but in *Adam*'s Imagination after the beſtial Property it became monſtrous, beſtial, and ſtrange in the Image of God; and therefore this *ſtrange* Form and Shape ſhall *not remain* for ever.

9. From this ſtrange falſe *Shape* the Scorner or Scoff-Spirit did ariſe; the Devil inſinuated into the Figure of *Ham*'s ſtrange Spirit, and mocked at the heavenly Generatrix, that it was now even become a *Monſter* in the Image of God; and therefore the Spirit of *Noah* curſed the falſe Scoff-Spirit [in *Ham* and all his Generation.]

10. *Not* that we are to underſtand that *Ham* was accurſed in his Soul and Soul's Spirit, but according to the Figure [He and all his were accurſed] in the Property of the reviling mocking Spirit, which broke forth and manifeſted itſelf out of the Monſter; but He (that is, the earthly Image of the *Limus* of the Earth) ſhould be hidden with its own Self-will in the Image of God, and be only as a *Servant*, or Inſtrument of the divine Image proceeding from the holy *Ens*; the earthly Spirit ſhould *not* rule, but the heavenly, *viz.* the Soul, with its Spirit; the Monſter, that is, this vile reviling Spirit, muſt not be manifeſt: But ſeeing the Free-will did awaken and ſtir up the monſtrous Spirit, which was only a *Scorner* of the Myſtery and Hiddenneſs in the Covenant, *Noah* curſed [a] him, and ſaid, *He ſhould be a Servant of his brethren.*

[a] Or it.

11. For he ſaid, *Bleſſed be the God of Sem, and let Canaan be his Servant: God enlarge Japhet, and let him dwell in the Tents of Sem:* The God of *Sem* was he who had eſpouſed or incorporated himſelf with the Covenant in the *Seed of the Woman*; the Figure and Type of this (in the Spirit) was *Sem*; and *Japhet* was the Figure of the poor Soul captivated in the Monſter; God ſhould let this Japhetical (or Soul's) Property *dwell in the Tents of Sem*, and enlarge it in *Sem*'s Figure.

12. But *Ham*'s Figure according to the monſtrous Spirit ſhould not have any Dominion or *Reign* in the Life of the new Birth, but be only as a Servant, or as an Inſtrument without Self-will, or any peculiar Life of Self, muſt ſerve and adminiſter to the

Uſe of the ſpiritual Kingdom; in like Manner as the Night is hidden in the Day, and yet it is really there, but ſo as if it was not; and it is the *Handmaid* to the Day's Operation and Power.

13. Thus in like Manner the Spirit did expreſs how the three Properties of the Humanity, *viz.* the Woman's Seed, and the creaturely Soul's Seed, and the earthly Seed in *Ham*'s Figure, ſhould ſtand in their Place, Order, and Rule, in the *Regeneration* in the ſpiritual Kingdom; and thereby it declared and pointed at the Kingdoms of the World, intimating that this ſame Figure would all along put forth itſelf in the Kingdom and Dominion of the [w] Humanity *upon the Earth*, and thus keep its *Figure externally* ſo long as Mankind ſhould live in the Dominion of the four Elements; as it has thus fallen out.

[w] Or Mankind.

14. For *Sem*'s Figure paſſed in the Covenant upon *Abraham* and *Iſrael*, among whom the Word of the Covenant was manifeſted and ſpoken forth. And *Japhet*'s Figure went along in Nature, *viz.* through the *Wiſdom* of Nature in the Kingdom of Nature; whence the *Gentiles* aroſe, who looked upon the Light of Nature; and *Sem*'s Lineage looked upon the Light in the Covenant; thus *Japhet*, that is, the poor captive Soul, which is of the Eternal Nature, *dwelt in Sem's Tent*, *viz.* under the Covenant: For the Light of Nature *dwells* in the Light of Grace, and is a Tenant or Inhabitant of the Light of Grace, *viz.* of God's Light; it is even as a Form or framed Subſtance of the unformed uncomprehended Light of God.

15. And *Ham*'s Line paſſed upon the animal beſtial Man which proceeded from the *Limus* of the Earth, in which was the Curſe; whence the ſodomitical and almoſt wholly *brutiſh* People aroſe, who eſteemed neither the Light of Nature, nor the Light of Grace in the Covenant.

16. This ſignifies and points out the outward Part of the Soul from the Spirit of this World; which in the Regeneration in the ſpiritual World ſhall be a formed and very *fixed* Will, which may not, or deſires not to rule in the Manner and Condition of a ſelfiſh peculiar Spirit, but ſhall be as a Servant and Miniſter of the creaturely Soul and God's Spirit in the holy Light's Image; it ſhall *not* be manifeſt in any *ſelf-ful* arrogating Underſtanding of Self-hood, but remain hidden, as the Night is hidden in the Day, and yet it is really there.

17. For the *animal* Soul ſhall not inherit the Kingdom of Light, although it ſhall and will *be* therein; yet it hath no Dominion or predominant Virtue of its *Selfiſhneſs*; as an Inſtrument is a dead ſenſeleſs Thing in reference to the Maſter, and yet it is the Maſter's *Tool* wherewith he makes what he pleaſes; the ſame in like Manner we are to underſtand concerning the Animal Soul in the *Regeneration*.

18. But in the Time of the four Elements it will have the upper Hand and *Sway*, for it has brought itſelf into a proper Self-hood, and imaginative Life of ſelfiſh Propriety, and *therefore* God has accurſed it, and condemned it to Death; ſo that it muſt die to *Self-hood*.

19. For when *Adam* did awaken the earthly Properties out of the *Limus* of the Earth in his Deſire, ſo that they went forth out of their juſt Accord and mutual Harmony, each of them into its own Self-will and *Luſt*, to behold and look upon itſelf as a peculiar Self-Life, the beſtial Soul was hereby brought to its *predominant* Power and Force: And this ſame is *Ham*'s Property, which God has ordained to be Servant under the Angelical Kingdom, and *curſed* its jeering, ſcorning Power, in that it mocked at the heavenly *Matrix*, and ſet forth its own *Figure* and Form.

[x] *Gen.* ix. 23.

20. The Spirit ſays in *Moſes*, [x] *That Sem and Japhet took a Garment upon their Shoulders, and went backwards to their Father and covered him; ſo that their Faces were turned backwards, and they ſaw not his Shame.* O thou wonderful God! How very myſtically and ſecretly doſt thou carry thy Works? Who would know and underſtand thy Ways, if *thy Spirit did not lead us*, and open the *Underſtanding?*

21. *Both theſe Brothers took a Garment upon their Skoulders, and covered their Father:* Why did not one do it alone? or why did *Noah* drink himſelf drunk and lay ſo naked with his Shame? This, Reaſon looks upon as if there was nothing more in it, *but* only *an Hiſtory* of ſuch an Act: But ſeeing that *Ham* was thereby curſed, and made to be a Servant of his Brethren, and not only he, but alſo *all his Poſterity* deſcended from him, we ſee thereby very clearly what the Spirit does hereby ſignify, *viz.* that it is a *Type*, Character, and Figure of that which ſhould afterward come to paſs.

22. The *Earthly* Spirit, which the Devil had made monſtrous, was a Scorner and Jeerer of the heavenly Birth: It indeed *ſaw* the Shame which it muſt bear upon it as a Monſter, but *He* went away as a *Beaſt*, and mocked the new Regeneration of the heavenly *Matrix:* But *Japhet*, *viz.* the poor Soul, and *Sem*, that is, the diſappeared Heaven's Image, which was moved, ſtirred, or quickened again in the Covenant, they took *a Garment* upon their Shoulders: This Garment was the *new Humanity*, which ſhould open itſelf out of the Covenant, out of the Angelical World.

23. And *they went backwards, and covered their Father's Shame.* This intimates and denotes that the Free-will of Self muſt and ſhall wholly *turn* itſelf away from the beſtial Monſter of Self-fulneſs and Ownhood, wherein the *Shame* ſtands open, and enter again into the reſigned Filiation or Childſhip, and go no more forwards, but retire again *backwards*, and muſt take the Garment of the new Humanity, *viz.* Chriſt's Innocence, Merit, and Satisfaction upon it, and therewith *cover* the Shame which our Father *Adam* has with the Monſter paſſed upon us by Inheritance: This was the Type which was here ſet forth.

24. And that *Sem* did not carry the Garment *alone* and cover the Father, figures out to us, that the Soul, *viz. Japhet*, that is, the inward Kingdom of the inward Eternal Nature, muſt *help*; for the Soul is of the Father's Property; and this *Japhet* typifies: And the Soul's Spirit, *viz.* the fair Image of God in the Light, which vaniſhed or diſappeared in *Adam*, and ſtood [y] typically in the Covenant, of which *Sem* was the Figure, points out to us the Son's Property, who ſhould open the Covenant: Thus alſo we are to underſtand, that the Father in his Will, who freely gave us the Son, took on *one Part* the Garment of our Sin's Covering, and this was typified by *Japhet*; and the Son on the *other Part*, who covered our Shame with the Father's Will, and this *Sem* was a Figure of.

[y] Or in the Image.

25. For if *Chriſt* ſhall lay the Covering Garment upon our Shame, then the *Soul* muſt help, that is, it muſt give up and reſign its Will wholly thereinto, and go *backwards* with its Will towards the Boſom of the Father, and not any longer parley with itſelf in its own Will and Knowledge, *how* it goes or will go; but ſo it muſt take the Garment in true *Repentance* upon its Shoulders, and leave the other Part upon the Shoulders of *Sem*, *viz.* to the true Image of [z] Chriſt, which is the precious noble *Sophia.*

[z] Or God.

26. Both theſe take the heavenly Garment, and go backwards to the Father; and though they *cannot ſee* how they go, yet they go in *Faith* truſting in God's *Mercy*, and turn away their Eyes from the Shame, Vanity, and falſe Will; for going backwards and covering the Shame in this Place ſignifies nothing elſe but to *convert* the Self-hood naturally going forwards in its own Will and Way, and go *back again* into the *ONE*, out of which the Free-will departed, and came into the Monſter or Shame.

27. *Noah*'s Drunkenneſs ſignifies, that when *Adam* entered with his Luſt and Deſire into this World's Property, he became drunk in the beſtial Property; and therein he uncovered his Shame, that is, he diſcloſed and made bare therein the beſtial *Luſt:* Now when this was done, he ſtood before God in *great Shame*; and then the beſtial Spirit in this Monſter of falſe Luſt and poiſonful Concupiſcence broke forth, and reviled the precious heavenly Image, and made itſelf *Maſter.*

28. And thus Chriſt muſt in our Soul, and in our diſappeared and again revived noble

Sophia, cover the Shame of our Father *Adam* and his Children; for he would *for that Reaſon* not be born of the Seed of Man, but out of the heavenly diſappeared *Ens*, and brought his living *Ens* of the holy World thereinto, that ſo he might cover our monſtrous [a] *Shame* of the Soul's Property, which *Adam*'s Luſt had uncovered, with the heavenly *Ens*.

[a] *Text*, Seed.

29. The corrupt Nature which had opened itſelf now in Paradiſe went along with all Men; and though the Image of God was again *regenerate* in the Spirit of the *Saints*, as in a figurative Form, till the fulfilling of Chriſt in the Fleſh, yet the monſtrous Image was propagated *all* along in *all* in the earthly Property.

Note this well to the End of the Chapter.

30. But ſeeing the firſt earthly World of the human Property was drowned in the Flood, and there the firſt Monarchies *ceaſed*, the ſame Figure did forthwith repreſent itſelf again in *Noah* and his *three* Sons: So that now the Spirit does here ſignify, from the very Stock and Root of the human Property, how it ſhould *afterwards be*; *viz.* the Tree of Man would in its Properties introduce itſelf into Boughs and Branches, that is, ſpread forth itſelf into diſtinct *Nations* and *Governments*; and that they would not all know the only God according to the Light of his Grace; and how God would repreſent to them the Light of Grace in the Generation of *Sem*.

31. For *Noah* ſays, *Bleſſed be the God of Sem, and let Japhet dwell in Sem's Tents*: By the God of *Sem* he means the holy Word in the Covenant, intimating how the ſame would manifeſt itſelf; and then the *Japhites* or Gentiles, which lived in the Light of Nature, ſhould come to the Light of Grace manifeſted from the Generation of *Sem*, and enter into *Sem*'s Tents and dwell therein: This did point at the Gentiles who before knew only of the Light of Nature, but when the Word did manifeſt itſelf in the Perſon of *Chriſt* with the gracious Light of the *Goſpel*, *they* came into the Light of Grace.

32. And even here *Ham*, *viz.* the fleſhly Luſt-ſpirit, muſt be, in his own Property and Self-hood, a Servant among the Children of Light, for the Children of God compel him to Servitude, and *keep him under*, and take away his reviling ſcorning Will; for the Spirit of *Ham*, which *Noah* curſed, does intimate how this *Ham*'s Spirit would be great upon the Earth, and go on only in its own proud, monſtrous, and beſtial Knowledge, and ſcoff at the Children of the Light, account them *Fools*, becauſe their Hope is upon ſomething elſe which they do not outwardly ſee.

33. Thus the Spirit in *Noah* points out to us three Sorts of Men: Firſt it ſignifies the Children of *Faith*, who nakedly and merely look upon the hidden Light of God's Grace, and have the ſame ſhining in their *Hearts*.

34. The other would look upon the *Light* of *Nature* and *Reaſon*, and would endeavour to fathom and ſearch out the hidden Light by the Strength of Reaſon, and it ſhews that they would therefore contend, *diſpute*, wrangle and jangle, and bring forth many wonderful ſtrange Monſters and Conceits out of the Light of Nature, and ſet them up for Gods, or *God's Light*; as it has ſo come to paſs among the Chriſtians and Gentiles.

Note.

35. The third Sort would be of *Ham*'s Nature and Generation, and know *neither* the Light of Nature or Grace, but walk as the Beaſt, and be only titular *verbal Praters* and literal Children, and moreover Mockers, Scoffers, and ſleering Apes, who would alſo be *called* the Children of God: But their Knowledge would be only of the *external* Stone Church, a mere Cuſtom, and verbal Round of a Service of God, where the Mouth would uſe indeed the Name of God, but the Heart would only bring forth a beſtial Spirit to earthly *Pride*, *Luſt*, and *Pleaſure*.

36. Thus the Spirit of *Sem*, *Ham*, and *Japhet*, would dwell together in one Congregation: *Sem*'s Generation in Faith hidden among the *Japhites*, as a poor, diſeſteemed, contemned, abject People: But the Tribe of *Japhet* would ſet forth themſelves with great plauſible Words, with great and high Oſtentation of God's Service; but yet it

would be but as an *Hypocriſy* and ſeeming Holineſs proceeding from the Light of Nature: But *Ham*'s Lineage would be full of *Gluttony* and Drunkenneſs, Scoffing and *Reviling*, and they would *mock* at both, *viz.* the Children of the *Cain*-like ſeeming Holineſs, and alſo at the Children of the true Light, and would live as the wild brute Beaſt; and yet in their ſwiniſh Life they would be Children of Grace by an *outward Appropriation* or Adoption.

37. This *Ham* has now the Dominion in Chriſtendom; he has flattered with *Japhet*, ſo that he has ſet him up by the Light of Nature an *external* ſpecious *divine Worſhip*, as a titular God: This titular God has covered *Ham* in his beſtial ſodomitical Spirit with a very fair and glorious Covering under the purple Mantle of Chriſt, and laid under his Head great *Sacks full* of the Light of Grace; and theſe the beſtial Mouth-ſpirit of *Ham* muſt take along with it; and when it muſt indeed die, then it has whole Sacks full of the Light of Grace.

38. But the Light of Grace remains only in the Sacks; and *Ham*'s Spirit remains in itſelf an evil Beaſt, and cannot truly open the Sacks, and take out the Light of Grace; this *Ham*'s Spirit is accurſed, and ſhall not inherit God's Kingdom, unleſs it be *really* born again out of the *Light of Grace*; or elſe the Sacks and Coverings avail him *not at all*.

39. For a *Beaſt* goes into the Sanctuary and remains a Beaſt when he comes thence. Thy ſeeming Holineſs and Devotion, thy comforting, flattering, and ſoothing thyſelf, avail *nothing*, unleſs thou ſhalt *return* again into thy firſt Mother, from whence Man originally proceeded, and *become as a little new-born Child*, and let *Ham* and *Japhet* go with all their *Arts* and *Pratings*.

40. For *Japhet* obtains it not in his *ſpecious* gliſtering Kingdom, unleſs he enters into *Sem's Tent*, *viz.* into the Light of Grace; ſo that the ſame may be born in him: Outward adopted Children avail not in God's Account, but *innate* Children born anew of the heavenly *Ens* in Chriſt's Spirit: And whoſoever has not the ſame is [b] *already judged.* [b] *John*, Ch. iii.

Mysterium Magnum.

PART II. Begins with the Propagation of the *Human* Tree through *Noah*'s Children; and the Building of the Tower of *Babel* and Confusion of the Speeches, and their Division into several *Nations*. This is *the other Tree*, wherein the Powers of the Properties unfold and form themselves into the Languages; even out of *One* into *many Languages, Tongues and Speeches.*

The Thirty-fifth Chapter.

How the [a] *Human Tree has spread forth itself in its Properties by the Children of* Noah; *and how they were divided and severed at the Tower of* Babel *in their Properties, by the* Confusion *of the Tongues into distinct Nations.*

[a] Or Tree of Mankind.

1. EVERY Tree grows first (after it shoots out of its pregnant [b] *Seed*) into a *Stock*, afterwards into *Branches* and Boughs, and brings forth further out of its *Ens* the *Blossom* and *Fruit*; thus also we are to understand of the Human Tree, according to its Virtue and Manifestation of its hidden Wonders of the divine Wisdom, which laid hid in the human *Ens*, and put itself forth in Time out of each Degree of the Properties. *Gen.* x.

[b] Grain, Kernel.

2. *Adam* was the first *Ens* to the Grain, [or pregnant fruitful Seed of Mankind;] and this same *Ens* which produced the human Life was in the divine Wisdom in the Word of the divine Power of the divine Understanding; the Spirit of God brought this *holy Ens* out of the divine Wisdom and *Lubet* into the *Verbum Fiat*, *viz.* into the Desire of the forming Word, *viz.* into *Nature*; and therein the Spirit of God figured the *Ens* of Divine Wisdom, through the speaking Word, into a *formal Life*, and the Nature of the three Principles into a *Body*; into which Body (understand the *Ens* of Nature) the Spirit of God breathed this same figured shaped creaturely Life of *Divine Understanding*.

3. And *hence* Man had his Rise, and *became a living Soul*, both out of the heavenly spiritual *Ens*, and out of the temporal *Ens* of the Earth and four Elements; both out of the Constellation or *Astrum* of the divine Magick, and natural Magick; a complete perfect *Likeness* of *God*; a delightful *Tree of* the *Life* of divine Wisdom and Contemplation ingrafted into the Paradise of God, *viz.* into Heaven, and into the Time of this World, standing in both; fit to generate again or propagate, and form *his Like* out of himself;

as out of one Tree many Twigs, Boughs, Branches, and Fruits grow; where every Fruit has a Grain, Kernel or Pippin in it, fit to produce a *new* Stock and Tree; the like we are alſo to underſtand concerning the Tree of *Mankind*.

4. The inward ſpiritual *Ens* grew in its Power in *Adam*'s Life, *till* the outward earthly natural one overcame him by the infectious Perſuaſion of the Devil; and then the natural *Ens* put itſelf forcibly forth in the Powers of the Wonders of *Nature*, and brought forth its Branches and Boughs out of the Eſſence of Nature.

5. And though the *holy Ens* of the heavenly World's Eſſence and Being diſappeared in *Adam* by his Infection and poiſonous Imagination, yet the Word of divine Power *gave itſelf again* thereinto by *Covenant*, ſo that this *Ens* of the heavenly World was propagated all along in this Tree, till the Time of its *now* ſpringing forth in the *Ens* of *Mary*, where the Covenant was accompliſhed, [ſtood at its Aim and Limit.]

6. *Adam*'s ſpiritual holy Stem grew till his Fall, and there it ſtood ſtill; and then the Word freely gave itſelf by the Covenant thereinto as into a *diſappeared Ens* to regenerate it again in its true Entity; and the outward natural Stem *obtained* the Power and the ſelf-growing Life in the *Fall*, where then the Elements, each of them in its Property, became ſenſible and full of their own ſelf-ful Power and Operation, and grew ſo to the *Flood*, eſpecially before the Flood, in its Boughs and Branches, and ſhews itſelf as a full grown Tree according to all the Properties in *Evil and Good*.

7. But the Powers had not as yet *unfolded* and explicated themſelves therein, for all Men had only *one Language*; the Languages were made manifeſt out of the Properties after the Flood.

8. *They* indeed underſtood the Language of Nature, *viz.* the formed Word in its Difference, but this Difference or diſtinct Variety was not as *yet* formed and framed into *Tongues*, till the Stock of the Human Tree did, after the Flood, bring its Power into the *Branches*; whereupon the Tree of Mankind began to bloom and bloſſom forth out of the Properties of the Powers of the formed natural Word, *viz.* out of the *Bleſſing* wherewith God bleſſed *Noah*, and his Children, *viz.* the Branches of the Tree, and bad them be fruitful, *and fill and repleniſh the Earth*, and gave them the Covenant of *Grace*.

9. For in *Cain* this Tree was curſed, but in *Noah* it was again bleſſed, that the Properties of the formed natural Word ſhould put forth themſelves with the *Tongues* through the Property of Nature, as a Wonder of many Words or Gods in the *only living Word*.

10. The Image of God in the formed Word ſhould bring forth the Formation of the *only* Word, out of the firſt *Ens*, into *many* Formations, or Forms of Tongues and Speeches, according to the Nature and Manner of the princely Dominions of the high *Spirits*; which alſo are in their diſtinct Degrees and Differences in the formed Word, and in the *Deep* of this World rule in the Properties of Nature *above* the four Elements, yea alſo above the Operation of the Stars in the Soul of the great World; which alſo bear the *Names* of God in the formed Word of Nature, as an Inſtrument of God, whereby he, in a formal Manner, *rules* in his Dominion and Love-delight or Harmony.

[c] Patriarchs.

11. That the [c] Ancient Fathers *lived ſo long* before the Flood, was, becauſe that the Powers of the formed Word of the divine Property were yet *undivided*, and unmanifeſted, and unexplicated in them; as a *young Tree*, which is full of Power, Virtue and Sap, does excellently manifeſt and diſplay itſelf in its *Branches*, and ſpreading Growth; but when it begins to *bloom*, then the good Power goes into the *Bloſſoms* and *Fruits*.

12. The like alſo we are to underſtand concerning the *firſt* Age of Mankind. When the Powers were couched in *one* Property in the Stock, then Men did underſtand the Language of Nature, for all Languages did lie therein; but when this Tree of the *one* only Tongue did divide itſelf in its Properties and Powers among the Children of *Nimrod*, then the Language of Nature (whence *Adam gave Names to all Things*, naming each

from its Property) ceaſed, and the Stem of Nature became faint, *feeble*, and weak, by Reaſon of the divided Properties in the Word of the powerful Underſtanding.

13. Thus they did *not* any longer *live ſo long*; for the true Power of the human Life, whence the Underſtanding flows, is [d] come out of the Word of God; but ſeeing that the Underſtanding did divide itſelf into many Tongues and Properties, *Nature* grew *weaker* and weaker; and the high Underſtanding of the Properties of the Spirits of the Letters fell, for the internal brought itſelf into an *external*; in like Manner as a Man relates and ſpeaks of a Thing which he has by *Hear-ſay*, and yet has no right Underſtanding of it, alſo is not able to ſee it.

[d] Or proceeded.

14. Of *ſuch* a Gift (as the underſtanding of the Language of Nature) Mankind was *deprived* of at *Babel*, when they ſo highly exalted Nature, and would by the outward Nature build them a *Tower*, whoſe Top ſhould reach even to Heaven; which has a very ſubtile, hidden and innate Underſtanding: And it lies very excellently and emphatically in the Names of *Noah*'s Children and Children's Children; which the Spirit in *Moſes* has ſet down in the *Line* of their forth-ſpreading Generations; wherein the Properties of the Diviſion of the only Underſtanding and *Language* may be underſtood: For they intirely intimate, how the Properties of the Underſtanding give forth and unfold themſelves one out of another, and how each mutually brings itſelf into a *ſeveral* particular *Speech*; as into a peculiar ſelf-ful Word.

15. For the Names of the Children of *Noah* and their Children (from whom the *ſecond* Monarchy had its Riſe upon the Earth) are *ſeventy-two*; which the Spirit in *Moſes* points out; and herein lies the great Myſtery of the Tower of *Babel*, *viz.* the Diviſion of the Tongues.

16. For [e] *ſeventy-ſeven* is the whole Number of the divine Manifeſtation through the formed Word; [f] *ſeventy-two* are *Babel*, *viz.* the Tongues of the Wonders; the other *five* are holy, and lie *hidden* under the *ſeventy-two*, and they take their Original out of *JOTH*, and the *JOTH* ſtands in the (I), *viz.* in the one, which is the Eye of Eternity without Ground and Number.

[e] 77. [f] 72. 5. 1, 1 (I)

17. Through the *five* holy Speeches, proceeding from *JOTH*, the Spirit in the formed Word of Nature ſpeaks holy *divine* Words in the Children of the *Saints*; and through the *ſeventy-two* Tongues he ſpeaks through the Nature of the Wonders both from the Evil and Good, according as the Word forms and amaſſes itſelf in an *Ens*.

18. The *five* Speeches belong to the Spirit of God, who ſpeaks by his Children when, and how he pleaſes, but the *ſeventy-two* belong to Man's Self and particular Ownhood, whence Man's ſelf-ful Underſtanding ſpeaks *Lies* and *Truth*; therefore the *ſeventy-two Languages*, *viz. Babel*, muſt paſs through the Judgment of God, and the Pure ſhall be ſeparated from the Impure, *and tried in the Fire*.

19. For him, who is taken under, and capable of this Knowledge, we will give a *ſhort Direction* and Manuduction, to trace out our Senſe and Meaning (which yet we *in this Place* will keep to ourſelves) and thereby intimate to him, how he may ſearch out all *Myſteries* and Secrets which lie couched under theſe *Names*, which the holy Spirit in *Moſes* has marked out.

20. The Spirit in *Moſes* ſets down *ſeven* Names in *Japhet*'s Line, *viz.* the *ſeven* Sons which he begat; which are theſe, *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meſchech*, and *Tiras:* Now *Japhet* is the firſt, and betokens the firſt Principle, and therein the Kingdom of Nature; intimating how even out of Nature the *ſeven free Arts*, or liberal Sciences, ſhould be found under a *natural Philoſophy*; and theſe were found out in this *Japhet*'s Line in a natural Manner by the heatheniſh Philoſophy; for this was the Twig which ſhould dwell in *Sem*'s Tent, as *Noah* foretold.

21. For the *ſeven* Sons of *Japhet* ſignify and point out the *ſeven* Properties of Nature; and under their *ſeven* Names lies the great Myſtery of the Japhetical Lines in the Kingdom of Nature, intimating to us what *Kind* of People and Kingdoms ſhould ariſe from them, even unto the *End* of the World: Concerning the Manifeſtation and Writing of which, our Speech is ſtopt and taken from us; but it ſhall be freely and fully manifeſted to our School-fellows *in its Time*, and be wholly made known and revealed.

22. After this the Spirit mentions only *two* Sons of *Japhet* which begat Children, *viz.* *Gomer* and *Javan*; he paſſes over the other Children of *Japhet* in Silence, and mentions not at all what Children they begat, and this is not without Cauſe: The Spirit points at the *two Sorts* of Men among the Gentiles in the Kingdom of Nature, *viz.* under *Gomer* he ſets *three* Names, *Aſkenaz*, *Riphath*, and *Togarmah*; theſe were the Sons of *Gomer*; who thus manifeſt themſelves in the Language of Nature, *viz.* they form [conceive or amaſs] the *Ens* of Nature, *viz.* the formed Word, into an *Ens*, and bring it into a Contemplation, that is, into an acute ſpeculating *Reaſon*, and make a Figure out of it, *viz.* a Dominion (or Form of a Government of Self-will) according to the Kingdom of Nature, for *temporal* Glory and *Renown*.

23. And under the other Son *Javan* he ſetteth *four* Names, *viz.* *Eliſa*, *Tharſis*, *Kittim*, and *Dodanim*; and he ſays, that of theſe *fourteen* Names all the *Iſles* and Languages of the Gentiles were filled, and that they had their Riſe and Original from hence: Theſe *four* Names intimate out of the Properties of Nature thus much, *viz.* By the firſt [Name *ELISA*] a good *half* angelical Will: By the ſecond [*THARSHISH*] an *Introduction* of the good Will into the Wrath of Nature, from whence an evil *warlike* Selfneſs ariſes: By the third [*viz.* *KITTIM*] a *falſe* Underſtanding, whereby the angelical Good-will is brought into the Self-hood of Reaſon even to be a Fool, and ſets forth itſelf with a ſtrange *outſide* Luſtre; and it ſignifies the heatheniſh *Idolatry* whereinto they brought themſelves through Reaſon, without God's Light, and thereby did ſet up heatheniſh *Idols*, and made themſelves great Kingdoms; ſo that the Spirit of Nature has brought them, under its Power and Might, into its own Form: And under the Name *DODANIM* the Spirit intimates the Kingdom of Nature in Self-hood with its ſelf-ful *Divine Service*, *viz.* an external *viſible* God, which may be ſhewn by the pointing of the Finger.

24. And under theſe *fourteen* Names in *Japhet*'s Line the Human Kingdom of Nature is wholly pourtrayed and typified; and we are in an eſpecial Manner to obſerve, that the angelical Will is therein *concluded*, betokening the wiſe and deep underſtanding Heathen in the Light of Nature, in whom the inward holy Kingdom did behold itſelf, who notwithſtanding they laid *ſhut up* in the true divine Underſtanding, and ſaw by an external Light [or Reflection] into the *Reſtitution* of all Beings, *ſhall*, when the Covering is taken away, *live in Sem's Tent*, *viz.* in the formed Word of Nature, yet in their Property.

14 Names. 25. Out of this *fourteenth* Number of the *fourteen* [8] *Names* of *Japhet*, came the prophetical and apocaliptical *Numbers*; from which the Spirit propheſied how the Wonders of Nature ſhould open themſelves one after another, and what ſhould happen in each Degree of their Manifeſtation; which we will here paſs over in Silence, and mention it in its due Place.

26. Under *Ham* the Spirit brings the greateſt Intimation of the Kingdom of Nature, for he fully ſets forth the external Form of Reaſon; for he ſays, *Ham begat Cuſh*, *Mizraim*, *Puth*, *and Canaan*. *CUSH* gives in the *Ens* of the pregnant generating Nature, a Signification of a Form of ſudden conceived *ſwift* aſcending Luſt in Self-hood, like to a running, or far and wide domineering and reigning *Might*; and it is the Root of the princely Government, according to the third Principle; but *Japhet* is the ſame Ground [or Work] according to the firſt Principle.

2

27. *MIZRAIM* ſignifies a forth-driving Power, which does forthwith comprehend itſelf again in the Luſt, in which the Center of Nature goes forth all along in a *ſtrong* breaking through of Luſt and Deſire, and breaks open the Form of the Luſt; intimating to us the *Original* of the divided Tongues, and how the Power of the only formed Word of the Underſtanding ſhould be divided.

28. The Name *PUTH* ſhews forth, even from the *Ens* of Nature, a high City or Place whereby the Will [of theſe Men] would advance itſelf on high in contriving and framing how to build them an *high Tower*. *CANAAN* ſignifies a Land of Lowlineſs and *Humility*; ſhewing, that God would be found in the Lowly and Humble; and it eſpecially ſignifies, that this high-flown aſpiring Will ſhall be *overthrown* and caſt down.

29. Although the Reader may not be able to underſtand us in *this Tongue*, yet I ſet this down only, to the End that he may learn to conſider and meditate on the great Myſtery, which the *Spirit* of God has ſignified under theſe Names, from whence ſuch a Purpoſe of a few Men did ariſe; that it is even wholly a mere Wonder whence the *Tongues* and Speeches take their Riſe and Original: For the Spirit ſets down afterwards, that *Chus begat Nimrod, who began to be a mighty Lord upon the Earth, and was a mighty Hunter before the Lord.* Who would now underſtand what Kind of mighty *Lord* and *Hunter* he was before God, without the Underſtanding of the Language of Nature? which ſeeing it is not in every Man's Gift to underſtand, we will only intimate the Senſe and *Meaning*, even what the Spirit does thereby underſtand in the *Word* of the Eſſence.

30. *Nimrod became a mighty Lord, and was an Hunter before the Lord:* Now if I be able to ſee the Spirit in its Eſſence, in the Formation of the Word, then I ſee what a Lord and Hunter *Nimrod* was, for the Spirit does herein ſignify and point at the *Properties* of Nature, ſhewing how the ſame have opened themſelves in Man's Nature, and brought themſelves into an *external* Form to a contrived framed *Government* among Men; the Spirit ſignifies by the Name how the human Free-will has formed itſelf in the Nature of the Underſtanding, and imagined ſuch a *Model* and Platform into its Mind, out of which Imagination and Fancy the *outward* Work aroſe.

31. For the Name *NIMROD* gives a very clear Signification, in open Underſtanding, that he came from *Chus*; for he is in himſelf a taking, apprehending, or an *Arrogation* of Power and Might of Nature; intimating, how Nature does form and frame itſelf into a Government in the Mind, and has put itſelf forth with *Power*, and has *hunted*, ſuppreſſed, and oppreſſed the *inferior* Properties; therefore the Spirit ſays, an *Hunter before the Lord*; for the Nature is before the Lord, therefore the Spirit ſpeaks here of an *Hunter before the Lord:* For obſerve, as an Hunter does hunt, drive, take, and tame wild Beaſts, ſo the Spirit intimates, that out of this *ſelf-advanced* human Nature, ſuch evil Beaſts would ariſe, who would live only to the outward Nature.

32. Now out of the *Wrath* of Nature aroſe over theſe fooliſh beſtial Men the *Hunter*, *viz.* the outward Dominion; which ſhould hunt, catch, kill, and keep them in Awe, ſo that the Hunter *might* tame them and hold them under a Government, otherwiſe there would be only a general raving, raging, biting, tearing, devouring and eating up each other among the beſtial Men: Seeing *they would not ſuffer the Spirit of God to rule and guide them*, they muſt ſuffer the Office of Nature to rule them; for otherwiſe what Need has the *Lord* of an Hunter? ſo that the Spirit in *Moſes* ſays, *that he was a mighty Hunter before the Lord*; that which hunts before the Lord of all Beings, does *not* hunt *Hares* or *other Beaſts*.

33. *Moſes* has a Veil before his clear ſhining Eyes: The Spirit does hereby hint at the Government of Nature; ſhewing how the human Government has formed and contrived itſelf in the Soul of the *outward* World, and how it ſhould *afterwards* be among them, and what Hunters would ariſe over them; and compares the human Dominion to an *Hunter*, who hunts for Beaſts to catch and ſlay them. And thus it would be alſo

among them, that theſe Hunters would hunt after *Men*, to take them and bring them under *Slavery* and Servitude, and chaſe and courſe them too and fro by their *Blood-hounds*, bite, tear, ſlay, and devour them by *War* and murderous Acts, and tame and bring under all with Force, Fury, and Violence, and excellently well manage the Government of the Hunter in their own ſelf-*aſſumed* Power.

34. For Man was fallen under the Poſſeſſion of God's *Wrath* in Nature; the ſame forced forth itſelf now with its Deſire, and formed itſelf into a Government according to the *outward Conſtellations* and the four Elements; as they build up and break down, ſo did this Hunter do with his Beaſts in his *Sport*.

35. Here the World may take an exact Looking-glaſs to behold itſelf in; it is the true original Ground of the *worldly* Dominion and [h] *Rule*; and though the ſame Ground of Government has an internal ſpiritual Original, yet it is in the *outward Form only* before God as a beſtial *Huntſman*'s Office among the Beaſt-Men, who muſt be bound and tamed.

[h] Lordſhip.

36. For the *inward* ſpiritual Government ſtands in great *Humility* in an angelical Form, *whereunto* God alſo created Man; if he had but *remained* in Paradiſe, then he ſhould have had *no Need* of the Hunter. But ſeeing he would be a Beaſt, God *ordained* him alſo an Hunter, who might keep under the *wild unruly* beſtial *Men:* And the Hunter and Beaſt are both *alike* before God, in this World's beſtial Property; but ſeeing it may not be any otherwiſe, God holds it for his natural *Order*; for he has given every Thing its Government, [Station and Order.]

37. But it is to be lamented, that this Hunter does hunt, ſlay, and devour the *tame* human Beaſts, which do not belong to his *Game:* But what ſhall we ſay, or wherewith ſhall the Children of God excuſe themſelves, or quit themſelves of this Hunter before God, ſeeing every Man bears *externally* the Hunter's *Hind* on him, over which the Hunter of Nature *has* Power? The *inward* ſpiritual Man muſt leave his *outward* Beaſt unto the Hunter; for his outward Beaſt is *alſo evil*.

38. The Spirit of *Moſes* ſets under *Ham*'s Lineage twenty-nine[i] Names, which came from *Ham*; which intimate the twenty-nine Properties proceeding from the third Principle, *viz.* from the Spirit of the outward World; hinting how the formed Word ſhould be manifeſted through the outward Nature, both in Tongues and Properties, whence the Governments and Orders of Countries and Nations have had their *Riſe:* Though each Property has again its external Birth, like as one Branch or Sprout of a Tree produces and brings forth other Twigs, yet the Spirit in *Moſes* points at the *chief Head* Root, and the Properties under theſe Names; ſhewing what Kind of People ſhould ariſe from thence, and what their Alterations and their final Concluſions ſhould be: All this lies *hidden* under their Names.

[i] 29 Names.

29. 39. Thus *Ham* hath *twenty-nine* Names of his Children, and he is the thirtieth; *twenty-nine* is the *ſet* Numbers of his Children and Children's Children, under which the 30. *Number* of the *End* lies in *Ham*'s Government and Dominion. *Thirty* is his whole Number, whereof the Prophet ſpeaks, that this *Ham* would *ſell* the *righteous One* for *thirty Pieces of Silver*, and give the ſame for a *Potter's Field:* As a Pot is accounted of in reference to its Maker, ſo is the fleſhly Man *Ham* in Regard to God; he takes his *thirtieth Number*, which he ought to bring into God's Kingdom, and gives it for an *earthly Veſſel*, which reſembles a Field, and in that ſells the righteous one, who lies hid under the thirtieth Number in the Word of *Power*. Thus the righteous one under the *thirtieth Number* does, by the Death or Mortification of *Ham*'s Fleſh, ſever himſelf from the *twenty-nine Numbers* of thoſe Properties, which have gotten the upper Hand in *Ham*; for in the *thirtieth Year*, the righteous one, *viz.* Chriſt, did ſeperate himſelf to his Office, and in the *thirtieth Number* lies this ſame Myſtery: This is underſtood by our Fellow-Scholars, and only *hinted* at in this Place. 40. *Sem*

40. *Sem* has in his Line of Propagation [k] *twenty-six* Names; and he is the [l] twenty-seventh. And the Spirit in *Moses* speaks very hiddenly, saying, [m] *that he was the Father of all Children of Eber*; *and Eber begat two Sons*; *the Name of one was Peleg, for at his Days the World was divided*; *and the other was named Joktan:* All whatsoever the Spirit in *Moses* speaks of the outward Acts of the Patriarchs, he has under them a single inward Eye upon the Line of Christ; for he says that *Sem was the Father of all the Children of Eber*; though *Eber* be first in the *third* Degree after *Sem*, yet the Spirit looks so punctually upon the Word in the Covenant, wheresoever it opens itself in a *Line.*

[k] 26 Names.
[l] 27th Name.
[m] *Gen.* x. 21, 25.

41. For *EBER* signifies in the forming of the Word as much as a *Sound*, or Manifestation of the Word out of the Center; and it is said further, that *Eber* begat *Peleg*, and called him so by reason of the Division [of the Earth.] The Spirit does not *only* look upon the outward Division of Lands and Countries, but much rather upon the *Line* in which stood the [n] *Limit* of the Covenant, for in *Eber* the Limit of the Covenant did open itself in the Word, as in the Sound or Manifestation, and went all along in the *Seed* upon *Peleg*; and the Line of *Adam* and Christ did there *sever* itself in the two Brethren; as afterwards it did among the Children of *Abraham* and *Isaac*; with *Isaac* and *Ismael*; and with *Jacob* and *Esau:* Thus likewise it was here with *Peleg* and *Joktan*; externally the World was divided; and internally the Kingdom of Christ and the Kingdom of the World; *not* that we are to understand, that *Joktan* did *not* remain in the Covenant; only the Spirit does here look upon the Motion of the *Seed*, in which Line the Limit, or Mark of the Covenant, was to be moved, wherein the Word would again move itself in the disappeared Humanity of the heavenly *Ens*, and manifest itself in the Humanity.

[n] Or Mark.

42. The Name of *Sem*'s Children and Grandchildren are mere Intimations and Significations of the Properties out of the wonderful Line of the prophetical Spirit of *Enoch*; where these same Properties were brought forth out of the Stock into *Boughs*, but here into *Branches.*

43. The Spirit in *Moses* [o] sets [p] *fourteen* Names under *Joktan*'s Line, which are the wonderful Number of this Bough in the Tree's Property, being the Kingdom of Christ according to the Property of Nature: [q] And of *Peleg* he speaks no more but of *One* Son, which he calls *Regu*, whom he begat when he was *thirty* Years old; intimating and pointing at the Line of Christ wherein the main Limit and Eye-mark of the Covenant stood: The Spirit denotes only *One*, for by one the Covenant should be opened; for the Spirit looked with the *one* upon the Kingdom of *Grace*; and with his Brother's *fourteen* Names, it hinted at the *human* Kingdom.

[o] *Gen.* x. 26—30.
[p] 14 Names.
[q] *Gen.* xi. 18. 1 Name.

44. And in that he says, that *he begat Regu when he was thirty* [r] *Years old*, the Spirit therein looks forward upon Christ, who should arise and come forth out of this Stock; and manifest himself the *thirtieth Year* of his Age in his Office; as likewise all the Ages under the Line of Christ, which *Moses* has set down, have a very certain Intimation and Prophecy, and point at the *Times* of the Motion in the Covenant; as [may be seen] through the *Prophets* and *other Saints*, in whom the Covenant has moved itself.

[r] 30 Years.

45. The Spirit of *Moses* sets *five* [s] Names of the Children of *Sem*, which came forth of his Loins; and though he did beget more (for *Moses* says that [t] *he begat Sons and Daughters*) yet the Spirit minds *only* the Properties of the formed Word in the Covenant of the human Property: These *five* Names figure out and set forth as in a Type the *five Head Speeches* [u] of the spiritual Tongue through the formed Word, proceeding from the high *Name* of God; out of which Tongues, the prophetical and apostolical [w] *Spirit* speaks.

[s] 5 Names.
[t] *Gen.* xi. 11.
[u] Five Head Speeches.
[w] Or spoke.

46. And though we *could* set down a Form of the same, yet we should be but as senseless and dumb to the Reader who understands not the *Language of Nature*; and therefore we have but given an Hint of it to our School-fellows: For the Spirit does

alſo, under the *Names*, point at the Kingdoms and *Dominions*, and they are God's, who with his *Name* does order, govern, guide and lead every Kingdom, according to the Property of his *Name:* As the Property of each Kingdom is, ſuch is the Tongue, *Language*, *Phraſe*, and Manners of the ſame; as it is written, *Such as the Nation is, ſuch a God it alſo has.*

47. *Not* that there is more than *one* God; only we underſtand therein the Divine Manifeſtation, how God gives himſelf forth, in his Manifeſtation in the formed Word, to *all Nations*, according to every Nation's and People's Property; ſo that every Nation and People does uſe, or bear forth the ſame *only Word* according to its Property; the *external* Form and Diviſion of which, is *Babel*; for [x] *all* People *had only one* Tongue and *Language*, and dwelt together.

[x] *Gen.* xi. 6.

48. The only Tongue was the Language of Nature, out of which they all ſpoke; for they had it in one Form, and underſtood in the Language and Speech the *Senſe*, *viz.* the *Ens*, even how the *Will* formed the *Ens*, for ſo alſo was the Spirit in the *Ens*; of which we will give a ſhort Intimation and Manuduction to the underſtanding and illuminated Mind to conſider of, to prove, exerciſe, and make Trial of it *in himſelf*; not that a Man can expreſs it, and bring it into a certain Form; no, that cannot be, for it is the *Spirit of* the *Wiſdom* of God, his Manifeſtation.

Alphabet.

49. The *Spirits* of the *Letters* in the *Alphabet* are the Form of the *only* Spirit in the Language of Nature: [y] The *five* Vowels bear forth the *holy Tongue* of the five holy Languages out of the Name *Jehovah*, from whence the holy Spirit ſpeaks; for the five Vowels are the holy *Name* of God according to his Holineſs: For the Name *Jehova* has nothing in it but only the *five* Vowels, A, E, I, O, V: The *other* Letters ſignify and expreſs the *Nature*, even what the Name of God in the *formed Word* is in Nature, both in Love and Anger, in Darkneſs and Light: But the *five* Vowels ſignify only and alone what he is in the Light of *Holineſs*; for Nature is tinctured with the *five* Vowels, ſo that it becomes [z] full of Joy and Delight.

[y] Five Vowels.

[z] *Text*, a Kingdom of Joy.

50. But that the *ancient wiſe* Men, ſkilful in this Tongue, did interpoſe an H in the Name JEOVA, and called it JEHOVA, the ſame was done with great Underſtanding, for the H makes the holy Name, with the *five* Vowels, even manifeſt in the *outward* Nature; it ſhews how the holy Name of God does breathe forth and manifeſt itſelf even in the *Creature:* The five Vowels are the *hidden* Name of God, who dwells *alone* in himſelf; but the H ſignifies the divine *Lubet*, or Wiſdom, ſhewing how the divine *Lubet* breathes forth itſelf out of itſelf.

51. The inward Underſtanding in the five Vowels is this.

I. is the Name of JHESUS.

E. is the Name [a] *Engel.* Angel.

[a] Germ. *Engel.*

O. is the formed *WISDOM*, or Lubet of the I, *viz.* of *JESUS*, and is the Center, or the *HEART* of God.

V. is the *SPIRIT*, *viz.* the [b] *SUS* in *JESUS*, which proceeds forth out of the *Lubet*.

[b] *Viz.* the Sweetneſs.

A. is [c] *der Anfang und das Ende*, the Beginning and the End, *viz.* the Will of the *whole* Comprehenſion, and it is the *FATHER*.

[c] Germ. *Anfang.*

52. And *theſe five* fold up themſelves up with the Comprehenſion or Formation into Three, *viz.* into ſuch a Word; △, that is, A. O. V. Father, Son, Holy Ghoſt: The *Triangle* denotes the Trinity of the *Properties* of the Perſons, and the V on the Triangle

△
A. O. V.

denotes the *Spirit* in the H, *viz.* in the Breathing, where the universal God does manifest himself *spiritually* with his own proceeding forth or *Procession* out of himself. יהוה

53. The *other Letters* without the five Vowels do all proceed from the Name [d] *TETRAGRAMMATON*, *viz.* out of the *Center* of the Eternal Nature, out of the *Principle*, and denote and speak forth the [e] Differences of the formed Wisdom, *viz.* of the formed Word in the Three Principles, wherein the *whole* Creation lies; they are the *Sense* of the Creation, *viz.* the *Property* of the Powers, and the true *revealed* God in the Word of Nature: Understand this further thus.

[d] Τετραγραμματον.

[e] Varieties.

54. When the Lubet of Man, *viz.* the *Free-will* of Man, does conceive or form itself into a Desire, then it conceives the whole *Alphabet*; for the Desire is the *Fiat*, and the Lubet to the Desire is the Contemplation of the Free-will, *viz.* the *formed* Word of Wisdom, wherein the Free-will does behold itself, and contemplates whereinto it will introduce the *Lubet* of the Wisdom, *either* into Evil or Good; and when the Free-will has thus beheld itself, it conceives with the Lubet, in the Letters, *viz.* in the Sense of Nature, and *composes* the Senses of the Letters together, and forms the Lubet into a *Word*; the same stands in an *internal* Form, *viz.* in a *conceived Thought.*

55. And even then the Free-will takes the H, *viz.* the Spirit of the Forth-breathing, and brings the formed Thought before the Council of the *five Senses*, who behold the formed Word, and prove the same, whether it be fit or not; if it does but please them, then the H, *viz.* the breathing Spirit, takes the Word, and brings it upon the *Tongue*, into the Mouth; there is the chief Framer, *viz.* the *Fiat*, which is the *divine* Instrument, and figures the Senses of the Properties out of the *Letters*, as the Free-will has set and composed them into a *Substance* to the sounding or pronouncing, *Manifestation* or Expression.

56. Now mark and observe us here very exactly, how *every Word* is formed or brought in the Mouth to [f] *Substance*, *viz.* to the *Expression*; how the chief Worker and Contriver, *viz.* the *Fiat*, which is *in* the *Senses*, does shape and figure it, and *how* the Tongue cooperates or frames itself therewith when it takes it, and by what *Way* it brings it forth, whether through the Teeth, or above, or with open Mouth; also *how* the Tongue frames itself in the Conjunction of the Word, which *Sense* it again draws back, and will not wholly cast forth, as there is *many* a Sense which is *not half* put forth, but many fully, and many again are drawn half backwards towards the *Heart*. And now as the *Word* was formed, so is also the *Thing* in its Form and Property, which is named by the Word (provided the Free-will gives it also a *right* Name, and does not impose a *strange* Name on it out of *Malice* or *Ignorance*) so it is *externally* noted, and internally in the Compaction of the Senses it has such a *Virtue*, or ill malignant *Property*.

[f] Note, when a Word is formed or expressed, it is brought to Substance.

57. Now whosoever has the Understanding of the *Senses*, *viz.* of the *Spirits of the Letters*, so that he understands how the Senses are set or compounded in the *Lubet*, he understands it in the framing of the Word, when the same is formed or brought forth to Substance, and is able to understand the *sensual* [natural or *essential*] Language of the *whole* Creation, and understand *whence Adam gave Names unto all Things*, and from whence the Spirit of God has *prophesied* in the Ancient.

58. This is now the Ground of the Head Languages: When all People spoke in one Language, then they *understood* one another; but when they would not use the genuine Tongue, then the true and right Understanding was put *out* in them; for they brought the Spirits of the genuine Tongue of Sense into an *external gross* Form, and framed the subtile Spirit of the Understanding into a *gross* Form, and learned to speak out of the *Form only*; as at this Day all Nations speak only from this same Form of their *contrived* sensual Tongue.

[g] *Text*, sensual.

59. Now *no* People do any more underſtand the Language of Senſe; and yet the Birds in the Air and the Beaſts in the Fields underſtand it according to *their Property.*

60. Therefore *Man* may well think and conſider what he is deprived of; and what he ſhall again obtain in the New-birth; although [perhaps] *not here* upon the Earth, yet in the ſpiritual World; for in the Language of Senſe *all Spirits* ſpeak one with another; they uſe no other *Language*, for it is the *Language of Nature.*

61. Our learned Ones term themſelves Doctors and Maſters, and yet *none of them* underſtands his *Mother Tongue*; they underſtand no more of the *Spirit*, than the Countryman does of his *Tool* to the Tillage of his Ground; they uſe only the *bare* contrived Form of the groſs compounded Words, and underſtand not what the Word is in its *Senſe*; hence ariſe the Contention and Strife wherewith Men contend and jangle about God and his Will; Men will teach what God is, and yet underſtand not the *leaſt* of God.

62. The *five holy* Speeches in the Language of Senſe are *God's Word*; they are his *Operation* through the Senſe-tongue, *viz.* through the *Properties*; as it cannot be denied, that *God gives Power, Virtue, and Life to all Creatures* and Vegetables, for his *holy Name* is through all; and *Adam* had this *holy Name* as a proper Poſſeſſion, working, ruling, and ſenſibly efficacious *in* his *Senſes*; and even this *Jewel* he loſt, which is now again reſtored and *enkindled* in the *holy Name JESUS.*

63. Therefore none can with Right be called a *Divine*, or Learned in the holy Scripture, much leſs a *Doctor* of the ſame, unleſs that he underſtands the ſenſual Tongue, and knows how the holy Spirit has ſpoken by the ſenſual Tongue in the *holy Penmen* of the Scripture; if he underſtands not the divine Senſe in the holy Scripture, let him not undertake to be a *Maſter* over it, to cenſure or *interpret* it; he is not at all learned therein; he is only a Changer of Letters, a Chopper of Logick in the Scriptures, and underſtands *not one Letter* in its Senſe.

64. Thus underſtand us herein concerning the Children of *Noah*; *viz. Japhet, Sem*, and *Ham*, and their Children and Grandchildren; they had *loſt* the ſenſual Language, and had made themſelves a formed *contrived* one, and ſo ſpoke in a formed Language which they themſelves *underſtood not* in the true Senſe: Therefore God was hidden to them; for they underſtood no more the *Voice* of the holy Spirit *in their* Language, *viz.* the *mental Tongue* of the five Vowels.

65. And they looked about, or imagined, *where God ſhould be*, and ſuppoſed that he muſt needs be ſomething with Form, and dwelling apart from them; and ſeeing they could not underſtand any thing of God upon the Earth, either *what*, or *where* he was (and yet had heard ſo much of God ſpoken by their Forefathers) thereupon they thought that he muſt needs *dwell on high above the Stars:* And they thought themſelves not able to reach thither, therefore they undertook to *build them a Tower, whoſe Top ſhould reach to Heaven*, that ſo they might aſcend up to him; alſo they would thereby make themſelves a *great* Name, that it might be ſaid, they had built a Tower even to Heaven.

66. Such a Knowledge the formed Underſtanding had of God; as ſtill to this Day *ſuch Doctors* are to be found, who know and underſtand *no more* of God's Habitation and Being than *theſe* Builders of the Tower, and build in their Art altogether (*except* the true genuine underſtanding ones) upon this high Tower, and can never aſcend up to God, and therefore they *contend* about the *Building:* Every one ſays how it might be built *ſooner* and *better*, and yet they could never agree; for they have all built themſelves even to Death thereon, till the Lord ſends a *Watchman*, and ſhews them that it is in vain, that they ſhall *not* find him on *High*; but that he is even *among them* under the Letter, and they have *not* known him.

67. *At this we exceedingly rejoice, that the Time is born, that we are led from the Tower of* Babel, and *are able* to *ſee* the holy God in the ſenſual Language. *Hallelujah.* The

Tower is *broken*, and *fallen* down, *at which our* Fathers *have built themſelves to Death*, and yet have *not* built it *up*; the *Foundation* thereof *ſhall not be* any more *laid while* the Earth *ſtands*, ſays the Spirit of Wonders.

68. The hidden Myſtery of the *Tower*, and the *divided* Languages, is this: Mankind had framed the ſenſual Language of the *holy Spirit* into a *dumb* Form, and uſed the formed Word of the human Underſtanding *only* in a Form, as in a contrived Veſſel or *Vehiculum*; they ſpoke only with the *outward* contrived Veſſel, and underſtood not the *Word* in its own proper Language of *Senſe*; they underſtood not that God was *in* the ſpeaking Word of the Underſtanding; as at *this Day* the like comes to paſs, and is ſo.

69. But ſeeing God had in the Beginning of the Creation incorporated himſelf with his Word *into* Man's Image, *viz.* into the *Properties* of the *Senſes*, and would not be without *Senſe*, or in one only conceived Form; and likewiſe, ſeeing that all Things ſtand in Growth, Seeding and Harveſt, even now was the Time of the human Tree's blooming, where the *Spirit* of the Senſes put forth itſelf in its Properties with *Bloſſoms*, and manifeſted the Properties through the Bloſſoms, and out of the Bloſſoms brought forth the *Fruit:* And like as every Bloſſom opens and puts forth itſelf at the *outmoſt* Part, or higheſt of the Stalk, or Branches of the *Tree* or Stock, ſo the Spirit [of Nature] drove the Children of Men to the *extremeſt* Height, that they alſo would build them an high Tower like to an high Tree or tall Stalk; for it would manifeſt its Bloſſom, and Fruits alſo, in the *higheſt* of the Stalk; and upon the Tower which they would build up to Heaven the ſenſual Spirit opened itſelf with the Bloſſom.

70. For Man's Will was, that they would *aſcend up to God*; and the God of [Nature or] *Senſe*, put forth himſelf in the ſame Deſire and Will, for they ſought him *only* in a circumſcribed [local, *outward*] Manner; and even ſo he applied himſelf to them in a *conceived* Form of Senſe out of the contrived formed Tongues and Languages, wherein *notwithſtanding* they were dumb, and knew him not.

71. They were entered with the Senſe, *viz.* with the [h] *mental Spirit*, into Nature, and Nature had captivated them in the *Underſtanding*; therefore God alſo manifeſted himſelf to them with the ſenſual Spirit in the *contrived* Form of the [i] *ſeventy-two Properties*, through the *three* Principles, *viz.* through a *threefold* ſenſual *Alphabet*, according to the three Worlds Property; *viz.* through [k] three Times four-and-twenty Letters: And they brought the ſenſual Spirit of the Letters in their contrived Form through the Tongue out of *each Letter*, through the three Principles, *viz.* into *three* Properties of Tongues and Languages, according to the Property of the *Trinity of the Deity*.

[h] Or the Spirit of their Mind.
[i] 72 Properties.
[k] 24 3 — 72

72. And hence ariſe [l] *ſeventy-two Languages* out of *one* only ſenſual Tongue, wherein *all* Speeches and Languages are contained, and each Tongue and Language fell upon its People, according as every *Family* of the Stock of the human Tree had a Property out of the formed Word, even *ſuch* a Language befell them out of their *Senſe*, *viz.* out of the ſame Property of the formed Word.

[l] 72 Languages.

73. For, the *Senſe* of Man's Speech, that he is able to ſpeak, doth come to him originally out of the *divine Word*, which introduced itſelf with the *Verbum Fiat* into a Creation; now this Word brought forth itſelf through the compacted Properties, according to their *Compaction*, Nature, Kind, Form, and Property: For ſo diſtinct and *various* alſo are the Senſes in the Quality even in the Place of this World, far otherwiſe in one Country than in another, and ſo God did likewiſe form the Languages according to the Property of every *Land and Country*.

74. For ſeeing that People were to be *diſperſed* into every Country and Climate, he opened to each People a Language, according as it ſhould be in a Land, which did apply itſelf to the ſame *Quality of Senſe*, and accord therewith; ſo that the Quality of the

Country did not introduce the *Turba* into it, if they with the Word of their Voice agreed to the Sound of the formed Spirit in the Soul of the Great World in that Place.

75. For as the Manifeſtation of the formed Word was in the Spirit of the World in *every* Place, ſo the Spirit of God formed, through the Nature of the Properties, the *Language* and Speech in every *Country*; firſt the ſeventy-two Head Languages out of Nature, and afterwards the [m] *collateral Affinities*, proceeding from the Senſes of every Head Language; as we plainly ſee, that a Man does ſcarce find, in any Place of the World, among all the Head Languages, one and the *ſame* Senſe in any Head Language, within the Compaſs of [n] fifteen or eighteen Miles: They alter and change almoſt every fifteen or eighteen Miles, all according as the Properties of that Pole or Elevation are: Look what Kind of Property the *Lubet* has in its predominant *Conſtellation*, even ſuch a Property the *vulgar People* have in their Languge and *Speech*.

[m] Or Dialects of Language.

[n] 15 or 18 Miles. According to the Elevation of the Pole, Climate, or Zenith and Nadir.

The Thirty-ſixth Chapter.

Of the Antichriſtian *Babylonical* Whore *of all Nations, Tongues, and Speeches; ſhewing what is contained under the Languages and* Tower *of Babel.*

An open Gate of the Myſtery of the *Great Babylon.*

1. COURTEOUS Reader, I deſire to warn thee in Love, that thou wouldſt not underſtand our *Senſe* and Meaning acccording to partial Affections, to detract, revile, or eſpecially to contemn or deſpiſe any as from us; much leſs, to ſet upon them in their Office, *Function*, and Dignities, out of Paſſion; but we ſhall ſpeak in *general:* Let every one prove himſelf; he ſhall indeed find the great Myſtery of the Babylonical Tower in himſelf; and alſo the [o] *Number of the* falſe *Beaſt*. Let him but read our Meaning with Patience, and take *himſelf* along, as to his evil innate hereditary Property, under the ſame, as really the earthly mortal Man, in all Men, *belongs* to this Text.

[o] Number of the Beaſt.

2. We will here write what the Time has brought forth and manifeſted, and if it was not manifeſt by *Man*, yet the *Beaſts* ſhould be driven to manifeſt the ſame; for the Time is [p] *born*, and nothing can hinder: *The moſt High accompliſhes his Work.*

[p] Or fulfilled.

3. *Moſes* ſays, [q] *Nimrod, Ham's* [Grand] *Son, began his Kingdom at Babel*, and was the firſt *Lord upon the Earth* after the Flood, and was the firſt Erector of the *Tower* and *City Babylon*; yet we are not to underſtand that only *Ham*'s Children would build the Tower, but alſo *Japhet*'s and *Sem*'s, for they were yet *all* together as *one* People, and would *build them a Tower whoſe Top ſhould reach even unto Heaven, that they might* thereby *make themſelves a* great *Name* [r].

[q] *Gen.* x. 8--10.

[r] *Gen.* xi. 4.

4. This *Tower*, on which the *Tongues* were *divided*, and where the great City *Babel* ſtood, is a *Figure* of the fallen earthly Man who is entered into Self-hood, and has made the formed Word of God *in* him to an *Idol*; for the Nature of the *Tower* was this, *viz.* that it ſhould there ſtand as a great *Wonder*, which *Men* had made in their own contriving

Fancy, whereupon they would *aſcend up to God*; and ſignifies that Man has *loſt* the right Underſtanding of God, and his Habitation and Eſſence.

5. Man had compacted [or framed] his Underſtanding through the Deſire of *Self-Elevation* and Exaltation into the ſenſual Tongue, and contrived or conceived the ſame into a ſelfiſh Propriety, in which Conception or Comprehenſion, the *Spirit* of the mental Tongue of the five Vowels was departed from him.

6. Not that we are to conceive, that this Spirit was departed from *its Creature*; only the Free-will of Man had, in the formed Word of the [s] *Conſonants* (wherein the Spirit of the five Vowels, *viz.* the unformed Spirit of God, did manifeſt itſelf) brought itſelf forth (as a *peculiar* God) out of the Reſignation to the unformed Spirit into a Self-fulneſs, and ſelf-willed Conceit and Fancy: The Type of which was the *Tower*, where the Men of *Babel* would come and *climb up to God* in their own conceived Will and Thoughts; they themſelves were gone forth from the Spirit of God, and would, through their own *Power* and *Ability*, take the Kingdom of God to themſelves, in *Self-hood*; they would enter with their *own* Will, Self-born in Evil and Good, into the *Property* of God's Holineſs: This denotes and declares the *divided* Tongues, where every Property had brought itſelf forth out of the univerſal ſenſual Tongue into a Selfiſhneſs, and a peculiar *ſelfly* Underſtanding, ſo that they did *not* any longer underſtand one another; where the Underſtanding was compacted and brought into a Propriety, out of, and according to the *three Alphabets*.

[s] Or ſpeechleſs dumb Letters.

7. This compacted formed Tongue the Holy Ghoſt did *open* on the *Day of Pentecoſt*, in St. *Peter*'s Sermon, where *Peter* from the opened ſenſual Tongue ſpoke in *one Language all Languages*; and this was alſo *Adam's Language, from whence he gave Names to all Creatures*.

8. Thus underſtand us right what *Babel* and the *Tower* of *Babel* typify and point out. The *City Babel* is the *Ham*-like Man, who builds this City upon the Earth; the *Tower* is his ſelf-choſen God, and *Divine Worſhip:* All Reaſon taught from the School of this World are the *Maſter-builders* of this Tower; all thoſe who have *ſet up themſelves* to be Teachers, and are *choſen to it by Man without God's Spirit*, are the *Maſter Workmen* at this Tower, and the *Idol* of the *World*, *none* excepted; *they* carve and frame all together only *Stone* and *Wood* for this Tower.

9. For the Name *NIMROD* ſhews us very clearly alſo, in its own Senſe of the formed Word, that it is a ſelf-contrived, formed, amaſſed, and compacted *Luſt*, which did advance itſelf on high as a ſelfiſh God, the Type of which was the *Tower:* God ſuffered them in their confounded Underſtanding to ſet forth the *Figure* of their Property, as a Type of what Man would be in the Preſence of God.

10. Now ſays Reaſon, Why did God *ſuffer* it to come to paſs? Anſwer: Thus it muſt be, that the Wonders of the Wiſdom in the unformed Word of the *five* Vowels might introduce themſelves, through the formed Word of the three Principles, into a Form or external Contemplation, as a *counter Platform*, Draught, Portrait, or Formation; for the dark World of God's Anger was become manifeſt in Man, from whence the groſs earthly Property was generated, which alſo had wholly *captivated* Man; and the ſame did *here* likewiſe repreſent its Image as a ſelfiſh God.

11. Now the *Tower* was a Type of the dark World, where Man would behold God in the dark Self-hood, and denotes the earthly Man, who ſtands in God's Sight as this Tower, and is an Image and Reſemblance of [t] divine Contemplation according to Evil and Good, as a *painted* Life; for the true human Life was the formed Life which became, in its own Deſire to Self-hood, ſuch an Image before God as this *Tower*.

[t] Or God's Contemplation.

12. *All* Men, even from *Adam*, who have taught of God without the divine Viſion of the Spirit of God in them, have ſpoken and taught *from this Tower* of the confounded

Tongues; and *hence* has the Strife riſen about God, and his Will, and Eſſences, ſo that Man has contended and jangled about God in Self-hood: One has ſaid, they muſt *bring Bricks* to the Building of the Tower; another *Stone*; a third *Lime*; a fourth *Wood*, *Water*, or *other* neceſſary *Materials*; and their chief Maſter-builders have been manifold, every one according to the Property of his *own* Tongue: Every one has deſired to build the Tower upon his *own Foundation* and proper Ground; one has had in the Property of his Country and *Climate*, *Stone* for the building thereof; another *Lime*; the third *Chalk* or *Clay*; the fourth *Wood*; and every one has thought good to build the Tower *alone for himſelf* out of the Material of his *own* Property for a great *Wonder*, that all the World might look and behold that which he has built.

13. And when People of other Countries have ſeen what that has built, then they have contemned it, and ſaid that the Property of *their Country's Material* has been better for the erecting the Tower, and have begun to *reject* it, and to build the Tower for themſelves, and praiſed that alſo; which likewiſe has again been deſpiſed of *others*, who have accounted *their Country's Material* better; and this they have done ſo long, till they have *fallen* quite *out* in Pride and Contention, and have *left off* from the Tower, and have fallen upon one another, and *perſecuted*, *ſlain and murdered* one another about the Knowledge of the Tower of *Babel*; and that Party which has then got the *Victory*, that has again built the Tower out of his *own* Property, till *other* People have alſo riſen up and accounted *their* own Matter and *Stuff* for the beſt.

14. For the *Speeches* of the Underſtanding were confounded and divided; and therefore the People neither *knew* nor underſtood one another's Property; and each *People* or Nation has ſuppoſed, and looked upon the other to be *ſtrange* in the Power of the Underſtanding in the formed Word; from whence the *Contempt of Religion*, *viz.* of the Knowledge and Confeſſion of the Word, has riſen; for the ſenſual [*intelligible*] *Tongue* was compacted according to the *Multiplicity* of the Properties.

15. And thus the Wrath of the eternal Nature (and alſo the *Prince* who dwells therein, *viz.* the *Devil* in his Legions) ſatiates, and recreates itſelf in the Strife and Contention of Man in the compacted Word of the Tongues. And thus the *Antichriſt*, who is the *Tower of Babel*, *viz.* the Self-will of the *Ham*-like Man, domineers *in the Temple of God*, and there has *ſet himſelf up* in the Place of the Holy Spirit.

16. For, *the Temple of God* is the formed Word of the human Languages and Tongues in Man's Underſtanding; as it is written, [u] *The Word is nigh thee*, *namely*, *in thy Mouth and Heart*; and the Seat and Habitation of the oppoſite adverſe Devil is the monſtrous Property out of the dark World.

[u] *Rom.* x. 8.

17. In this formed Word of divine Underſtanding the *Antichriſt*, *viz.* the Will of Self out of the Properties of Nature, has ſet up and eſtabliſhed himſelf, and pranks and ſets forth himſelf, with his *Property* of Nature, *as if he was God*, and yet he is the condemned *accurſed* Son choſen to Death, *which cannot inherit the Kingdom of God*; for he was not made a Creature out of *God*'s Will, but out of the Will of *Self*; as the Devil, who was an Angel, yet became a Devil from the Will of the *dark World* which advanced itſelf *in* him.

18. The like alſo we are to underſtand concerning the Antichriſtian Babylonical *Beaſt* of *Reaſon*'s Self-will, which terms itſelf *divine*, and is only a *Monſter* of the true Man which died in *Adam* to the holy Image of God's ſpiritual World, and ſhall and *muſt be born again* in the *Word*, which did again manifeſt itſelf in the human Property, in Chriſt, *or elſe it cannot ſee the holy Word*, *viz.* the unformed divine Word of Power.

19. This ſame holy Word muſt again enter into the compacted ſenſual Tongue, and *bruiſe* the ſame, ſo that the whole and perfect Underſtanding of *all* Tongues may be

again manifeſt in *one*, as Chriſt ſaid of the *Corner-Stone*, that it ſhould be [w] *a Rock of Offence*; *upon whomſoever it ſhould fall, him it ſhould bruiſe.* [w] *Rom.* ix. 33. 1 *Pet.* ii. 8. *Mat.* xxi. 44.

20. Thus underſtand us now what the Antichriſt, or the Babylonical Whore, with the Dragon Beaſt, is, as may be ſeen in the *Revelation:* Every Man which is *not* born again of God *has the Mark of the Beaſt, and the* falſe *Whore in him.*

21. The *Beaſt* is the animal [natural] earthly *Ham*-like Man, who is from the *Limus* of the Earth, according to the Earth's Groſſneſs and malignant Malice, which riſes out of the dark World, and ſtands in the *Curſe* of God. This Beaſt aroſe in *Adam* and *Eve*, when they imagined after Evil and Good, and came into its Self-fulneſs, ſeperate from the divine Power and Will, and is *before* God only as a Beaſt: This Beaſt the Devil has *infected* with his Deſire, and made it wholly monſtrous, and inſinuated his Deſire thereinto, ſo that it only luſts after *Vanity*, as a Cow does after Graſs.

22. But the *Whore* of the Beaſt is the poor Soul captivated in Vanity; which Soul had its Riſe in the formed Word of the three Principles, which was *God's Image*; but now, by the Luſt of the Beaſt, it has begot to itſelf an own Self-will, which is *departed* from God into Self-hood, as a ſelf-willed, ſelf-born Creature, which does what it pleaſes, and not what God's Spirit willeth: This *Self-will*, revolted and apoſtatized from God, is the *Whore* of the Beaſt, which whores with itſelf in the *Pride* of Self-hood.

23. But now the poor captive Soul lies in this groſs Beaſt, and is captivated in its own ſelf-born Will, *viz.* in the *Whore*, and longs after God, from whom it proceeded and was inſpired into the created Image, and looks about on all Sides where its true native Home of Reſt ſhould be, and it finds that it is clothed and covered with this Whore; and then it brings its *Deſire* into this Whore's Will, and ſeeks the *Place* of God for Reſt, and then the Whore's Will takes the poor captivated Soul's Deſire into itſelf, and thereby exalts *and ſets up* itſelf; it perſuades itſelf that it, in the Soul's Deſire, is the fair *Child* of God which ſhall poſſeſs Heaven, and gives out, that it is holy, and ſets forth itſelf as a God, which Men muſt honour and *adore*.

24. And ſeeing this Baſtard, *viz.* the falſe Will of Self-hood, *cannot ſee* or behold the Place of God, either what or where God is, then the falſe Will goes on in the *Way* of its Property, and betakes itſelf to, and appropriates to itſelf, the manifeſted *Word* of the *Letter*, *viz.* the formed Word of God's Children, who ſpoke from the *living Word*, and ſets its contrived Form of its own conceived *Ens* into the *literal* Word, and clothes itſelf externally with the literal Word, ſtands forth with Boldneſs and ſelf-acquired Confidence, and ſays, *Here is the Place of God*; *here is Heaven*; *here is God manifeſt:* But it is only a Baſtard, and is *predeſtinated to Condemnation*; for God has not created it, but it was born and brought forth out of the *Luſt* of the Soul, when it turned its Face from God into the Center, and would taſte and prove Evil and Good. *Note*, Predeſtination.

25. This Harlot's Brat ſits upon the beſtial monſtrous Man, and rides upon him as upon its Horſe, and is *half Devil* and *half Brute Beaſt*, which ſhall and muſt die, or elſe the Soul will *not* be redeemed ſo as to *ſee the Face of God* again.

26. This *Whore* has taken its Power and *Underſtanding* out of Nature, *viz.* out of the Compaction of Evil and Good, that is, out of the dark and outward World, and has ſwallowed up the precious *Image of God* in itſelf, which after God was created out of the heavenly *Ens*.

27. Here is the *Swineherd*, as Chriſt ſaid, *who had conſumed his Father's Inheritance with the Swine*; he means the poor Soul, which has devoured, ſpent, and conſumed its heavenly Goods in the heavenly *Ens* with *this Whore* of the evil ſelf-deviliſh Will, ſo that it ſtands in God's Sight as a tattered patched *Swineherd*, and keeps the Fruit of the evil Whore, *viz.* of the Devil's *fatted Swine* upon the Earth, which are the *wicked* ones in their Fruits.

28. Thus we underſtand what the Antichriſtian Babylonical *Whore* in Man is, which has ariſen out of the *divided* Properties, *viz.* out of *Adam*, in whom the Properties departed out of their mutual and equal Accord, each into its *own* Deſire and Luſt to Selfiſhneſs, whereby *Adam* became earthly and mortal; out of whom afterwards the Tree of the *Multiplicity* of Tongues and Speeches aroſe, out of *one* only Tongue.

29. Now know this, that the Multitudes or Variety of *Faiths* are generated out of the *divided* Tongues; ſo that almoſt every Nation has brought itſelf into ſeveral various and peculiar *Opinions* of God's Being and Eſſence; and therein conſiſts the *Confuſion*, *viz. the Myſtery of the great Babylon*; concerning which the Spirit of God propheſied and declared out of the prophetical Root (both out of the *Line* of Chriſt, how Chriſt ſhould come to *reſtore* and remedy the poor captive Soul, and *regenerate* its right true Life, and alſo out of the *Turba Magna*) how this *Beaſt* together with the *Whore* ſhould be caſt from the Face of God *into the fiery Furnace*.

[x] Clerical and Eccleſiaſtical.

30. With this Whore of Self all the falſe *ſpiritual* [x] ones or Prieſthood have clothed themſelves, who *ſet up* themſelves to be Teachers of the Myſtery of God's Kingdom without God's Spirit: They have *externally* covered themſelves with the prophetical and apoſtolical *Word*, and pleaded the Teſtimony of the *Bible*; but they have introduced *their own Senſe* out of the Whore's *Ens* thereinto, and have hung, in their Heart, to the Babylonical fleſhly Whore, and have *not* underſtood the prophetical and apoſtolical Tongue in its *Senſe*.

31. They have ſpoke from the Senſe of their *own* beſtial Self-hood, through the prophetical and apoſtolical Word, and have brought and uſed *Chriſt's Words* to their *own* ſelfiſh Babylonical Harlotry, and committed Whoredom, and have likewiſe adorned and trimmed up their Baſtard under Chriſt's purple Mantle with Silver, Gold, and precious Stones, and alſo with worldly *Dignities*, Honour, Favour, and Riches.

32. After theſe, Men have run, and have even adored and eſteemed them as *Gods*, falling deeply in love with their Baſtard, though their *Hearts* have never agreed, or ſtood upon the only true Ground, but have been at *Variance* with each other: And this is that of which the Prophet *Daniel* ſpeaks, ſaying, [y] *They ſhall honour a God whom their Fathers knew not, with Gold, Silver, and precious Stones*; and to thoſe that help them to ſtrengthen their [ſtrange God,] [z] *Mauzim*, they will divide the Land for their Inheritance. This whole Chapter belongs hereunto.

[y] *Daniel* xi.

[z] God of Forces.

33. Now when we conſider right what this Babylonical *Tower* is at *preſent* in *Chriſt*'s Kingdom upon the Earth, and what it was under *Moſes*, and among the *Gentiles*, then we find very clearly that among all three it is of one Property; and ſo alſo among the *Turks* and preſent *Jews:* Every Nation builds it out of its own Materials, for in the right univerſal ſenſual Tongue (if it be manifeſt in one) we are all together but *one* only *People* and *Nation* even from *Adam*.

34. But the very Cauſe that we are divided and brought into *Opinions*, is, by Reaſon of our *Maſter-builders* and Founders, *viz.* of the high Schools, *Prieſts*, *Popes*, *Biſhops*, *Doctors*; alſo the *Rabbies* and *Maſters* of all Nations; who are ſet as Workmen to the Building of the Tower: All theſe have judged from their *own* Language, and natural Underſtanding, *viz.* from their *conceived* and formed ſenſual Tongue, from the *outward Letter*; and have indeed neither known God, or the Light of Nature; but have been blind and dumb as to both; both the *Jews* and *Gentiles*, and alſo the ſelf-made Teachers of the *Chriſtians*.

35. Whoſoever have *run*, void of God's Spirit without divine Underſtanding, either among *Jews* and *Gentiles*, *Chriſtians* and *Turks*, they have built only their own Tower, in their own Eſſence; and the ſame is even a *Tower* of the great Wonders of God, of divine Contemplation both according to Light and Darkneſs, Life and Death, Joy and Sorrow.

36. *Not* that we are to underſtand that this Tower is not at all profitable before God; it is even *the great Myſtery* of God's Manifeſtation according to Love, and Anger; as

God has created out of the great Myſtery all Manner, Kinds, and Sorts of Beaſts, Birds, Worms, Trees and Herbs, evil and good; and that all to the Manifeſtation of the great Wonders: Thus likewiſe the human Tree has brought forth *ſuch* Wonders out of its ſenſual Tongue, out of the *Multiplicity* of the Properties, and introduced them into a Subſtance, for its Growth and Glory, *viz. to the great Harveſt of God*; where each Property of Love and Anger, Light and Darkneſs, ſhall reap in its own Fruit, and every Thing ſhall poſſeſs its Heaven in itſelf in its own formed and conceived *Ens*, out of the only Word of God which has given forth itſelf to *every* Life (even unto every Life and Being according to its own proper Quality and Virtue, according to and out of its Principle) as an *univerſal* Word, to the glorious Manifeſtation of Eternity.

37. Now when we further conſider of this *Beaſt* with the *Whore*, what it is in itſelf, within and without, then we find that it is the formed compacted Word of the Spirits of the Letters; for Men are *all* of one only Property as to their *Life*; all are begotten out of one Fleſh and Soul, and have all but one only Kind of Life; as a Tree in many Boughs and Branches, where the Boughs and Twigs do not perfectly and wholly *ſeem* alike or the ſame in Form, but all have one only *Sap* and *Virtue*; ſo likewiſe is the Creature of Mankind among Jews, Chriſtians, Turks, and Heathens.

38. And the only *Difference* is this, the Spirits of the Letters in the formed Word do *ſever* us in the Underſtanding; otherwiſe we live all alike in the *four Elements*, and eat of the Fruits of one Mother, and remain in her when we die to this outward Life.

39. The compacted ſenſual Tongue, which is divided in the Spirits of the Letters, *confounds* us, and makes us to err; ſo that we *ſuppoſe* we are ſtrange to *one* another, and yet we are all but one only Tree, which the Devil hath *poiſoned* with his Deſire in *Adam*, ſo that the equal Temperature or Accord was brought into Diſtemper or *Diſcord*, whereupon the Spirits of the Letters were [variouſly] made manifeſt, ſo that we ſpeak from *many* Speeches; that is, we have introduced the powerful Word of God into the Multiplicity of the *divided* Properties, and have made, in each Tongue's Property, a Selfhood, or a ſelfiſh Deſire to Arrogation, Self-Apprehenſion, and Aſſumption.

40. Hence ariſe the Contrarieties, Differences, and [a] *Opinions*, in that we have introduced the unformed Word into the Form of our own ſelf-made Image; now we contend and ſtrive about theſe *Images* and Conceits; and every one ſuppoſes his *own* to be beſt: And when we bring all theſe Images and Reſemblances again into one Language and Speech, and *mortify them*, then the only *quickening Word of God*, which gives Power and Life to all Things, is again manifeſt, and Strife ceaſes, and *God is all in all.*

[a] *Text*, Images.

41. Therefore we ſay, we have found it in the *Grace* of the *One*, that all Men's Imaginations, Opinions, and Knowledge of God, his Being and Will, *without* the divine Light, [or [b] Illumination of the Spirit,] are this ſame Whore's *Beaſt*, which is flown forth and riſen from the compacted Spirits of the Letters, whereby Men contend about the *Spirits* of the Letters.

[b] The undoubted Unction of the Holy Ghoſt.

42. We have loſt the *five* Vowels in the Alphabet, which introduce all the Spirits of the Letters into *one* pure *Harmony*; and the *five* Vowels are as it were ſenſeleſs or dumb in reference to the *other* Letters, and yet they are the Life of the reſt, for there cannot any Word be formed but there muſt be a *Vowel.*

43. Now there is no better Way or Remedy to bring us into *Union*, that ſo we may become *ONE* again with one another, *one* People, *one* Tree, *one* Man in Soul and Body, than to deſtroy and kill all the Images or Forms of Letters *in us*, and ſuffer not one of them at all to have its own Self-Life; not *deſiring* to know or will any more of God, only and alone what *God* wills to know in us and through us; and alſo that we immerſe, or reſign the Soul's Hunger and Deſire, merely, only, and nakedly, without any other knowing or willing, into the *five Vowels*; and therein the great holy Name of *JEOVA*

or *JESUS (viz.* the living Word) is manifeſt, which gives Life to all Things; and not according to the Property of *Nature* Deſire and Will the different Variety of many Things, but give up ourſelves into the *one* only *Love-Sun:* Therein he is manifeſt.

44. As the outward Sun gives Life and Power to the whole World, ſo likewiſe this only Name, in its Power, gives Life and Underſtanding to *all* the Letters: Underſtand us right what we mean by the *Whoredom* of the Letter.

45. The Letters, *viz.* the Properties of the ſenſual Tongue, have introduced themſelves into an *external* Form, or ſelf-ful Will and Underſtanding, and brought themſelves with the Vowels into a *Compaction*, [Self-comprehenſion or particular Formation,] and when this was done, then *JESUS*, *viz.* the holy Name *JEOVA*, died [or diſappeared] in the ſenſual Tongue in the *Letters* with the five Vowels of the one only holy mental Tongue; that is, the *ſpiritual Man*, which was reſigned in [and to] God, died to the *divine* Underſtanding and Will.

46. Now there is a ſelf-willed *Beaſt* of Selfiſhneſs and Ownhood brought forth out of the Spirit of the other Letters, which does only kill, and bring forth dead Fruit; for St. *Paul* ſays, [c] *The Letter killeth, but the Spirit makes alive:* Underſtand this thus.

[c] Chriſt in *Paul.* 2 *Cor.* iii. 6.

47. The divided ſenſual Tongue *kils* us, ſets us at Odds and Variance, leads us into *Babel*; but the Spirit of the *Vowels*, *viz.* the holy *Name* of God, does again revive and *quicken us* in him. Therefore the holy Word of the *five Vowels* did again (when the Spirits of the Letters were divided and brought into the Self-hood of the Wonders of God) eſpouſe and incorporate itſelf *forthwith* in *Paradiſe* with the precious *Covenant*, into the *Letter*, *viz.* into the natural Man, to manifeſt itſelf again with a Motion in the compacted Tongue, and to introduce the *holy Senſe* again into the ſenſual Tongue.

48. Thus underſtand us right: The literal Form in the ſenſual Tongue is now the evil Beaſt, which will domineer in its *own Power*; now into this evil Beaſt the Spirit of the five Vowels, *viz.* the Name *JEHOVAH* (which with the *H* has breathed the *JESUS* thereinto) has given in itſelf, and *killed* the evil Beaſt, *viz.* the Self-will, and has again tinctured the Spirits of the Letter, *viz.* the right natural Man, with the Tincture of the holy Name of the Vowels or *JEHSUS*, and with the Love has *ſlain the Death* or Deaths in the Letters, and deſtroyed their Self-will; ſo that the Spirits of the Letters cannot any more introduce themſelves into a ſelf-ful Compaction of the ſenſual Tongue; for they are *dead* in their *own* Will, and the Spirit *JEHOVAH* in *JESUS* is become their Life; [d] *ſo that they live no longer to their Self-hood*, *viz.* to the Nature of the Wrath, *but in that they live, they live to God.*

[d] *Rom.* vi. 2, 10.

49. Thus now the Beaſt of the Whore is in us outwardly, *viz.* in the *mortal Man*; and inwardly is Chriſt in the [e] *immortal Man, who is paſſed through the Death* of the Letters, and has turned the Death into Life.

[e] *John* v. 24.

50. Now it behoves Man, and his main Happineſs depends upon it, that he alſo ſhould *die* to the Images of the Letters in him, and diſclaim or depart from all *Reaſon*'s Scholarſhip, or Knowledge of Nature, and all Babylonical Maſter-builders, however they are called, and enter into the one only *Life JEHSUS*; and not at all diſpute about the *Way* where it is, but only [f] think that it is *in him*; that he muſt *forſake* all whatever he has, either Art, Wit, or Skill, *&c.* and become *one* barely and nakedly in himſelf, bring himſelf into the *ONE*, *viz.* into God's Will, and be freely willing with whatever it will work or do with him: He muſt give up himſelf as being without Will, and leave himſelf wholly in God's *Mercy*, and bring all his Learning into this one only *Thing*; that he in his Teachings and Learning will not do or ſpeak any thing but what God wills through him; and thus all Images, [Opinions and Conceits,] *die* in him, and the Soul's Life falls into the only *living Word*, which has manifeſted itſelf again in the Humanity.

[f] Or conſider.

51. For this is the great *Beaſt* of the Babylonical Whore in us, that we bring ourſelves

into the Images and *Forms* of the Letters, and make *Opinions* to ourſelves: That *Opinion* is a Beaſt.

52. Alſo we muſt not deſire to know and will, ourſelves, but die continually with our own Self-will, *and in all Things give God the Honour*, and give him again that which he gives us, *viz.* whatever Underſtanding, Wiſdom, and Skill we have; and acknowledge that it is *not* our own, but that the divine Sun ſhines out of and through us, and works in us as it pleaſes.

53. Thus likewiſe we muſt diffuſe and give out again our Power and Virtue, which the divine Sun works in us, univerſally to *all*, without any Gain, Advantage or *Hire* from any: Whoſoever ſhall help to maintain and nouriſh our Life, to him we muſt be *thankful*, and not *flatter* any for his Authority's Sake, or receive his falſe Glance, Shew, or Luſtre, into this *Sun-light*; but *all muſt be in* general or *common*, as the Sun-ſhine gives itſelf univerſally, and gives no ſtrong, great, or potent Thing, any more but its Purity and Brightneſs; it tinctures the Earth and its Children with *one* only *Power* and *Virtue*, and gives Life and Strength to all Things.

54. Herein now we ſhall *know* whether one be *a Teacher ſent of God*, or whether he has his Riſe and Original only out of the Spirit of the *Letter:* If he be born *univerſally* out of the Love, then he has the Light of *divine Knowledge*, *viz.* the ſenſual divine Underſtanding, a Tongue tinctured from the divine *Ens* of the *five Vowels*, and ſpeaks from the *Spirit of God*, rebukes and teaches powerfully without *reſpect* of any Man's Perſon, and has no Image [or mental *Idol*] in him; for he teaches from the Spirit of God, even *what* the ſame [Spirit] teaches in him.

55. But if he be a *Maſter-builder* of the Tower of *Babel*, born of the Spirit of the Letters, *viz.* of the Diſharmony, [or *Diverſities*,] then he is a Hypocrite and Flatterer, a gloſſing Fawner, that will ſay *any thing* to pleaſe thoſe that are gainful and advantageous to him; a Soother of thoſe that help to honour his *Maozim*, and adorn his *Letter-God* in the divided Tongues; a Scorner, evil Speaker, and *bold Cenſurer* of thoſe that do not honour him in his Form and *Sect* of Religion; a Self-applauder, ambitious, proud, and, under a gliſtering *Shew* of *Religion* and ſeeming Holineſs, a covetous, malicious, envious one; putting forth himſelf with Oſtentation, that ſo he may be *known* and honoured: He will be applauded, and ſet by, of Man, attributes to himſelf Underſtanding and Wiſdom, and boaſts of Wiſdom, and a *rectified* Judgment and Underſtanding, and yet has *none* of them; but he is only a Builder on the Tower of *Babel*, *viz.* of an *external* Figure and Form, a *painted* Chriſtian; he will *undertake* to teach others, and yet he himſelf was *never* taught of God; he teaches only from the Form of the compacted Spirits of the Letter, which have compacted themſelves in Evil and Good; he takes theſe into his *own Power* and Ability, and compacts, and ſets the Words together into an *Opinion*.

56. And that Opinion is the Tower of *Babel*; and they which run after him, and aſſociate, gather, and bind themſelves with him in the Opinion, are the *City Babel*, *viz.* the *Children of Nimrod*, *who will climb*, *and aſcend up to Heaven* upon this Tower, and are continually climbing up their whole Life, yet come *not* to Heaven in the Opinion; but when the Time of the outward *literal Conſtellation* is out, then this built Tower *falls* down, *viz.* the outward Man, together with his Opinion, and all ſhatters and breaks to Pieces, even to the *only* Soul, which then ſtands naked and bare before God.

57. Here is now *no Remedy*, unleſs it has the one only Spirit of the ſounding Letter, *viz.* the *informed Word of God in it*, ſo that it is able in its Deſire to attract and draw the ſame to itſelf, and clothe itſelf therewith, that the ſame does cleave and break in Pieces all the formed contrived compacted Tongues and *Images* of the Letters, and introduce them into *one* only Tongue and Will, which is *God all in all:* All Things muſt enter again into the *ONE*, *viz.* into the univerſal; in the Multiplicity there is nothing but

Strife and Diſquietude; but in the Oneneſs there is an eternal *Reſt*, and no Enmity or contrary Will.

58. Now when we truly conſider *again* what the Tower and *City Babel* is in its formed Image upon the Earth, and what and where it is, then we find it clearly pourtrayed before our Eyes, that it is the great *Houſes* of *the Churches*, *Cloiſters*, *Fortreſſes*, and alſo *the ſtrong Walls* and *Towers of* the *Cities* upon the Earth, wherein Men *hide* themſelves from Force and Power, and in the Opinions play the *Hypocrites* before God in the Churches, Cloiſters, and Strong Holds, and cry to him that he ſhould receive and accept of them in their contrived, formed, and received *Opinion* of the Letter.

59. What is all this? An *Idolatry* and *Hypocriſy*; an *Antichriſt* with Shew and gliſtering Glory. What do Men bring into this gloſſing hypocritical *Babylon?* Nothing but *Images*, mental Idols, and ſelf-contrived Opinions, forged out of the Form of the Letter. What do Men carry home with them from this hypocritical *ſpecious Houſe?* Only the Images of the Letters; into theſe Images and Conceits the poor captive Soul does wrap itſelf, which notwithſtanding is *full of Fear*, *Doubting*, *and Trembling*, by Reaſon of the conceived and received Image or Opinion; and it is continually in Fear leſt another People might break in upon its received, formed Images, and deſtroy and *overthrow* theſe its received Images; and therefore Men have made *Fortreſſes*, *Bulwarks*, and *Towers and ſtrong Walls* about their *Cities*, and *Churches*, that ſo they might defend themſelves, leſt the *Tower* upon which they would aſcend up into Heaven ſhould be deſtroyed.

60. Now ſays Reaſon, Theſe are indeed *Houſes* of *Meeting*, where Men teach and *inſtruct* the Simple and Ignorant, where Men *ſing* and *pray*, &c. Lo! *Externally*, in and among the literal Men, they are only the Tower and City *Babel*; but *internally*, among the Children of God, *in* whom the *Temple of God* is, where the Images and mental Idols are deſtroyed, *there is Chriſt*; that is, in thoſe who have pulled down and broken all Images and *Opinions* in them, and are entered through the Converſion from Images and Conceits only into the mere naked *Grace*, *Mercy*, and *free* Compaſſion of God, and eſteem themſelves as wholly *unworthy* empty Nothings, and become as it were dead in themſelves, willing, or deſiring nothing elſe, but only the mere *Purity* of God in his Love-will, and account themſelves too unworthy of attributing or taking any Thing to themſelves, and freely fall in deepeſt *Humility* into God's tender Mercy, as if they were *not*, and wholly caſt their Deſires and Wills into God's Compaſſion, ſo that what he wills and does in them, that they alſo will, *nothing elſe*; *in theſe*, I ſay, it is a Houſe of Teaching, and an Houſe of Hearing, a Temple of God; where the Spirit of God teaches, hears, ſings and praiſes *in the Soul*; for they are dead to all Self-hood, and ſelfiſh Willing and Weening, and melodize with Unity and Oneneſs of Spirit in the Praiſe of God, in the Knowledge of the Holy Ghoſt: *Theſe are the Church of Chriſt.*

61. But the reſt have only the Tower at *Babel* in the Opinion, in their Conceits and Images; theſe *Idols* they carry with them into the Houſes of Stone, and glory in them, *worſhip them*, and carry them again home with them, and *fight for them*, as if they had the living God in them, and *wage* great *Wars for theſe* Images, laying Country and People waſte and deſolate; and yet they are more fooliſh than the Birds in the Air, which all praiſe and honour God in *one* Tongue and Underſtanding; for they are all *without any* Images: Whatſoever the great God does with them, therewith they are content.

62. The human Tree is only *one Tree*, if they continued in the one only God who hath created them, and did not make to themſelves Images, *who* would ſet them at Odds and Variance about God: They indeed [g] exiſt and live in the one only God, and *yet* they *contend* and jangle about God.

[g] *Acts* xvii. 28.

63. Why do they contend? For the *Idols* of their Heart, for the Stone Houſes of

the *Churches*, and for the Pride of the Images, [and forged *Opinions*;] every one will honour his Image, and ſet it up aloft as an high Tower, that ſo he might have great *Reſpect* in the City *Babel:* And therefore they build themſelves Strong Holds, and make great *Bulwarks* and Walls to defend and keep the Image, and flatter themſelves in Hypocriſy, and underſtand and mean, by the contrived and painted Image, the God *Maozim*, *viz.* the *fat-belly God*, and Pleaſure of the Beaſt, *viz.* of this *Whore*'s Image: They ſet the Image upon the Tower for the Shew of their Holineſs, and therewith they are very *devout* in gliſtering Appearances before God, as with a peculiar ſelf-born God; but they immure the Beaſt within their Stone Houſes, that it may be ſecure, and there fat itſelf.

64. What is now this Beaſt with the Whore? It is Half-Devil, which has its Kingdom upon the *Earth:* And it is this Half-Beaſt, this evil Beaſt has devoured Man, *viz. the Image of God.*

65. And for *this* Cauſe God became Man, that he might deſtroy, ſlay, and nullify *the Works* of the Devil; and we muſt put on this divine Humanity, and deſtroy the Devil's Kingdom *in* us, and *mortify* all Images, otherwiſe we cannot ſee God; the living Word muſt mortify the literal Image.

66. The living Word is therefore *become Man*, that the literal Image might *die*, and the firſt Man, which was formed out of the living Word in God's Image, might be *regenerated* anew in Chriſt's Spirit, *viz.* in the living Word; and if now he is born, then *all* the Image-Teachers are more *prejudicial*, than beneficial to him; for they introduce *their Images* only into the Temple of Chriſt, and *deſtroy* the Image of God.

67. And let this here be declared concerning the Children of *Nimrod*, and the *Tower of Babel*, as the Spirit has ſo given us to know; and we admoniſh the Reader in Love, to prove and examine himſelf; he ſhall find *where* he is: This is *not* written to reproach any; but thus the Spirit ſpeaks with open Mouth, and ſhews, what all Things *are*, from whence they *come*, and into what *End* they ſhall *go*.

68. But the Reaſon why ſo much is written of the Beaſt and the Whore of *Babel* is, becauſe it is at its *End*, and ſhall *ſoon* be broken in Pieces; therefore it muſt be revealed, that Men may ſee and know it: For *Babel falls not*, unleſs all whatſoever has made the Images likewiſe falls; all Images, [*Opinions* and *Sects* of *Religion*,] together with the *Beaſt* and *Whore*, muſt fall; otherwiſe there is no Cure or Remedy.

69. Men have for a long Time been *patching* and pieceing of it, and have verily thought to have made a *Virgin* of the *Whore*; but her Whoredom has thereby been only adorned, trimmed up, and made the *greater:* If this Whore muſt fall, then all *Sects*, which are only the Images of the Whore, muſt fall down and come to nought, together with the *Beaſt* upon whom ſhe rideth: Every Man muſt break down and deſtroy the Images and Idols *in himſelf*, and where they will not do it, there *the Zeal of the Lord does it.*

70. How very finely does the *Whore* at preſent raiſe up its Head, and ſeeing it hears that the Spirit intimates [great and glorious Things] of *Sion*, *viz.* of the adorned holy *Bride* of Chriſt, then it thinks that *it* is the fair Child, which God will bring into a *golden Temple*, wherein there ſhall be a brave *golden Time*, and mere Joy, Pleaſure, and Delight; and it looketh about, to ſee from whence this fair Temple of God ſhould come, into which it ſhould enter, and *become* a Virgin; it hearkens continually from whence *theſe holy People ſhould come*, who, as it ſuppoſes, ſhould make a *golden* World.

71. But it thinks not to leave off from its covetous voluptuous Whoredom, and be *converted:* No! it grows worſe and worſe, and more unchaſte and abominable, full of Blaſphemies; ſo that there is *ſcarce* any Good at all in it; and it ſtands before God as an arraigned *condemned* Whore.

72. Hearken, thou adorned and *crowned* Babylon, full of Evil and Wickedneſs in the

Sight of God and his Angels; we have heard a Watchman ſay, Away! *The City together with the Tower of the Whore and the Beaſt is fallen, and judged of the moſt High:* Thou ſhalt not ſee the City of God for ever [h], unleſs thy Children put off and caſt away the *defiled* Garment full of Shame, and fall down wholly naked and bare, without any Image, at the *Feet* of the moſt High, and turn unto him: *Such* as theſe may indeed *ſee* it; but as for others, who hope for golden Mountains, and ſeek for *temporal* Honour, *Money*, and *Pleaſure* of the Fleſh, *not any* of them. *AMEN.*

[h] See Verſes 50, 81.

73. Reaſon will here, in the above-mentioned Text, where it is mentioned that a true Chriſtian muſt *die* to all Images, Opinions, and Self-Knowledge, and be wholly *annihilated* in himſelf, begin to ſpeculate, *cavil*, and ſay, that *we forbid* Man the natural Knowledge, and *external rational* Wiſdom, whereby Men govern the Life, and all Things of this World; and if this were ſo, all *Underſtanding* would be aboliſhed.

74. To him we declare, that nothing is hereby taken away or *aboliſhed* in Man, neither Underſtanding, Skill, or Art, for all theſe riſe out of the divine Wiſdom; we do not *nullify* the expreſſed Word of the formed Wiſdom, but only the *Beaſt* which will *rule* in divine Contemplation, *viz.* the Beaſt-like Will of *Self*, and ſelfiſh Ownhood and Propriety, which is departed from God, which honours itſelf *as* a falſe, ſelf-ful *God*, and *cannot* believe or *truſt* in God. This is even the *Antichriſt* which has [i] *ſet himſelf up in God's Place:* And we withal teach, that Man muſt *wholly die* to the Antichriſtian Image, that he may be born again in Chriſt, with a new Life and Will; which new Will has Might and *Ability*, in the formed Word of Nature, to ſee and behold with divine Eyes all the Wonders of God both in Nature and Creature, in the formed Wiſdom.

[i] 2 *Theſſ.* ii. 4.

75. For if the *Antichriſt dies* in the Soul, then *Chriſt riſes from Death*; for *he reſts* in the five Vowels *in his Grave*, *viz.* in the mental Tongue, which died in *Adam*, and lies captive in Antichriſt: When this riſes from Death in the mental Tongue, and is made alive, then he opens *all the Treaſures of the heavenly Wiſdom* in the ſenſual Tongue; ſo that Man does far more clearly underſtand the Spirits of the Letters, *viz.* the formed Word of Nature in all the three Principles, than he did *before* in the Antichriſtian Whore's Child.

76. For the *new Birth* is indeed effected and brought to paſs in the mental Tongue, *viz.* in the diſappeared Image of the heavenly Humanity; but it tinges and caſts away the falſe *antichriſtian* Image of the natural Humanity, *viz.* of the Spirits of the dumb, ſenſeleſs Letters, and makes them all ſenſeleſs and dead in their Self-hood, and gives them their own Life, ſo that they behold themſelves in the *new* Humanity, and make all that they aſſume, and their Formations, in the new Humanity.

77. Theſe new Formations are effected and wrought in the divine Will, in Reſignation, and they are the heavenly Images and Formations, which are *formed* and ſhaped *in the Holy Ghoſt* to the Honour of God.

78. For if the holy Name of God be *not* in its *Power* in the forming of the Words, *viz.* in the Spirits of the Letters, which are the formed Word, and helps not to form the Word in the ſenſual Tongue, then the falſe *Antichriſt* ſpeaks only from what his own Self has aſſumed of the literal Form.

79. For the *Spirit* of God forms and imprints into the Word of the Mouth (when the ſenſual Tongue takes it) *Righteouſneſs*, *Truth*, *Faith*, *Love*, and *Patience*; *viz.* divine Power and Virtue; but the Antichriſtian Child forms together with it, in the Conception of the Word out of the Serpent's *Ens*, *Lies*, *Falſhood*, *Tales*, *Unfaithfulneſs*, *Pride*, *Covetouſneſs*, *bitter ſtinging Envy*, *Anger*, *Backbitings*, *Revilings*, and all whatever is againſt God, and makes the formed Word of the Letter to a *Beaſt*, and wicked Baſtard, which is rejected from the Face of God, upon which the *Judgment paſſes.*

80. The like is alſo to be underſtood concerning the *external* Wiſdom and Art: If the divine

divine Wiſdom works therein, then the Underſtanding and Art is very good, and *grounded* in the divine Wiſdom; but if it be otherwiſe, it ſtands in mere antichriſtian falſe Image [and Fancy,] to the *Judgment* of God.

81. Therefore *let a Man prove and try himſelf*, what falls in, and ſuggeſts itſelf, into the ſenſual Tongue in the Formation of *his Words:* If it be Truth, Righteouſneſs, Faith in Hope, Love in Patience, an earneſt full *unfeigned* Deſire to ſpeak and do the Truth, and that for God's Sake, in Hope of eternal Life, then it is *well* with him; let him continue ſtedfaſt in ſuch Exerciſe, and work more and more effectually and powerfully therein; and his precious Pearl-Tree ſtands in its Growth and Increaſe.

82. But if the *contrary* be found in him, that when he will ſpeak, then Lying, a proud Look, great Words for Pomp and Oſtentation, alſo envious Bitterneſs, falſe ſpeaking againſt his Neighbour, Falſhood, Anger, a revenging Deſire, falſe and evil Interpretings, and *wrong* harſh *Cenſurings*, fall in and imprint themſelves into the Formings and *Fancy* of *his Words*; then he may certainly and really know, that he has the antichriſtian Babylonical *Whore* together with the falſe wicked *Dragon-Beaſt* ſitting in *his Heart*, which introduces and inſinuates, and imprints ſuch Will and Deſire in his Words, for the forming and building up of the *helliſh* Images; for theſe falſe Inſinuations and Suggeſtions are all brought to Subſtance in the Formation of the ſenſual Tongue.

83. Therefore know, O Man! and prove thyſelf, that thou art the *Image of God*, according to the divine Word and Underſtanding: If thou *ſpeakeſt*, *willeſt*, and *doſt righteouſly*, then thou art that ſame Image of God, wherein God dwells, ſpeaks, wills, and works; but if *otherwiſe*, and the contrary is found in thee, then thou art the apoſtate rebellious *Lucifer* in his Generation and Train, and doeſt, willeſt, and deſireſt even that which he wills and does. *Note.*

84. And *though* thou deſireſt *not Hell-fire*, *Lucifer* alſo did not deſire it, but there is *no other Reward* for the falſe Image; ſeeing it forms itſelf out of the *Abyſs*, it muſt verily enter into *its* Father's Country.

85. For the Speech and Underſtanding of Man do not befall him from the Stars and Elements; for then other Creatures could alſo ſpeak and underſtand: Man has *the ſame*, originally, from the *incorporated* formed *Word* of God; it is the *Name* of God, which *he muſt not abuſe*, *upon Pain of eternal Puniſhment:* This incorporated Word Man has out of all the three Principles in himſelf, and has a free *own* peculiar Will to form a Subſtance, out of which Principle he will; and thereupon alſo follows the *Seperation*, and *reaping* in of every thing into its Receptacle, [or appointed Place.]

The Thirty-ſeventh Chapter.

Of Abraham *and his Seed, and of the Line of the Covenant in its Propagation; and alſo of the Heathen Gods.*

1. IF we look upon the Hiſtory of the Acts of the ancient *holy Patriarchs* with right Eyes of Underſtanding, then we ſee therein mere Wonders; for the Lines or Races of the Children of God are like to a Tree, which grows into Boughs and Branches, till it bears Fruit: Thus alſo the Line of Chriſt grew in the *Stem* of the promiſed Word in the Covenant, from Branch to Branch, even into the Height of the Twigs, to its right Age, till the *Power* of the Tree, that is, the Word in the Covenant, put forth itſelf with the glorious *ſovereign* fair Bloſſom.

2. Out of which Bloſſom the holy Image of God is again grown *in Fleſh and Blood*, *viz.* in a *holy Body*: We ſee its Boughs and Branches ſo fair and excellent, that the Soul does moſt exceedingly rejoice at this Contemplation, and truly deſires to bud and grow forth along with theſe Boughs and Branches, to the great Praiſe of God in our angelical Tree of the *Hierarchies* of Chriſt, [k] in the holy Paradiſe.

[k] *Text*, of.

3. God made a Covenant with *Adam* after his Fall, when he died to the heavenly *Ens* in him, that he would quicken him again, and regenerate him anew; and this Covenant was the *Root* in the diſappeared *Ens*, which grew in this Line of *Adam* from *Seth* and his Children and Poſterity even to *Noah*, in one [l] Stem of the Tree; and with *Noah* God renewed the Covenant.

[l] In the Stock or Body of the Tree.

4. For the undivided ſenſual Tongue, wherein the Spirits of the Letters ruled in *one* Harmony, continued till the Flood, ſo that all Men ſpoke in *one Tongue*; in which Tongue the divine Spirit of the five Vowels, *viz.* the divine Underſtanding, moved.

5. But ſeeing they had introduced the Image and Beaſt of Vanity into the ſenſual Tongue, and fell wantonly in Love with the Babylonical Whore of Self-hood, therefore God complained againſt them, that they would not ſuffer his Spirit any more to rule them, and ſaid, that *it repented him that he had made Man.*

6. For as the Sorrow to Deſtruction manifeſted and opened itſelf, ſo alſo the Sorrow of Repentance to the new Regeneration out of the Covenant: Thus the Sorrow of the formed Word in the only ſenſual Tongue *deſtroyed* every Life and Being which lived in the *Air*, that is, in the manifeſted Spirit of God, *viz.* in the third Principle; and the Word of the ſenſual Tongue did, after the Flood, put itſelf forth in a *Compaction* of the Spirits of the Letters.

7. For God ſaid to *Noah*, *The Men are Fleſh, and moreover vain and wicked even from their Youth*; thus the Holy Spirit would not any more manifeſt himſelf in the evil contrived ſenſual Tongue, but left them to follow their own Fancy: Seeing they refuſed to follow him, he ſuffered the Power and *Force* of Nature to manifeſt its *Wonders* out of Evil and Good, *viz.* in Images of the dark and outward World, where their Images were trimmed up and ſet forth in the Glory and Light of the *outward* Nature, wherein Evil and Good are mixed together, to the Contemplation of the Wonders of God, according to Love and Anger; from which Ground the Heathen's *Underſtanding*, with their *Idols*, did ariſe and ſpring forth.

8. For the Underſtanding of the Spirits of the Letters brought itſelf into the Formations of many Speeches; and in thoſe Formings of Self the *Images* were brought forth in the Underſtanding, wherein the *outward Nature* beheld itſelf; and alſo the *Devil* did from God's Wrath introduce his Imagination and Deſire into Men, thereby to lead them *from* the true Underſtanding into Images; ſo that they *did not know the true God.*

9. For all the *Oracles* of the heathen Gods take their Original out of the outward and inward Nature of the dark World, as a *Figure* or Underſtanding of the Soul of the outward and inward dark World; like a peculiar ſelf-ful God; underſtand, a Nature-God: For as the ſenſual Tongue was become ſuch a Nature-God, and Underſtanding, which played the *Hypocrite* with itſelf, and formed the Images in itſelf, ſo God *ſuffered* it to be, that Nature did likewiſe repreſent itſelf to them as a God in the *Oracles*, and ſpoke through the Images.

10. For the Heathens *worſhipped* the Stars and four Elements, ſeeing they knew that they governed the *outward* Life of all Things; their underſtanding of the compacted ſenſual Tongue, *viz.* the comprehended Word of the Underſtanding, did alſo enter into the *formed* compacted and amaſſed *Word of Nature* in them; and one Underſtanding moved the other, *viz.* the human Underſtanding, in their Deſire, moved the Underſtanding in the Soul of the outward World, *viz.* of the *expreſſed* and formed Word out

of the inward dark and Fire-world. and out of the aſtral and elemental World; in which Soul the *Meaning* of the Sphere of Time is in the Underſtanding.

11. Through which Underſtanding of the Soul of the outward World the *prophetical* Spirit has ſignified, from the Spirit of God, how the formed and expreſſed Word of Nature and Time ſhould *afterwards* bring itſelf into Forms, of pulling down and ſetting up, among the Nations, *viz.* into the building and rearing up of Kingdoms, and of their Deſtruction and Ruin; in which Soul of the outward World, all Things ſtand in Time, Limit, Meaſure, and Weight, like to a *Clock*, or Horologium, of which the Scripture ſpeaks much.

12. From *this* Soul, *viz.* from the Horologium of the Underſtanding of Nature, the Heathens were *anſwered* by their Images and Idols, *viz.* through the Senſe of the *Aſtrum*, which *their Faith* (that they powerfully brought thereinto) did move and ſtir up.

13. And it was not wholly by the Devil, as the Calves-Eyes judge, who know nothing of the Myſtery, and ſay, only Devil, Devil, and know not what God, or Devil is: They are *themſelves* Idols and Men-Devils, and ſerve their Image-God *Maozim* [and *Mammon*,] in Self-hood, and are as much counterfeit Images and Idols as the Heathens were.

14. And they have at preſent made the *Turba* in them a falſe God, which will even bring the *Deluge* of Fire upon their Necks; of which they have no Underſtanding or *Faith*, and ſay continually there is no Danger, whereas they have brought the Horologium of Nature to its ſet Limit to Deſtruction: For the with-holden Spirit of the Wonders is at the End and Limit of its Impriſonment, and manifeſts itſelf out of the *great Horologium* of the inward and outward Nature, with the *mental* Tongue, through the *ſenſual* compacted Tongue, and this is a Wonder which none can hinder.

15. Now as we are to underſtand and conſider thus of the ſenſual compacted Tongue of the formed Underſtanding of the Gentiles, who were of *Ham*'s and *Japhet*'s Generation, the like alſo we are to underſtand of the mental (yet compacted) Tongue in the Covenant, which in the Manifeſtation of it from *Sem*'s Children and Generation fell upon *Abraham*, where, after the Flood, the firſt ſpiritual *holy Oracle* opened itſelf out of the mental Tongue of the five Vowels, out of the *holy Name* of God, *viz.* out of the holy Fire of the Love of God; through which Fire the divine Voice was made manifeſt.

16. And we ſee very excellently, and fully, how the Spirit in *Moſes* does intimate and declare it in the Genealogy, even in the *Names*, how all the [m] *ten Forms of Fire*, *viz.* the ten Properties of the holy Tongue [n] to the Fire-Life (underſtand to the fiery Tongue) are ſet forth in the Names of the Children of *Noah*, even to *Abraham*.

17. For in *Abraham*, the Spirit of the fiery Tongue, *viz.* of the *holy Underſtanding* of the mental Tongue, opened itſelf out of the Covenant, and ſet forth alſo its Figure out of its compacted, formed, mental Tongue, *viz.* the *Circumciſion* and the Offerings, [or Sacrifices,] which Figures did all point at *Chriſt*, who ſhould open and unlooſe the Band of the mental Tongue to the divine Underſtanding, and *again* enkindle the Light of *Grace* in Love, even in the formed Word in the Letters of the ſenſual Tongue, and deſtroy the *Beaſt* of the formed Tongue; in which the *Devil* ſported, and ſet himſelf therein as God.

18. This Gueſt the holy flaming Tongue, *viz.* the Spirit of *Chriſt*, drove forth, in the Opening and Manifeſtation of the *Covenant*, and took Poſſeſſion of the Throne of Prince *Lucifer* in the human Property in God's Children.

19. *Moſes* ſets down ten Names from *Noah* to *Abraham* in the Line of the Covenant, *viz. Sem*, *Arphaxad*, *Salah*, *Eber*, *Peleg*, *Regu*, *Serug*, *Nahor*, *Terah*, *Abram*: And he ſets down very wonderfully, that *Terah* begat three Sons, *viz. Nahor*, *Haran* and *Abram*; this is even a Type of the three Principles, intimating how all three ſhould be opened in

[m] Read the firſt Queſtion of the forty Queſtions of the Soul.

[n] Of, or producing the Fire-Life.

this holy flaming Line of the Covenant, through the holy Fire, and be ſevered from *Vanity*; and how the whole Man ſhould be born anew, and formed to the Image of God, through the holy Fire in the Covenant; as indeed the *Names* of the three Brothers repreſent and hold forth ſo much in the Tongue of *Senſe:* If a Man does but introduce the true *mental* Underſtanding thereinto, then he ſees it in the Form of the *compoſed* Spirits of the Letters; which although we could well give an *Hint* of, yet the unilluminated Reader would not underſtand it; but to our School-fellows we need not decipher it, they *have* it already in the Underſtanding.

[o] Ten Forms of Fire.

20. By the [o] *ten Forms of Fire* I underſtand firſt the formed Word in the *ſeven* Forms of Nature, and the *eighth*, *ninth*, and *tenth* Forms are the inward World, which is unformed; *viz.* the *eighth* Number is the Fire of the eternal Nature of the *divine* Manifeſtation, alſo the Strength and *Omnipotence*, which at the End of Days *ſhall purge the Floor:* The *ninth* Number is the heavenly *Tincture* of the Fire and Light: And the *tenth* Number is the *Love*-Fire, *viz.* the Triangle of the Holy Trinity in the Majeſty; ſignified enough to thoſe that are our School-fellows: It is explained at large in the [p] *forty Queſtions of the Soul*, in the philoſophic Diſcourſe at the Beginning and Entrance of the ſame [Queſtions.]

[p] The forty Queſtions.

21. Out of theſe ten Properties of the Names in the Line of the Covenant the *Oracle*, *viz.* the divine Voice, was made manifeſt in *Abraham:* And therefore the Spirit of the Lord commanded him *to go from his own Country, and from his Kindred*; for the Voice of the divine Manifeſtation with the *Meſſiah* or Chriſt ſhould not come forth out of his *Kindred*, *viz.* out of his own Blood, but out of *God:* But yet *in him* laid the Veſſel, *viz.* the *Ens*, in which the divine Voice would manifeſt itſelf; and *therefore*, becauſe another *Seed* ſhould be introduced into his own Seed, *viz.* an heavenly *Ens* [q], he commanded him to go out from his Kindred and Father's Houſe.

[q] *John* iii.

22. For the Poſſibility and Ability to the divine Manifeſtation did not ſtand in Man's *Ens*, but in God's; but Man's *Ens* muſt come thereunto, that ſo *Adam*'s heavenly diſappeared *Ens* might be quickened in Chriſt's living *Ens*, and in Chriſt ariſe from Death; therefore God ſaid to *Abraham*, *Get thee into a Land that I will ſhew thee.* Here the Spirit ſignifies, that he ſhould not ſee God in his Father's Country, that is, in the earthly Man, but in the Land which the Lord would ſhew him in his Seed, which was another Seed out of the divine *Ens*; in this ſtrange Seed he would *bleſs* his own Seed, that is, tincture it with the divine Tincture of the *ninth* Number in the ſacred Ternary, even with the Tincture of the holy ſpiritual World.

[r] *Gen.* xii. 1, 2, 3.

23. For thus ſaid the Lord to *Abraham*, [r] *Get thee out of thy Country, and from thy Kindred, and from thy Father's Houſe, into a Land that I will ſhew thee, and I will make of thee a great Nation, and I will bleſs thee, and make thy Name great: Thou ſhalt be a Bleſſing. I will bleſs them that bleſs thee, and curſe them that curſe thee.* The *great Name* which he would make him in his Seed was not to be underſtood only as to the Kingdom of this World, for *Abraham* was only a Stranger upon the Earth, and muſt wander up and down from one Place to another, and poſſeſſed *no* Principality or Kingdom, as the great Names of the Gentiles out of the ſenſual compacted Tongues; for he was to be a Stranger and *Pilgrim* upon the Earth in the *promiſed Seed and Bleſſing*, for Chriſt ſaid alſo, *His Kingdom was not of this World.*

24. But the great Name which ſhould be a Bleſſing, wherein God would bleſs all Nations, was the *Hierarchy of Chriſt*, in the Covenant, which would open itſelf in *Abraham*'s Seed: This was an eternal great Name of a *royal* Hierarchy of an *enthroned* Prince in divine Power and Omnipotence, which ſhould rule over the Curſe; for God ſaid, *he would curſe them that curſed him*, *viz.* the apoſtate revolted Devils and all wicked Men, who would curſe this holy Seed and Bleſſing; upon their Head this Seed ſhould tread.

25. And here, under *Abraham*'s great Name and Bleſſing, the Perſon of Chriſt is *wholly* to be underſtood; for he ſaid, *In thee all Nations ſhall be bleſſed, and thou ſhalt be a Bleſſing.* Now all the Families of the Earth could not be bleſſed in the *outward* mortal Man of *Abraham*; for *Abraham died*, and his Children and Grandchildren were a long Time Strangers, Servants, and Bondmen in ſtrange Countries, as in *Egypt*, for *three hundred Years and upwards*, and had no Scepter till under *Moſes*; who alſo was no King, but a Prince of God, [which princely Dominion] continued to King *Saul*, where they would indeed have a King againſt God's Command and Will, whom notwithſtanding God did afterward reject, and ſet up *David* to be King (out of the prophetical Spirit in the compacted mental Tongue) under Chriſt's Perſon, who ſhould bring forth and manifeſt the great Name, and eternal Bleſſing.

26. But here now we are rightly to underſtand what the *Perſon* of Chriſt ſhould be under this Name and Bleſſing; not wholly a Stranger, [or another Perſon,] which ſhould not be out of *Abraham*'s and *Adam*'s Seed; as ſome [s] err concerning it, and ſet Chriſt only in the *promiſed Seed, viz.* in *Abraham*'s promiſed Seed, wherewith the poor captive Soul would be little benefited; hereby alſo the [t] *Reſurrection* of the Dead out of theſe our *preſent* Bodies would be wholly nullified.

[s] See Collection of Letters. Letter XII. ver. 59, 60.

[t] The Reſurrection of our earthly Bodies.

27. For if Chriſt was wholly another, then alſo another [or wholly a ſtrange Perſon] muſt be born in us out of Chriſt's Seed and Fleſh, which would not be me, or myſelf, but wholly another Man; as ſome *err*, that we are ſo born of Chriſt *as the Dew is out of the Morning*, which indeed is true, but my Ihood [or Perſonality] which was created in *Adam* out of the *divine Ens, viz.* out of the good Part of the *Ens* of the Earth, which came forth alſo out of the heavenly World's Being, as to the good *Ens*, into a Coagulation, muſt alſo be therewith *joined*; as the like is alſo to be underſtood in *Abraham.*

28. For God ſaid, *In thee all Nations ſhall be bleſſed:* He ſaid not alone in me, but he ſaid, I will bleſs *thee*, and make of *thee* a great Nation, and make *thy* Name great; and *thou* ſhalt be a Bleſſing, thou thyſelf ſhalt be it, that is, *Chriſt* ſhould become *Abraham*, and *Abraham Chriſt.*

29. For the Seed which diſappeared in *Adam* and died to the mental Life, into which God engrafted or incorporated the *Limit* or *Aim* of his Covenant with the quickening Word, the ſame is that into which God would introduce his *Bleſſing, viz.* the living, divine, heavenly *Ens*, and would bleſs *Abraham* and *Adam* and their Children in this requickened *Ens*, or diſappeared Seed, and make them truly alive: The *living Ens* of the Word in the Covenant, and the Adamical diſappeared *Ens* in *Abraham*, ſhould become one Perſon and Body; for the ſame are one Kind of *Ens.*

30. But the *poiſonful* malignant *ſenſual* Deſire, which the Devil had made monſtrous, had ſhut up this holy *Ens* in *Adam* in Death, and covered it with the groſs, earthly Property, like to a fair Piece of *Gold* which was changed into *Lead*, ſo that one would ſay the Gold is dead and gone: And it would be truly ſo indeed, if the *Artiſt* did not again redeem it.

31. Thus likewiſe the heavenly Artiſt would not *reject Adam*'s diſappeared Gold, and make quite another new Thing, but he took his own *Tincture* and of his own Gold, out of which he had made *Adam*'s Gold, and tinctured *Adam*'s Gold with his *own* Gold, even with his Tincture, that is, with the *Word (viz.* with the Power) of *God*, and with the Eſſence of the Word, *viz.* with the heavenly Corporality.

32. So that *Chriſt* became a God-Man, and *Adam* and *Abraham in* Chriſt a Man-God; God and Man *one* Perſon undivided, according to and out of all the three Principles of Eternity and Time, according to and out of *Body and Soul*; with every Property of Man, and every divine Property; *except* the Serpent's Property which *Adam* luſted after, took in and imprinted on himſelf, the ſame he did *not* aſſume: But the *Ens*, underſtand the

human Ens, whereinto the *Devil* had ſown his Seed, that he muſt aſſume, and therein *bruiſe the Head of the* Devil, and of the inſown *Serpent's Ens*, *and deſtroy* the Priſon of *Death*, which held the heavenly *Ens* ſhut up, and ſpring forth afreſh; *as the dry Rod of Aaron*, *which budded and bore green Almonds*, was a lively Repreſentation of this: And this is the true Underſtanding of the *Seed of Abraham and his Bleſſing*, as he meaneth.

33. *Abraham* in the Spirit of Chriſt ſhould be a Bleſſing; for *Abraham's Ens* and Chriſt's *Ens* have bleſſed all Nations: Underſtand the *Line* of the Covenant, in which the *promiſed Word* ſtood in the Aim or Limit of the Covenant, *viz.* the *Spirit* of the five Vowels, the great Name *JEOVA*, which God, by the Motion of the Covenant in *Abraham*'s Seed, made to [be] *JEHOVA*, or *JEHOVAH*, as an *inſpired* or inbreathed God, who ſhould bleſs the whole Alphabet of the [u] Senſes of all Tongues; underſtand, the formed compacted Word, *viz.* all Nations, Tongues and Speeches; a Bleſſing of the *Jews* and *Gentiles*.

[u] Or Tongue that expreſſes the Senſe of all Languages in one.

34. For he ſaid, All Nations ſhall be bleſſed in thee, no Nation or People excepted, but *all*, even *All*, not only the Line of the Covenant, but *Adam* in his Children: The Line of the Covenant ſhould bleſs the Line of *Japhet* and *Ham*; for *Japhet ſhould dwell in Sem's Tent*, that is, in Chriſt, *viz. Japhet* ſhould be received into *Sem*'s Line.

35. But the groſs earthly *Ham* (underſtand the *groſs* Fleſh) is *accurſed* in *Ham* and *Cain*, and ſhall [x] not inherit God's Kingdom: Not *Ham* in Soul and Body is curſed, but the *Serpent's Man*, whoſe Figure, according to the *outward*, *Cain* and *Ham* muſt repreſent, ſo that all Properties might be manifeſt in an *external Figure*.

[x] *John* vi.

36. Therefore we admoniſh the *Jews*, that they learn to know their *Meſſiah*, for the Time of their Viſitation is at Hand, wherein they ſhall be redeemed from the Captivity of their Miſery, and be made *free* again.

37. Alſo we admoniſh thoſe that are *ours*, that they grant *Mary* to be the Daughter of *Abraham*, and *Adam*, and *Chriſt*'s Mother as to the Soul, and *Adam*'s created Image, and *not* according to the Deity, or according to the *Ens* in the Word of Life which came from Heaven; for that was *not her* Propriety, indeed it ſtood *in her*, but [it was] in the Word of the Promiſe in the Eye-mark of the Covenant, which was accompliſhed or at the Limit [*in her*.]

38. But ſhe is *not* the Mother which has brought forth or borne God, as the *Jews* and *Turks* ſay that we teach; but *God* has brought forth and bleſſed the ſame *in her Seed*; ſhe in her Seed received the *Power* of the Holy Ghoſt in the Word, and brought forth the *Creature*, which was God and Man.

39. And it is *not* the Property of the Deity, which has neither Beginning nor End, alſo does not poſſeſs either Time or Place, but it is through all, and in all, from Eternity to Eternity; it has only *manifeſted* itſelf in the Humanity, as the Fire does thoroughly heat an Iron, and changes it wholly into Fire; and yet the Iron remains Iron ſtill; ſo alſo the Man, or the *Humanity* which *Mary* brought forth out of her Eſſence and out of God's Eſſence in one only Eſſence, is to be underſtood.

40. *She* brought forth the Humanity, and *God* the *Father* has from Eternity brought forth the Word which did *manifeſt* itſelf in the Humanity, and filled the Humanity, as the Fire does thoroughly heat an Iron, and the Sun illuſtrates or ſhines through the Water or Glaſs.

41. She indeed has brought forth the *heavenly* Body, but not from the Power of her *Ens* or Seed, but from the Power and Ability of that *Ens*, which did manifeſt itſelf in *her Seed*; as the Eſſence or Being of Eternity manifeſted itſelf through Time, and yet the Time was not able or capable of receiving the Eſſence of Eternity into its own Might, but the Eſſence of Eternity *aſſumed* or took on it the Eſſence of Time: As the inward Heaven and World has brought forth and aſſumed the outward Heaven and World, ſo

likewiſe the Eternity aſſumed the Eſſence that *it breathed into Adam*, which died or diſappeared in the Seed of *Mary*; underſtand in her own human Seed.

42. And this is the great Name of *Abraham* in Chriſt, and the *Bleſſing* of *Abraham*, wherewith God bleſſed *Abraham* and his Children, and not a ſtrange Perſon, as ſome erroneouſly conceive, who underſtand *not* the three Principles.

43. The *Perſon* was ſtrange, but it is become an Indweller in us; the Heaven took on it the World, and made the World in it to Heaven, and yet *each* remained dwelling in itſelf, *viz.* the formed Word of the Body, a *Creature*, in itſelf; and the unformed Word in itſelf; *God over all, and in all, and through all:* Thus alſo we are to underſtand and conſider of the heavenly living Eſſence, which gave itſelf into *Adam*'s and *Abraham*'s *Ens*, as filling All in the Perſon formatively, and without the Perſon at once through all; and with the *Word* of *Power* as an Habitation or Manſion of the Power alſo through all or every where, but not to be comprehended of any Thing; as the Sun's Power and Influence, and the Air, penetrate through all Things, and give Life to every Being; the like is to be here underſtood.

44. We muſt by no Means aboliſh the *Creature* in Chriſt's Perſon, for that which he aſſumed both from the Soul and Body of Man, the ſame is Creature; but that which he introduced out of the *Deity* into the Humanity, that is neither Nature nor Creature, yet in our Humanity formatively, but immenſe, uncircumſcribed, not particular; like as the Air and Sun-ſhine is whole or *entire*, ſo likewiſe it is here; and we are in like Manner to underſtand it, as if the Sun-ſhine did introduce itſelf in ſomething into a Form, and yet was wholly *one* Thing with the Shine or Light without the Form: Thus likewiſe *Chriſt*'s heavenly divine *Ens*, which he introduced into our Humanity, is to be underſtood.

45. *God* did often *appear* to *Abraham*, and *ſpoke* with him as one Man ſpeaks with another: Therefore Reaſon ſays, How was it done? Did God aſſume the *Form* of a Body? God appeared to *Abraham* in the *Ens* and Eſſence, wherewith he would manifeſt himſelf in his Seed, *viz.* in Chriſt's Perſon, and ſpoke from the Word of the Covenant in the Limit, in *Abraham*'s Seed, even to the *mental Tongue of Abraham*, which moved itſelf in the Covenant; and this the *ſenſual Spirit* in *Abraham* underſtood.

46. For *otherwiſe Abraham* was *not able* to ſee God; but in the formed *Ens* of the heavenly Eſſence *Abraham* was *able* to ſee in the Spirit of the Covenant, *viz.* in the *ſame Spirit* which would manifeſt the repreſented Type and Eſſence in the human Eſſence.

47. For it is written, that [y] *God appeared to Abraham* in the Form of *three Men, and told him of a Son which ſhould proceed forth out of his Loins, whom Sarah ſhould bear to him*, upon whom the Covenant paſſed: Now what did the Appearance of theſe *three* Men typify? Nothing elſe but the *Trinity* of the Deity, and the Manifeſtation of the divine formed Word through the *three Principles:* Therefore the divine Image was repreſented in *three Men*; for it is a *threefold Ens*, but *one* only *Eſſence*, *viz.* *three* Worlds, and yet in one another as *one*, but differenced in *three* Principles, *viz.* with the dark wrathful *Fire*-World, and with the holy *Light*-and-Love-Fire World, and with the outward *viſible* World.

[y] *Gen.* xviii.

48. Out of theſe three Worlds Man was created, even into an Image of the divine Manifeſtation: Therefore God ſhewed himſelf to *Abraham* in the ſame *Ens* and Eſſence, as in the *Form* of the angelical *Meſſage*, and yet ſpoke of himſelf.

49. For the *repreſented Ens*, through which God ſpoke, was angelical and human; it would become human, for Chriſt as to the Perſon of the Creature ſhould be a Prince or an angelical *Hierarchy*; ſo likewiſe God appeared to *Abraham* in this *Ens*, *Eſſence*, and Property, with his own indwelling Voice.

50. Very exceeding wonderful is the Hiſtory concerning *Abraham*; for the Kingdom

of *Chriſt* is therein wholly repreſented, and not only the Kingdom upon the Earth in the Time of the *four Elements*, which alſo is pourtrayed and ſet forth under it, but yet only as a *Pilgrimage*, which ſhould not be the right Kingdom; for *Abraham* muſt continually wander up and down, and alſo his Poſterity, and yet God promiſed him the *Country* wherein he was a Pilgrim for his Propriety, that he and his Children ſhould *eternally* poſſeſs the ſame.

[z] *Gen.* xiii. 14, 15. 51. For ſo God ſaid to *Abraham*, [z] *Lift up thine Eyes, and look from the Place where thou art, Northward, Southward, Eaſtward and Weſtward; for all the Land which thou ſeeſt, to thee will I give it, and to thy Seed for ever:* But now they obtained Poſſeſſion of this Land a long Time *after*, and were firſt brought in by *Joſhua*; and *Abraham* and his Grandchildren lived *not* to obtain it, and they were very often driven out from thence; and yet God ſaid he would give it *Abraham* and his Children for an *eternal* Poſſeſſion.

52. But we ſee at preſent that they have it not in Poſſeſſion; for the *Turks* have now Poſſeſſion of it; and *Abraham*'s Seed, *viz.* the *Jews*, have at preſent neither Land nor Principality, but are almoſt in all Places only as Captives: But now the Purpoſe of God muſt ſtand, his Word muſt be *true: Abraham* in his Seed ſhall *eternally* poſſeſs it, for eternal is not only temporal.

53. Therefore alſo God ſpoke of the *Place*, and ſhews the ſame to *Abraham*, that he might ſee it with his Eyes: And even here lies the great Myſtery; for Paradiſe was in the World, and *Adam* loſt Paradiſe; but in *Abraham's Seed*, *viz.* in Chriſt, Paradiſe was again reſtored, *not* according to the mortal Man, but according to the *heavenly*.

54. Now we ſee at preſent that *Chriſtendom* has not theſe Lands or Countries in Poſſeſſion; and ſo likewiſe the *Jews* have them not: And now ſeeing that *Abraham* ſhall eternally poſſeſs them in his Seed, *viz.* in the holy Seed, we are thereupon to conſider rightly of the Place of the *holy Paradiſe*, as the prophetical Spirit in *Ezekiel*, and *Daniel*, and in others of them, ſignifies and declares, but eſpecially in St. *John* in the *Revelation* [a], concerning the holy *Jeruſalem which comes down from God out of Heaven, as a Bride prepared, and adorned for her Bridegroom*; and in all thus much is ſignified, that Chriſt in *Abraham*'s Seed ſhall take in his Kingdom.

[a] *Rev.* xxi.

55. For with the Diſſolution of the *four Elements*, when the four Elements ſhall be in equal Weight [or brought into the true Temperature] and the *Earth chryſtallized* like a *glaſſy Sea* [b], as may be ſeen in the Revelation, *then* that which was promiſed to *Abraham* concerning the eternal Poſſeſſion ſhall be performed: For Chriſt ſaid, *My Kingdom is not of this World:* But now the *Kingdom of this World* was ſhewn and promiſed to *Abraham*; therefore we muſt thereby underſtand the *heavenly Kingdom*, and even *that very Place*, which was ſhewn to *Abraham*, when Paradiſe ſhall be again made manifeſt, and *Abraham* in Chriſt ſhall appear to the eternal Poſſeſſion.

[b] *Rev.* iv. 6.

56. For although at *preſent* the *Turk* has it according to the four Elements in Poſſeſſion, yet *Abraham* in Chriſt has it with his Seed in Poſſeſſion according to Paradiſe, *viz.* in the Paradiſical World: *Abraham* is riſen in Chriſt, and poſſeſſes his promiſed Land in his Principle: *He* is in Paradiſe, and the *Turk* in the outward World.

57. Paradiſe is in the World; yet not in the third Principle, but in the ſecond: The one does not confound the other: When *Abraham's Children* in Chriſt part from the earthly Body, then they take *Poſſeſſion* of this promiſed Land according to the ſpiritual Man, and poſſeſs the ſame *eternally*.

58. And this is that which *God* ſo often ſaid to *Abraham*, *That he would give him the Land for an eternal Poſſeſſion*; for when he promiſed it him, then he commanded him to go away from *that Place*, to ſignify, that he did not mean the external Kingdom, but the *eternal*, and ſet him forth a Figure in the *Stars of Heaven*, ſaying, That even *ſo his Seed ſhould be multiplied and increaſed*; and as the Stars have a pure clear Body in Compariſon

pariſon of the earthly Bodies, ſo likewiſe the Seed of *Abraham* ſhould be an heavenly eternal one.

59. But that *Abraham*'s Children, *viz.* the *Jews*, are at preſent caſt out from thence, and *diſperſed* into the whole World, the Reaſon of it is *their Blindneſs and Obſtinacy, till the Time of the Gentiles be accompliſhed:* They have not known the Lord of Glory, but have *rejected* him; but when they ſhall know themſelves, they ſhall be *planted again into the Root.*

60. Not that they are caſt out of the Root, but they muſt be *blind*, that their Light might ſhine to the *Gentiles*, *till* the Gentiles alſo become *blind* in this Light of *Abraham* (as indeed they are at *preſent* really blind) and then the Light of *Abraham* ſhall again riſe out of its own Root and Stem, and ſhine to *all Nations:* Then *Japhet ſhall dwell in Sem's Tent*, and *Iſrael* ſhall be brought together to the open Grace-Fountain of all Nations; concerning which all People are as yet blind. *Note.*

61. But the Time is *near*, and the Morning *Star* has appeared, if any are able to ſee: But the Babylonical *Whore* has blindfolded *all*; ſo that all Nations walk in the *Night:* Her abominable Whoredom is come before the moſt High, who will blot out her Shame, which has defiled the Heaven. This thou ſhalt ſoon find by Experience, in thy Drunkenneſs, ſays the Spirit of Wonders from its own Root.

The Thirty-eighth Chapter.

A clear Manifeſtation of the Beginning of the Heathen's War: *How* Abraham *delivered* Lot *his Brother's Son: And of the Royal Prieſt* Melchiſedech *of* Salem, *to whom* Abraham *gave Tithes.*

1. HERE we ſee very clearly what the Imaginations, Purpoſes, Intentions, and Undertakings of Men have been, even from their Youth upward; how they have brought themſelves *out* of the *Image of God* into half beſtial and half deviliſh Properties, *viz.* into Pride, Covetouſneſs, and ſelf-ful Domination; in like Manner as the *Devil* deſired the ſame, and *therefore was caſt out* from his Kingdom. *Gen.* xiv.

2. For here the Gentiles, and the Children of *Ham* at *Sodom* and *Gomorrah*, and in the whole Region thereabouts, did now begin to exerciſe their domineering Power, among whom *Abraham* was only a Stranger, and dwelt in the Plain of *Mamre* as in a Wilderneſs, where he kept Cattle: But the Gentiles did tear and rend for the Kingdom of this World, and for the *external* Might and Power, ſtriving how one People might *rule* over another, whoſe Will and Dominion have continued even to *this* Day, and have received their Beginning from the *Heathens*, and the Children of *Ham*, *viz.* from *Babel*, from the divided Tongues.

3. When the Powers of the formed Word, *viz.* the Properties of Nature, divided themſelves, and each introduced itſelf into a Selfiſhneſs, then *Strife* and Enmity aroſe among them, for the Center of the Nature of the dark World has obtained his Domi-

nion in the *fallen* Property of Man: For Men were as dead to the Kingdom of God, *viz.* in the Love and Humility, and lived at preſent to the *outward Stars* and the *four Elements.*

4. Alſo the Devil had built his Strong Hold in the *Serpent's Ens* in Man; therefore they ſought only after that which made them *great and potent* in the World: And yet we may ſee, how the Devil did only fool and ape them in the Wrath of God, ſo that they *ſlew* one another, and eſteemed *temporal Pleaſure* higher than their Life; which is the greateſt Folly under the Sun, that Man ſhould bring his Life into the Danger of Death, for the Sake of poor ſilly Pride; whereas yet he knows *not* whether he ſhall hold and poſſeſs that, for which he murders, kills and ſlays.

5. And we ſee how *ſoon* the Devil in his Envy and Pride ruled in them; for though they had the whole Earth before them to poſſeſs, and many Countries and Iſlands were uninhabited, yet they *undertake War*, that ſo they might but domineer over one another, and *rob* and *plunder* one another; thus the Devil, as Man's Enemy, brought them into his Pride, that they might ſerve him.

6. It is not in vain that Chriſt calls him a *Prince of this World*; he is a Prince according to the Property of the Wrath of the dark World; in and according to the ſame Property he rules *Man* in Body and Soul, in Will and Mind.

7. For all *War* and Contention ariſe out of the Nature and Property of the dark World, *viz.* from the four Elements of the Anger of God, which produce, in the Creature Pride, Covetouſneſs, Envy, and Anger; *theſe* are the four Elements of the dark World, wherein the Devils and all evil Creatures live; and from *theſe four Elements* ariſes War.

8. For although *God* commanded the People of *Iſrael* to drive out the Heathen, and wage *War*, yet the Command was wholly from the *angry* zealous God, *viz.* from the Fire's Property; for the Heathen had ſtirred up the Wrath and Indignation which would devour them: But God, ſo far as he is called God, deſires *no War*, yea he cannot deſire any Thing that is evil or deſtructive, for he is according to the ſecond Principle only *good*, and communicating, and gives himſelf to all Things.

9. But according to the dark World's Nature he is *an angry zealous God, and a conſuming Fire*, if his Wrath be awakened; according to this Property he deſires to conſume all that moves and enkindles itſelf therein: And from *this* Property, God commanded *Iſrael* to fight, and ſmite the Heathen; for his Anger was ſet on Fire in them, and they were as Wood caſt into the Fire, which the Fire deſires to conſume.

10. *Therefore* the Wrath of God commanded one Nation to ſlay another, that it might even out of his Wrath be taken away; otherwiſe the Fire of *his Anger* would have enkindled itſelf, as happened to the *five* Kingdoms of *Sodom* and *Gomorrah:* Thus the Wrath of God ſatiated itſelf in the Life of the Wicked, which it devoured into itſelf, in that they ſlew one another.

11. As it yet now ſo comes to paſs, that oftentimes Men cry to God to give them *Succeſs* and *Victory* againſt their Enemies, that they might murder them; but God gives them *not* Victory therein, but the Sword of his Anger, which they awaken with their Prayer's fierce Deſires and Will: Were they *true* Men, and Children of God, they would *need* no War, for the holy Spirit does not wage War, but he only loves and gives; but according to the Property of the Anger he conſumeth all Ungodlineſs and wicked Doings, and is thereby more blown and ſtirred up in Indignation.

12. For the *more* a Man adds Wood to the Fire, and ſtirs it, the more it elevates and enflames itſelf till it devours whatſoever it can reach; the like alſo is to be underſtood concerning the *Zeal* of God: This enkindled Anger-Zeal of God was ſet on *Fire* in *Adam*, and it devoured his Image of the holy World, and paſſed *from Adam upon all Men.*

13. For they which were in the Line of the Covenant had the *enkindled Zeal*, according

to the firſt Principle, *viz.* according to the Soul and Body, alſo in them; the one not better than the other; the *Serpent's Ens* lay as well in *Abraham*, and his Children, according to the enkindled Soul, and according to the groſs beſtial Property of the Mortal, as in the *Gentiles*; except the *Line* of Chriſt in them, which was not the ſinful Man's Self-hood, but it ſtood in *God*'s Power; as the Heaven ſtands in the World, and yet the one is not the other; and as the *Heaven ſtands in Hell*, and Hell in Heaven, and yet the one does neither confound or comprehend the other; or as the *Night is in the Day*, and the Day in the Night; or as the Light of Nature dwells and ſhines in the Darkneſs.

14. Thus we are to underſtand, how the Children of the Saints have waged War againſt the Crew of wicked Men, and drove them out, *viz.* in the *Anger*'s Property, which managed its Sword by them, to deſtroy the Heathen and the Generation of *Ham*; for [c] *Abraham went out with his whole Houſe and People, againſt the Heathen who had carried away Lot his Brother's Son captive, and he ſmote the Heathen, and delivered his Brother.* This was done in the Zeal of God, which thus delivered his Children through the Might of his Anger; for what conduces to the Wicked for *Deſtruction*, the ſame conduces to the holy Men for Life and *Deliverance*. [c] *Gen.* xiv. 14, 15, 16.

15. But that thoſe who will be called Chriſtians (who ought in and with Chriſt to be dead to the Anger and Wrath of God in Chriſt's Death) *wage War*, they do it *not* as *Chriſtians*, but as *Heathens:* No Chriſtian wars; for if he be a Chriſtian, then he is *dead* in and with Chriſt's Death to the four Elements of God's Anger in Self, and born a new Man in Chriſt's Spirit of Love, who lives in Righteouſneſs, in Love, and Patience, and lives not to himſelf, but to God in Chriſt.

16. For a true Chriſtian *leads his Converſation* and Will *in Heaven*, in the Life and Spirit of Chriſt; as St. *Paul* ſays, *Our Converſation is in Heaven:* But when the Chriſtians wage War, they do it from the *heatheniſh* Property, and not from Chriſt's Property; for a Chriſtian is not of this World; his Kingdom is in Heaven; and he is dead in Chriſt to the World, according to the new ſpiritual Man in him: The Heathen-Man, *viz.* the *half-deviliſh* Man (who has his Kingdom in this World, who never has Room enough upon the Earth, but lives in the four Elements of God's Anger, *viz.* in Pride, Covetouſneſs, Envy, and Wrath) the ſame deſires in the Chriſtians to *war*, fight, and ſlay.

17. Saint *Paul* ſays, [d] *Give your Members to be Weapons of Righteouſneſs: For why do Men fight?* For the Kingdom of this World: And yet as Chriſt ſaid, [e] *His Kingdom was not of this World*; ſo alſo his Children's Kingdom in him is not of this World: Now then if we give up our Body and Soul for Weapons of God's Anger, and ſeek only thereby *Self* [Intereſts, Liberties, and Privileges of *Mammon*,] and ſlay one another for the Kingdom of this World; I think we are herein Chriſtians indeed in the *Mouth*, but the *Heart* and Soul is an Heathen, and not born out of Chriſt's Spirit. [d] *Rom.* vi. 13. *James* iv. 1. [e] *John* xviii. 36.

18. When *Abraham* had ſmote the Heathen, *he deſired nothing of the Goods which he took, but reſtored to the King of Sodom what the Heathen had taken from him*, and was only zealous in the *Lord*; he did not fight for Country and Kingdom, but to *deliver* his Brother *Lot:* This was a true Zeal, which the Lord drove in him; he did not ſtand up and fight for Country, or City, and though he obtained it, he deſired it not, but went again to his own Place.

19. And here the Spirit in *Moſes* ſpeaks very wonderfully, and ſays, that *when Abraham returned from the Slaughter, the King of Sodom met him; and Melchiſedech King of Salem brought forth Bread and Wine, who was a Prieſt of the moſt High God, Poſſeſſor of Heaven and Earth, and bleſſed Abraham, and Abraham gave him Tithes:* And though we find almoſt nothing elſewhere in the holy Scripture of *this Prieſthood*, yet the ſame was really in the Figure of Chriſt; for the Spirit ſays in another Place of Chriſt, that *he was an High-Prieſt of the Order of Melchiſedech.*

20. Thus the Spirit of God does very ſecretly and myſtically repreſent the Figure of Chriſt by *Melchiſedech*, and calls him a King of *Salem*, and a Prieſt of the moſt High God, *viz.* a Prieſt of *Salvation*, *and the holy Unction*, as it intimates in the ſenſual Tongue; that is, Chriſt has bleſſed *Abraham*, and brought him forth Bread and Wine, *viz. his Fleſh and Blood*, and is the High-Prieſt before God, that makes Atonement for *Abraham* and his Children.

21. For *Abraham* had managed the *Sword* of God's *Anger* againſt the Heathen; now came *Melchiſedech*, and bleſſed *Abraham* again, leſt the *Sword* of the *Turba* ſhould lay hold on him; and he gave him forth Bread and Wine, that is, the heavenly *Ens*, which he would introduce into *Abraham*'s Seed, and change it into Fleſh and Blood; and here he *appeaſed* the Father's Anger in the Covenant, as in the Type.

22. For this Prieſt with *Abraham* is really to be underſtood in a *ſpiritual* Manner; for though *Abraham* might have externally a Prieſt after the ſame Manner with him, under the Figure of Chriſt, yet *Moſes* ſays, *he was a Prieſt of God*; *and ſaid to Abraham*, *Bleſſed art thou*, *Abraham*, *of the moſt High*, *who poſſeſſes Heaven and Earth*, who has ſhut up thine Enemies into thy Hands: Here is none other to be underſtood but *Chriſt*, who very often appeared to *Abraham* in the Figure, and bleſſed him always; for the Spirit in *Moſes* calls him alſo a King of *Salem*, which is nothing elſe, but a King of Salvation.

23. *And Abraham gave him Tithes:* Indeed he might have ſuch a prieſtly Order with him, to whom he gave Tithes: But this King and Prieſt was he of whom he preached, to whom *Abraham* gave Tithes, *viz.* the *tenth Property* of the human Properties of the fiery Tongue of the Soul; and the Prieſt gave his *Bread and Wine*, and his *Bleſſing* thereinto; *viz.* the Love-Fire, the Tincture of the Light, together with the heavenly *Subſtantiality*, that ſo *Abraham* might receive the Light's Tincture into the Soul's fiery Tincture, and become again a compleat *Image* of God, which was ſeperated in *Adam* with the Woman: Therefore Chriſt, *viz.* the *Woman*'s Tincture, gave him again the Light's *Ens*, that ſo the Male and Female Property might become *one Image* or Perſon: This the Spirit does here ſignify in *Moſes*, under the *Royal Prieſt of Salem*.

Note. *Eſdras* dictates the Bible that was loſt. 2 *Eſdras* xiv.

24. For *Eſdras*, when he dictated the *loſt Bible*, in the Knowledge of the Spirit of God, to his Scribes, ſaw this very well; and therefore the Holy Spirit does ſo ſet it down: And we ſee very exactly, how *Eſdras* wrote the Hiſtories of *Abraham* in the *Viſion of the Spirit*; for the whole Hiſtory of *Abraham* is delineated under Chriſt's Perſon, and is an Image or *Type* of Chriſt.

25. *Abraham* ſaw in the Spirit this Prieſt of *Salem*; and when *Abraham* offered Sacrifice, then this Prieſt was in the Offering, and offered to God; for he was to make Reconciliation for the World with an Offering; *therefore* he was a Prieſt of God.

26. He brought *Abraham*'s Will-Offering, *viz.* his Prayer and Deſire in *Faith*, into the holy *Ens* of God, and in the ſame *Ens*, *viz.* in the divine Eſſentiality, heavenly Bread and Wine was brought to *Abraham*'s Soul, that it might *eat at God's Table*, till this Prieſt became *Abraham*, that is, did manifeſt himſelf in *Abraham* with the heavenly Corporeity, *viz.* with the Soul's Food in the *right* Bread and Wine.

The Thirty-ninth Chapter.

How God appeared to Abraham *in a Vision, and established the Covenant with him in his Seed; and how* Abraham's *Faith laid hold of the Covenant, which God* accounted to him for Righteousness; *and how God commanded him to offer Sacrifice, and what is thereby to be understood.*

1. MOSES says, [f] *After these Things it came* to pass, that *the Word of the Lord came to Abraham in a Vision; and said, Fear not Abram, I am thy Shield, and exceeding great Reward; but Abram said, Lord God, what wilt thou give me, seeing I go childless; and the Steward of my House is this Eliezer of Damascus. And Abraham said further, To me thou hast given no Seed; and lo! this Son of my Servant will be mine Heir: And behold the Lord said unto him, He shall not be thine Heir; but he that shall come forth out of thine own Bowels shall be thine Heir; and he commanded him to go forth, and said, Look towards the Heaven, and number the Stars: Canst thou number them? And he said to him, so shall thy Seed be. Abraham believed God, and that was counted to him for Righteousness.* [f] *Gen.* xv. 1—7.

2. In this Portion of Scripture lies the Root of the Christian *Faith*; for God said to *Abraham*, that he was his Shield and *Reward*, that he would give him the Seed *out of his Loins:* God would be *Abraham*'s Reward, and give him a Son of his own, whose Seed should be as the Stars in Heaven, which are innumerable; and his Steward's Son should *not* be *Heir*, *viz.* the animal human Seed full of the *Serpent's Ens* shall not inherit, but God's *Reward*, God's *Ens*. He would give in his Reward into his Seed, *viz.* into the *Power* of his Loins, which should be a Seed like to the *Stars* of Heaven; he looked upon the Seed in the *Covenant*, *viz.* upon the eternal Kingdom, which should be as the *Stars* in Heaven, so pure, bright, clear, and innumerable: And this *Abraham believed*, and it *was accounted to him for Righteousness.*

3. *Believing* here is this, *viz.* he received and laid hold of the Word; he took it into his *Desire*, *viz.* into the human *Ens*; the Aim in the Covenant in the *formed* compounded Word, *viz.* in *Abraham*'s Nature and Property, received the *speaking* Word of God, *viz.* the *Promise*; and both these were formed into *one*; and in this *one Abraham*'s Faith was *right*; for God counted the Word, which *Abraham* received into his Faith's Desire, to him for *Righteousness*, for Propriety, and *Justification.*

4. For this received Word which was thus taken in, justified the creaturely Word, *viz.* the expressed, created Word; understand that Word which had formed itself in the *human* Property, and brought itself into a Creature, and put itself forth out of the three Principles into an *Image*; in which Image the Self-will had, through Desire and Lust, *elevated* itself with the dark World's Property, *viz.* in the *Fire* of God's Anger, and introduced itself into an earthly *Grossness*; into which gross Image the Devil also had introduced, by the Serpent, his *Ens*, Will, and Desire.

5. Now the living eternal-speaking holy Word came forth, out of the Light's and divine Love's Property, to *help* this *Ens*, this compacted Word, and created Image, and became its *Reward*; this same *Abraham*'s natural Word and Power received into itself;

and this ſame Word of God taken in, and fixed in the Deſire, *juſtified Abraham's corrupted* Word; it was his *Righteouſneſs:* The ſame deſtroyed the Anger, and ruined the Devil's Deſire and Will; underſtand *in* Man's *Ens*, *viz.* in the formed Word this was effected.

6. For there is no *Faith* without God's Word and Power; therefore *Abraham* did now take God's Power and Promiſe into his *Ens in him*, and formed or conceived the ſame into a *Subſtance* of his Spirit; this was the *Faith* of *Juſtification*, that God's Word, and the human Will and Deſire, came into *one* ſpiritual *Subſtance:* Thus God *accounted* the received or inſpoken apprehended Word to *Abraham* for Righteouſneſs, *viz.* for Propriety: And this is the Ground and Root of Faith, that he took in or imprinted God's Promiſe into his Deſire, as his very *own*, and let not the ſame paſs from him in Doubt: As *Jacob* did, who took the Word of Promiſe into him, and ſaid, *I will not let thee go till thou doſt bleſs me, and wreſtled the whole Night* with the Word of Power, *till he obtained Victory*; ſo that the promiſed Word gave in itſelf to him, for Propriety, *viz.* to a *Bleſſing*, or a great Reward, as here in *Abraham*.

7. Thus underſtand us very accurately: The incorporated Word of the Covenant in Paradiſe, which God promiſed to *Adam* concerning the Bruiſer of the Serpent's Head, did here at preſent *wreſtle* through *Jacob*'s formed Word of the human Property, with the new promiſed Word, *viz.* with the living Word, which did at preſent move itſelf in him, and would that the corrupt human *Ens* might be bleſſed with God's Love, that the Wound might be *healed*; and it did long and pant after the *fulfilling* of the Covenant, that God would be pleaſed forthwith to introduce the holy *Ens* of his heavenly Eſſentiality into Man's Eſſence, that Chriſt might be born out of God's and Man's Eſſence. Therefore let Chriſtendom know, that *Faith* is not only an Hiſtory or Knowledge, [but a real *Subſtance.*]

8. *Faith* is nothing elſe but the uniting of one's Will to God, and the receiving of God's Word and Power into the Will, that ſo both theſe, *viz.* God's Will and Man's Will, become both one Subſtance and Eſſence; that the human Will be even God's Will; and then *Chriſt in his Sufferings*, *Death*, *and Reſurrection*, is accounted to his own Humanity for Righteouſneſs; ſo that Man becomes [g] *Chriſtus*, or the Anointed; underſtand according to the *ſpiritual* Man: And thus we *put on Chriſt* in *Abraham*'s Faith, and are Twigs, Shoots, and Branches in his Vine, *and the Temple of God:* He that teaches and believes otherwiſe, is yet in the compacted, uncontrite, or uncloven Tongue of *Unbelief*, in the Whoredom of *Babylon*.

[g] *Viz.* Chriſt.

9. This is the true real Ground of our Chriſtian Faith, that as *Abraham* put on Chriſt in the Faith, ſo *we* alſo at *preſent* receive, and in our heavenly Part of the Humanity put on Chriſt in his Humanity, according to the heavenly World's Eſſence, in the ſame Fleſh and Blood which *Melchiſedech* repreſented and brought to *Abraham* in the heavenly Bread and Wine, *viz.* in the Type thereof; yea wholly receive it into our *Ens* of the heavenly World's Eſſence, which died in *Adam*, and became alive therein, and *ariſe* from Death in Chriſt, and dwell very eſſentially with our ſpiritual Man in him: And *then he is our own Righteouſneſs*, *we in him*, *and he in us*, only *one Chriſt*, *one God*, *one Faith*, *one Tree* in the Paradiſe of God, in the Stem, which is God, and in the Power and Virtue thereof which is Chriſt, and in the Branches of the Tree which are we Chriſtians, *wholly one Tree*, not two: We underſtand *not* herein the groſs beſtial Man full of the Serpent's *Ens*, [h] *which ſhall not inherit the Kingdom of God*, but the true Man, which God created in his Image.

[h] *John* vi. 1 *Cor.* xv 50.

10. Let Maſter Sophiſter or *Wiſeling* of *Babel* look us right in the Face, and ſee what Spirit's Child we are: We underſtand *not* the *Beaſt*, but the Man Chriſt, which died in *Adam*, which was again regenerated out of *Abraham's Seed*, and *deprived Death of its*

Might, and *deſtroyed Hell* in Man, *and ſlew* the *Death* in us, and *roſe* again *from Death*, and lives for ever: The ſame we mean by a right Chriſtian, and not Calves, and Oxen, Dogs, Adders, Serpents, Toads, and the like, who would with their Beaſts of Vanity be *outwardly* adopted and regenerate Children of God; no *ſuch Beaſt* comes into Heaven, only and none elſe but a *Chriſt*, *viz.* a Child of Chriſt, which is born of Chriſt's Fleſh and Blood: [i] *Without are Dogs.* [i] *Rev.* xxii. 15.

11. Therefore let it be told thee, O *Babel*, *thou rideſt upon the Dragon* of thy own contrived, half deviliſh, and half beſtial Tongue in thy own Words and Will, and haſt not *Abraham*'s Faith, *viz.* in the received and formed Word, which became Man: But thou *howleſt* with the *Dogs*, and yet wouldeſt with thy ſnarling, jeering, contentious Dogs-Will, in a ſtrange Child, be *Abraham's Heir.*

12. But God ſaid to *Abraham*, *Thy Servant's Child ſhall not be thy Heir, but he that is begotten out of thy Loins:* He that is born of the *Faith* of Righteouſneſs, he ſhall be God's Heir, and not the Son of the *Bond-woman*, *viz.* the ſtrange introduced groſs beſtial *Serpent's Ens.*

13. And God ſaid to *Abraham*, [k] *I am the Lord that hath brought thee oue of UR of the Chaldees to give thee this Land to inherit it. But Abraham ſaid, Lord God, whereby ſhall I know that I ſhall poſſeſs the ſame? And he ſaid unto him, Take me an Heifer of three Years old, and a She-Goat of three Years old, and a Ram of three Years old, and a Turtle-Dove, and a young Pigeon: And he took all theſe, and divided them in the midſt, and laid each Piece one againſt another, but the Birds he divided not. And when the Fowls came down upon the Carcaſſes, Abraham drove them away; and when the Sun was down, a deep Sleep fell upon Abraham, and lo! an Horror of great Darkneſs fell upon him: And he ſaid to Abraham, Know this of a Certainty, that thy Seed ſhall be a Stranger in a Land that is not theirs; and they ſhall be compelled to ſerve, and be afflicted four hundred Years; but I will judge the Nation whom they muſt ſerve; and afterwards I will bring them out with great Subſtance: And thou ſhalt go to thy Fathers in Peace, and be buried in a good old Age; but in the fourth Generation they ſhall come hither again; for the Iniquity of the Amorites is not yet full. Now when the Sun was gone down, and it was dark, behold a ſmoaking Furnace, and a Fire-flame paſſed between the Pieces.* Here the right Figure of Chriſt's *Offering* for the Humanity is repreſented; and alſo his Suffering and Death, his Perſecution; and alſo his Victory is delineated herein; and likewiſe the Man of Sin and Vanity, intimating how he muſt *fill up his Meaſure*; and whereunto each is appointed. [k] *Gen.* xv. 7–18.

14. God gave *Abraham* the Sign how it ſhould go with his Seed, in that *Abraham* ſaid, Lord God! *whereby ſhall I know that I ſhall poſſeſs the ſame?* Then God ſet the *Figure* of the Seed before him (for he had comprehended it in his Faith, which was made his Righteouſneſs) and ſhewed it him in a Figure, for the *Offering* ſignifies the Offering of Chriſt; the three Sorts of Beaſts, *viz.* the *Heifer*, *She-Goat*, and *Ram*, each three Years old, denote the Part of the outward Humanity of the Time, *viz.* out of the *Limus* of the Earth.

15. But that they muſt be *three Years old*, denotes the whole outward threefold Man, of the *Sulphur*, *Mercury*, and *Salt*, *viz.* the three Properties of the three Principles, which lie in the Earth in *one* Eſſence or Subſtance.

16. And that *Abraham divided* theſe three Beaſts, and laid one right overagainſt the other, ſignifies the *twofold Limus* of the Earth, *viz.* the *groſs* Property out of the dark World's Property, and then ſecondly, the *Limus* out of the *heavenly* World's Property, which lies in one Compaction in the Earth, whence Man was created as to the Body.

17. But that *Abraham divided* them, ſignifies that the Groſſneſs, which *Adam*'s Deſire introduced, muſt by Death be *ſeperated* from the Pureneſs of the Humanity, and one

muſt lie right *oppoſite* to the other, and be divided from one another, each into its Property, as Light and Darkneſs are divided, and yet are near one another.

18. The *Turtle-Dove* denotes the poor *Soul* captivated in this beſtial Property; and the *young Pigeon* ſignifies the inward *diſappeared* Humanity of the poor Soul, which ſhall become young again in the Offering, *viz. a new Birth.*

19. But that the *two Doves* were not divided, but offered *whole*, ſignifies that nothing ſhall be taken from the Soul, and from the inward Man of the heavenly *Limus*, they ſhall remain *whole* and entire in their Subſtance, and be offered whole to the angry Fire of God in Chriſt, and be brought *quite* through the Fire of Anger, through *Death*, *viz.* through the great Darkneſs and Horror of Death and *Hell*, as this was the Figure thereof.

20. When *Abraham* had ſet forth his Offering, he fell into a deep Sleep, and Horror and great Darkneſs did encompaſs him: The *Sleep* ſignifies the Death of Chriſt, and the *Horror* the Wrath of God, *viz.* the Abyſs of Hell, and the Darkneſs the dark World; into this the *Word*, which had given in itſelf into *Abraham*'s Faith, to be a Seed of the Children of God, ſhould enter with the Offering in the whole Humanity, both with Soul and Body, and reſign itſelf up *wholly* to the Anger of the Father to be devoured.

21. And the *enkindling* of the Fire, which paſſed between the *Pieces*, was now the holy Fire of God, which came forth out of the holy Burning, *viz.* out of the *Love*-flaming Word, which gave in itſelf to *Abraham*'s Faith, in the Humanity of Chriſt in Soul and Body, when he ſtood in the Father's Anger, in the Death and Darkneſs in Hell, and caſt the Humanity in Soul and Body to the *Anger*, and changed the Anger into Love-Fire; for the *Wrath* of the Father according to the eternal Nature of the dark World, which was enkindled in the Humanity, muſt in the *Humanity* receive ſuch an holy *Ens*, wherein the Anger might in its Fire be changed into a Light or Love-Fire.

22. This holy *Ens* in the Word of Faith muſt enter into the great *Horror* of God's Anger; for the Soul ſtood therein eſſentially in its Property; it is out of the Father's Fire-Property (out of his Strength and *Omnipotence) viz.* out of the firſt Principle; and here the ſecond Principle, *viz.* the Love-Fire, came to *help* it: Therefore it muſt enter again into its own *Root*, from whence it came to be a Creature, and be tinctured in the Power of the Love-Fire, in the divine Light, and be changed into an excellent, pure *divine Gold*; of which this Offering was a *Type.*

23. And that the *Fowls* fell upon the Carcaſſes, which *Abraham* drove away, ſignifies the hungry Eſſence of the wrathful Property of the Anger of God in Man, which *hungered* after the Humanity, and would devour the ſame into itſelf, but the *Word* in *Abraham*'s Faith drove away the Devourer from thence; it ſhould not be devoured, but be offered, that ſo one Eſſence might enter into another, and overpower the other.

24. The Offering of Chriſt (*viz.* the Humanity of Chriſt) did indeed give itſelf wholly as an Offering or *Sacrifice* into the Father's Anger, into his Fire's Eſſence; but the Love-Spirit of God *hindered* the wrathful Eſſence of the Fire, ſo that the Fire *could not* devour the Humanity of Chriſt; it took only the Self-will of the Humanity, and brought it again into the firſt *univerſal* entire Will, out of which Man's Will was given him, which had corrupted him, and brought him to Self-hood: Here it was *again* introduced into the Father's Will, *viz.* into the firſt Root; for ſo alſo Chriſt ſaid, when he in this Con-
[1] *Luke* xxii. 42. dition or Trial on the Mount of Olives did ſweat Blood, [1] *Father, thy Will, not my Will be done.*

25. The divided Word of Man's Property, which had turned itſelf away from the univerſal *Perfection*, *viz.* from the *ONE* into a Self-hood, muſt enter again into the *ALL*, and be tried, purged, and purified through the Fire of God, and live and move in the *one*, *viz.* in the Father's only Will.

26. The

26. The Figure of the *Servitude in Egypt* ſignifies, that Chriſt in his Members ſhould be only a Pilgrim and Stranger in this World, and that the *outward* Man, which is of this World's Eſſence, ſhould be ſubject to the *Dominion* and Power of this World's Eſſence, and be plagued, and always accounted only as a Carpenter's Axe, whereby Men build the Houſe.

27. For a *Chriſtian Man* is even as God's Hatchet, wherewith God builds his Houſe for an Habitation, both as to the *holy* Children, and alſo as to the *Wicked*; they muſt *both* build; inwardly from God's Spirit they build God's Temple, and outwardly with their Hands they muſt be in Servitude; for the outward Kingdom wherein they dwell is not theirs, but the *Heathen*'s, which have their *Heaven* therein, and work therein in God's Anger.

28. And it was very fully and myſtically told to *Abraham*, that he ſhould be ſubject to Servitude in his Children, till the Iniquity of the *Amorites* was full; ſo that herein we ſee very clearly how God's Children muſt ſerve the *Amorites*, *viz.* the *Gentiles*, till they alſo obtain their Inheritance in the *Wrath* of God, and wholly accompliſh *their Works* alſo in the Anger of God, for a Building of the dark World: For God ſaid, *They ſhould ſerve the Egyptians*, and have only Plagues for their Reward, till *they* had accompliſhed and filled up their Meaſure: Thus the *Wicked* muſt wholly finiſh their Works; and the Children of God muſt be *embroiled* alſo in Servitude with them. *Note.*

29. Therefore, dear Children of God! though you oftentimes muſt ſerve *wicked* Lords and People, and be accounted as Bond-Slaves, as it yet at preſent ſo falls out, yet think that you alſo ſerve God *therein:* For as you in your Hearts and Mouths build God's Kingdom to your Poſſeſſion, ſo you muſt likewiſe with your *Hands* help *your Maſters* to build their helliſh Seat; for you are God's Inſtruments, fit enough for all Kind of Structure; you muſt *not* do it from your *Choice* and *Good-liking*; but from the *Command of God* you muſt do it.

30. For in that the Potent *compel* the Poor, and force them into Servitude and Slavery, that he does from his God, *viz.* from the Kingdom of Nature, from the *Stars*, and from *Self-hood*, wherein he builds up the Houſe of his Wonders to the Kingdom of Nature; this is his Office whereto his God uſes him; and it is alſo a great *Wonder* before the Eternity: But it ariſes from the divided Tongue, where the Properties entered into Self-hood, each in itſelf; over which the *Strongeſt* domineer; to all theſe, *viz.* to the Kingdom of Nature, the earthly Man, I mean the outward Man, muſt be *ſubject*, otherwiſe he *reſiſts* the Kingdom of Nature, *viz.* the formed Word. *Note.*

31. Now it does not belong to the Children of God to reſiſt or oppoſe, *but to do all for God's Sake*, whereto only God will uſe them; they muſt think that they, in this World and in the Eternity, are God's Servants, will ſerve him in his *Order*, [or Ordinance.]

32. We do not hereby judge or condemn the worldly *Magiſtracy* and *Order*; but we ſhew the Ground of all Myſteries: Dominion or Rule riſes out of the Kingdom of Nature, and may indeed enter into God's Kingdom, if it manages its *Authority* and Power as a *Servant of God* in the Kingdom of Nature, and not as a *ſelf-willed* God, who will do what he pleaſes: If Rulers acknowledge and behave themſelves as God's Stewards in his Kingdom of Nature, and tranſgreſs not the Order of Nature, and do not advance *themſelves higher* than the Office of Nature ſets them, and ſo make themſelves *Petty-Gods*, to command and impoſe what their Will and *Luſt* lead them to, then *well and good*; but if it be otherwiſe, they ſhall find it, as God ſaid to *Abraham*, *This People, whom they muſt ſerve, I will judge,*

The Fortieth Chapter.

Of the Hiſtory and wonderful Typification of God's Spirit, concerning Hagar, Sarah's *Maid, and her Son* Iſmael, *and his Rejection from the Heirſhip and Inheritance of* Iſaac.

Gen. xvi. 1. WHOSOEVER will read the Acts of *Abraham*, *Iſaac*, and *Jacob*, and rightly underſtand what the Spirit of God does ſignify and mean by the ſame, he muſt not look upon them *only* as an *Hiſtory*, as if nothing elſe was couched therein, than an outward Acquiſition or Relation of an Act or Thing done: The whole Kingdom of Chriſt, together with the Kingdom of Nature, is therein ſet forth exactly; not only the Work of Man's *Redemption*, but alſo what Men, how or what in Man, ſhall poſſeſs and inherit God's Kingdom; not as the *Jews* boaſt, that they alone are God's People: No! It is far otherwiſe; God looks not upon one Sort or Generation of Mankind, but upon the *Stem* or *Root* of the Tree.

2. In the two Brethren, *viz.* in *Iſaac* and *Iſmael*, both Kingdoms are typified; *viz.* in *Iſmael* the Kingdom of *Nature*, and in *Iſaac* the Kingdom of *Grace*; and thus alſo in *Eſau* and *Jacob*; for at preſent two Lines went forth out of *Abraham*, *viz. Japhet*'s and *Sem*'s: *Iſmael* was the firſt, as *Japhet* among *Noah*'s Children; and ſo likewiſe *Cain* among *Adam*'s Children; theſe point at the Kingdom of *Nature*, which has its Original out of the Father's Property, and muſt always be the *firſt*, if a Creature ſhall be brought forth, [or to the producing of a Creature.]

3. Afterwards comes the Kingdom of *Grace*, which takes in the Nature; as firſt there muſt be a *Fire*, before there is a *Light*; the Fire begets the Light; and the Light makes the Fire manifeſt in itſelf; it takes the Fire, *viz.* the Nature into itſelf, and dwells in the Fire.

4. The like alſo we are to underſtand concerning the two Properties of the Humanity, *viz.* in the *two* Principles, according to Fire and Light, *viz.* according to the Father's and Son's Property, according to the *Anger*, and according to the *Love*, both which are in one Eſſence.

5. But ſeeing Man's Will had ſubjected itſelf to the Kingdom of Nature, the Kingdom of Nature did now alſo *repreſent* its Property in Man's Image, to the higheſt God, eſpecially in this wonderful Man *Abraham*, in whom the Spirit and Word of God moved itſelf; now the Figures of the eternal Principles, *viz.* of both Wills, were repreſented out of one Man to the Word of God, which had brought forth and formed all Eſſences, *viz.* the revolted diſobedient (Will) in *Iſmael*, and the holy Obedience, which ſprung forth from the received *Word of Faith*, in *Iſaac*.

6. Two Types were here ſet forth; in *Iſmael* the poor, ſick, diſtempered, evil, corrupted *Adam*, fallen from the Will of God; and in *Iſaac* the Image of Chriſt was repreſented, which was come *to help* the poor corrupt *Adam*, and to introduce his apoſtate Will into Death and Mortification, and purify the ſame again in the Fire of God, and regenerate it anew in the Love-Fire, and in the firſt only eternal Will of God, where the *Father* and the *Son* are one only Will and Eſſence, in the wrathful Anger-Fire and in the Love-light Fire.

7. For with the *Motion* of the divine Property, when God moved the Nature, and created the Creatures, the two Properties, *viz.* of the Love and the Anger in Nature,

ſevered themſelves; ſo that the Myſtery of God, *viz.* the inviſible ſpiritual World, might be manifeſt, and come into a Wreſtling [Love-ſtriving] Sport, in the Strife and Counter-Will.

8. For if there was but one only Will, then all Eſſences would do but one Thing; but in the *Counter-Will* each exalts itſelf in itſelf to its Victory and Exaltation; and all Life and Vegetation ſtand in this Conteſt, and thereby the divine *Wiſdom* is made manifeſt, and comes into Form to Contemplation, and to the Kingdom of Joy, for in the *Conqueſt* is Joy: But one only Will is not manifeſt to itſelf; for there is neither Evil nor Good in it, neither Joy nor Sorrow; and if there were, yet the *one*, *viz.* the only Will, muſt firſt in itſelf bring itſelf into a Contrary, that it might manifeſt itſelf.

9. The like alſo is here to be underſtood concerning *Iſaac* and *Iſmael*; for *Chriſt* muſt be born of *Abraham*'s Seed; and the *corrupt Man* muſt alſo be born out of this *Abraham*'s Seed, whom Chriſt ſhould help and ſave.

10. For Chriſt, *viz.* God's holy Word and Will, took to him, on his holy, heavenly *Ens*, Man's revolted *Ens* and Will, and brought the ſame in him into the *Mortification* of Self-hood, even into the Root whence Man's revolted apoſtate Will did ariſe in the *Beginning* of his Creation, *viz.* into the Wrath of the eternal Nature, into the Father's Property as to that Nature, and regenerated the revolted human Will in the ſame Fire through the Love-Fire, and united or *atoned* God's Love and Anger, *viz.* the divided Nature, in the human Will; which Nature, in the Creation of the World, had introduced itſelf into a Contrary, to the Manifeſtation of the *Wonders*.

11. Now underſtand us here right, according to the very acute Depth: Chriſt muſt be the King and Hierarch, *viz.* the *human Prince* in the eternal Kingdom; and the Kingdom was his own Peculiar; now his *Subjects*, *viz.* his *Servants*, muſt be other Perſons than he, all which muſt introduce their Will into him, as into one *Stock*: He muſt be the Tree, which ſhould give to his Branches, *viz.* to the reſt of Mankind, *Sap*, Power, and Will, that ſo they might bring him forth Fruit; but ſeeing the Branches on his Tree, which was himſelf, were become evil, he gave himſelf *into* their evil Eſſence, and put forth his Power and Virtue *in* them, that ſo they *might* become good again, and flouriſh in him.

12. And that this might be effected, the Tree and the Branches of the Tree muſt be diſtinguiſhed or *ſeverized*, that ſo the Wonders of the formed Wiſdom of Nature in this Tree might *not* ceaſe and come to nought; for which [Wonder's] Sake, God had moved himſelf to the Creation, and ſevered the Will of Nature, *viz.* his formed Word, into a *Contrary*.

13. *Iſaac* was conceived in the *Ens* of Chriſt, *viz.* in the apprehended or formed Word of *Faith*, of *Abraham's Ens* in the Faith, and ſtood in the Figure of Chriſt; he was *not wholly* and only out of the heavenly *Ens*, but out of both together; out of *Abraham*'s Adamical *Ens*, and out of the conceived or apprehended Word of *Faith*: And *Iſmael* was out of *Adam's Ens*, of *Abraham*'s own Nature, according to the *corrupt* Property; he was wholly out of the Eſſence of *Abraham*'s Soul and Spirit, but *not* out of the apprehended Word of *Faith*, which paſſed upon *Iſaac*.

14. Now *Iſmael* was, as his Father *Abraham* was *before* the conceived Word of Faith, and ſhould alſo take or receive that ſame Word of Faith in the Deſire out of *Iſaac*'s heavenly divine *innate* or inbred Word, and bring it to a Subſtance of Faith in him; for God anointed the Humanity of Chriſt, and the Humanity of Chriſt anointed his Boughs and *Branches*, *viz.* thoſe who alſo bring their Deſire into him; and ſo they alſo come even to the ſame *Unction*, wherewith God anointed *Abraham*'s Seed in his Faith's Deſire.

15. Thus the Figure of Chriſt was repreſented in *Iſaac*, and *Adam*'s Figure in *Iſmael*; and in *Abram* God and *Adam* ſtood as it were oppoſite: God received *Adam* again in

Abram into his Covenant, Word, and Will; and out of this same Covenant, Word, and Will, which *Abraham* received of God, in which *Abram* was justified, *Christ* was born, who received *Ismael*, and *all* the poor corrupt Children of *Adam* (who do but introduce their Desire into him) into his Word and heavenly *Ens*, and delivered them to his Father, *viz.* to *the Bosom of Abraham*, into which his Father had imbosomed or immersed the eternal holy Word of divine Love, wherein stands the *Compassion* over us the Children of poor *Eve*.

16. Thus understand us now right in this, concerning *Abraham's Bond-woman*, and concerning the *Free:* What does that mean which was said to *Abraham?* [m] *The Son of the Bond-woman shall not inherit with the Free:* It was not only spoken concerning the outward Inheritance only, but concerning the eternal Inheritance of the *Adoption* or Filiation of God.

[m] *Gen.* xxi. 10. *Gal.* iv. 30.

17. The rebellious Self-will of Nature was in *Ismael*, which he inherited from his Mother *Hagar*, and from *Abraham*'s natural Adamical Will, which was a Mocker of the new Birth.

18. For the Devil had introduced his Will into the human Will inclined to Self-hood in the Serpent's *Ens*, which Will did only mock and scorn the new Birth; just as the *Devil* is only a Scorner and Contemner, when he is told, how that the Anger, *viz.* the Wrath of the eternal Nature, of which he is a Prince and Possessor, shall be changed *in Man* again into Love, the same seems ridiculous to him: This false Spirit was a Reviler and Mocker in *Ismael*, of whom God said, *Cast out the Son of the Bond-woman*, viz. this Scoffer; for the Scoffer's Spirit and Will shall not inherit with the Free, *viz.* with the *only Will* of God.

19. But now we are *not* to understand this concerning the *whole* Person of *Ismael*, as if God had *rejected* him out of his Purpose from the divine Adoption: No, no: The contrary plainly demonstrates itself; for when *Hagar* waxed proud, seeing she had conceived, and not her Mistress, and lightly set by *Sarah* her Mistress, and *Sarah* reproving her sharply for it, she fled from her; then the Angel of the Lord met her, and said unto her, [n] *Hagar, Sarah's Maid, whither wilt thou go? Return again to thy Mistress, and humbly submit thyself to her: I will so multiply thy Seed, that it shall not be numbered for Multitude.*

[n] *Gen.* xvi. 7—10.

20. *And the Angel of the Lord said further to her,* [o] *Behold! thou art with Child, and thou shalt bear a Son, and his Name shall be called Ismael, because the Lord hath heard thy Affliction. He shall be a wild Man; his Hand will be against every Man, and every Man's Hand against him; and he shall dwell in the Presence of all his Brethren. And she called the Name of the Lord who spake with her, Thou God seest me; for she said, Here I have seen him, who hath looked after me; therefore she called the Well where this was done, The Well of the Living, who hath looked upon me.*

[o] Ver. 11—14.

21. Understand this Figure thus: *Hagar* fled in the Will of Self, *viz.* in Disobedience, that is, in the Will of Nature, in which the *Devil* according to the Wrath's Property desires to be a Prince; this Will would not humble itself under the Covenant, and obey the *free* one, viz. *God*'s only *Free-will: Hagar* fled away in the Figure; for the Will of Self-hood must fly away, and wholly *die*, and not inherit the Covenant and the Adoption; but the Angel of the Lord met *Hagar*, and said, *Whither wilt thou go, Hagar, Sarah's Maid? Return again to thy Mistress, and humble thyself under her Hand: Behold! thou art with Child, and shalt bear a Son, whose Name thou shalt call Ismael; because the Lord hath heard thy Affliction.* The Meaning of it is this:

22. Thou poor miserable Man, captivated by the Kingdom of Nature, Nature has indeed brought thee forth in its *Contrariety*, in its Wonders, and the Devil has poisoned thee; so that thou must be a *wild Man* upon the Earth, to the Opposition of God's Children, so that they must be *tried* and exercised by thee, and be brought into *Tribulation*,

that ſo they alſo might powerfully put forth, out of the holy *Ens*, the Sap of their Root of Salvation, and in the Preſſure move, act, and penetrate with the ardent Deſire through the Love *Ens*, which is wholly meek, ſoft, and ſtill, ſo that in this Contrariety and Conteſt Fruit might alſo grow upon the divine One: Thy wild Will muſt, indeed, be *caſt out* and mortified; but *return* again to the *Free*, viz. to the only Will of God, and humble thyſelf before the free *one*; for I have looked upon thy Miſery and Affliction, and have not caſt thee from my Preſence, but only the *wild* Property, *viz.* the Will of the natural Self-hood.

23. But I muſt have it thus alſo in the *Time* of *this* World; for it ſhall dwell in the Preſence of all its Brethren, and exerciſe them in *the Fear of God* with its Oppoſition; but return thou only in *Repentance* unto the *Free:* I will ſo multiply thee, that thy Seed ſhall not be numbered.

24. Why muſt even this to the *Mocker* be thus done? Becauſe in him laid the Kingdom of the *Wonders* of God's Manifeſtation out of Nature, *viz.* out of the Fire-world, out of God's Strength and Omnipotence; which he will again introduce in Chriſt into the *Love*, *viz.* into the only free one: But *Hagar*, *viz.* the Will of the Fire-Soul's Nature, muſt be *converted*, and enter into Repentance, humble itſelf before the *Free*, *viz.* the only merciful Love-will, *viz.* before the Covenant and Seed in *Iſaac*, and caſt away the rebellious Will from itſelf.

25. And *therefore* the Lord ſent his Angel to meet her, and manifeſted himſelf to her with his Voice, and ſhe called the Name of the Lord, *Thou God ſeeſt me:* Here I have ſeen him who hath looked after me; that is, the contrary or rebellious Will *ran away* from the free, *viz.* from God; but God looked again upon the poor, miſerable, and captive Soul, and called it again; and then ſaid the *Soul*, Certainly, here I have ſeen him, who has looked after me, after that my Will of *Self*, *viz.* of Nature, was run forth from him; which is thus.

26. When the Mocker, *viz.* Self-will, is gone forth in its Nature, and has brought itſelf into an *Oppoſition* againſt its [p] Brethren (who ſometimes will not work in their heavenly allotted *Ens)* and ſet itſelf againſt them with Contempt and Scorn, and performed its Office of Nature, given to it for the *Exerciſe* of the Children of God; then God looks alſo upon the *Mocker*, as his Inſtrument to the exerciſing of the Soul, *and wills not that the Soul ſhould periſh*; he looks on it again, inſtructs it, and calls it, and draws it alſo in *Man's Conſcience* to himſelf: This now is the Meaning: *He hath looked after me*, even when I had almoſt accompliſhed the Work of Nature in the Will of Self.

[p] Underſtand the Powers of the Soul; and alſo all holy Men in whom the Light prevails.

27. *Hagar* being thus ſeen of God, when ſhe became diſobedient to her Miſtreſs, and ran away from her, and without doubt in an oppoſite Will againſt her Miſtreſs, the ſame did much trouble, move and affect the Woman: Thereby her Miſtreſs, *viz. Sarah*, was alſo exerciſed, ſo that ſhe was earneſtly *moved* in herſelf, and called, and prayed to God, that *he* would take away her *Reproach*, in that ſhe was barren, and bleſs her, and make her fruitful; ſo that ſhe alſo did *purify* the Houſe or Veſſel wherein ſhe ſhould receive the holy Seed of *Abraham* in his bleſſed Seed, and not introduce any human Wantonneſs of Nature into *Abraham's bleſſed Seed*, but deſired ſhe might have a right *divine* Deſire in her, wherein ſhe might take the *Seed* of *Abraham*.

28. And for that Purpoſe God made her barren, even to her old Age, *leſt* the beſtial Luſt ſhould be predominant in her, and *mix* itſelf in *Abraham's bleſſed* Seed; for ſhe ſhould give all her human Power *(viz.* the Woman's Seed in the Covenant, which moved itſelf in her as to the Kingdom of Nature) *into* the Seed of *Abraham*; *not* out of the *Wantonneſs* of beſtial Luſt, but out of the Deſire of the Nature of the formed Word; and therefore the beſtial Luſt introduced by *Adam* (in which Luſt the Devil had made his murdering Den) muſt be firſt even as *quite* mortified in her, that ſo the inward

Nature might yet ſtand only in the Deſire, *viz.* the formed Word's *Ens* as to the Creature.

29. For the promiſed Word in the Covenant with *Abraham* ſhould give itſelf out of *Abraham*'s Seed into *Sarah*'s Seed, *viz.* into the Woman's *Matrix* in the Tincture of *Venus*, and take to it the Female *Ens* out of the Love-Tincture, which had parted itſelf from *Adam* into a *Woman*; indeed not according to the manifeſt Life of the holy heavenly *Ens* ſhut up in her, which diſappeared in *Adam* and *Eve*, which was *firſt* made manifeſt in *Chriſt*; but according to the Kingdom of the formed Word of Nature, in which the heavenly *Ens* laid ſhut up, till the *Motion* of the Covenant in the *Ens* of *Mary*, where the Limit or Eye-mark ſtood at the End of the Covenant.

30. Thus *Hagar* and her Son *Iſmael* (who as to the Will of Self, *viz.* as to the Devil's introduced Deſire, and his *outward* Conſtellation, was a Mocker of his Brethren, and did exerciſe them) muſt be an Inſtrument of Nature, whereby God manifeſted his *Wonders*.

31. But God will *not for ever* caſt away the Nature from him, but thus uſes it in Time in a Contrariety, to the Opening of his Wonders of *Wiſdom* out of Love and Anger, as a Generatrix of his Wonders [in Good and Evil.] The like alſo we are to underſtand concerning the *evil* innate Property in Man, which *cannot* judge the Soul.

32. But the *Free-will* which it has, if it therewith continues in the *Iniquity* in Selfhood, that condemns it; for it will not enter again into the *one*, *viz.* into the quiet *Reſt*: *Its Condemnation is in itſelf*, and not without it, it makes its Hell in itſelf; that is, it awakens, out of the Center of the eternal ſpiritual Nature, *God's Wrath* in itſelf, *viz.* the Property of the dark Fire-World; in which it is *not* the Child of God's Love, but of his Anger, of which Subſtance and Eſſence itſelf is.

Note.

33. For if the Soul *dies* to Self-will, then it is *dead* to Hell, *viz.* to the Kingdom of the wrathful Nature: Now it cannot do this in its own Self-*Ability* [q], unleſs God looks upon it again, as here it happened to *Hagar*, when ſhe ſaid, *Thou God ſeeſt me*; and therefore ſhe called this Place or Fountain, *The Fountain of the Living and Seeing*: For the Fountain of Life did even there manifeſt itſelf in her, and brought her again to *Converſion*.

[q] No Self-Ability.

34. For ſhe ſhould not be caſt out with her Son from the *Purpoſe* or *Election* of God: But God did only ſet forth the *Figure* of both Kingdoms in their Seed; *viz.* in *Iſmael*'s and *Iſaac*'s: For thus ſaid God afterwards to *Abraham*, [r] *And as for Iſmael I have heard thee: Behold, I have bleſſed him, and will make him fruitful, and multiply him exceedingly: Twelve Princes ſhall he beget; and I will make him a great Nation.*

Note.

[r] Gen. xvii. 20.

35. Now what God has bleſſed, that no *Biſhop* with his Reaſon ſhall *unhallow*, or make execrable: [s] He hath ſet [t] him up to be a *Ruler* in the Kingdom of Nature, that he might manifeſt the *Wonders* of Nature, and not *predeſtinated* him to *Condemnation*, as *Babel* judges: In whoſe Hand a Shepherd's Crook would be more becoming and fitting, than to *expound* the Myſteries of the *Scripture* with *earthly* Eyes, and make Concluſions therein; which indeed ſerve the *Devil*, and make Men lewd and prophane.

[s] God.
[t] Iſmael.

36. For though *Iſmael* was afterward caſt out with his Mother *Hagar*, ſo that he attained not to the Inheritance of *Abraham*'s Goods, the ſame has far another Figure than Reaſon ſees in it: God ſet *Iſmael* to be a Prince in the Kingdom of *Nature*, and *Iſaac* to be a Prince in the Kingdom of *Grace*; *Iſmael* muſt poſſeſs ſtrange [or another Sort of] Goods, becauſe he was not ſprung forth out of the Line of the Covenant; and *Iſaac* was of the Line of the Covenant; and therefore God gave *Iſaac Abraham*'s Goods, *viz.* the bleſſed Inheritance, becauſe he was born of the Bleſſing, and out of him the *Lord* of the Goods ſhould come: Therefore he in the mean while ſhould be a Poſſeſſor of the ſame Dominion, till the Lord ſhould come; and *Iſmael* muſt be a Servant and Miniſter of the ſame Lord who was to come after.

37. For the Children of Nature are Servants in the Kingdom of Grace, *not Lords* in Self-will; they must not with the own Self-will enter upon the Inheritance of the Kingdom of Christ: For [u] *it lies not in any Man's own willing, weening, running, or going* to will and take the same in their own Self-will's Ability; *but it lies in God's Mercy*; it is a Kingdom of Grace, not a Kingdom hereditary from one Generation of Men only; but God gave it of Grace to *Abram* in his Seed. [u] *Rom.* ix. 16.

38. The Mocker *Ismael* must be cast from the blessed Inheritance, for he was not born of the Line of Inheritance, *viz.* out of God's special Gift, as *Isaac* was, who represented the Person of Christ; for Christ alone should be the Heir of God's Blessing, who had the same out of the Right of Nature; *all* the rest, one with another, must be as his *Sojourners*; for *Japhet* must dwell in *Sem*'s Tent, not as a Lord and Master of the Tent, but as a *Servant*.

39. For the Person of *Isaac* also, according to his innate Adamical Nature, was no otherwise therein, than as a *Servant*; but that he was *chosen* to be Heir, the same was from God, who bestowed it on him as a *Vicar* or *Deputy* of his Lord, who should spring forth out of him; whose Property, given of God, he did carry in himself as in the Place or *Mansion* of the Covenant; understand, he bore Christ in himself in the *Covenant* of God, and to him alone the Goods did belong out of the Right of Nature, for he was God's Child by *divine Nature*, and an Heir of all whatsoever God had created.

40. But to all *others* the heavenly Goods did *not* belong out of a *natural* Right, for they had *lost* the Right of Nature in *Adam*, and attained thereto only by the *Free-Gift* and gracious Donation of the Giver, even by the *Mercy* of God; therefore *Ismael* was cast out from the Inheritance of *Abraham's peculiar* Goods; for the Figure of Christ's Kingdom to come was here represented.

41. And we may yet see this clearly, sufficiently, and fully set forth, in that *Abraham* laid with an *Egyptian strange* Maid, and begot a Son of her out of *his Seed, viz.* out of the Essence of his Body and Soul, and yet afterwards *rejected* this Son from his Inheritance; so that we plainly see here the Figure of the right Children's Inheritance, that none can come to the *Adoption* [or true Childship of God,] unless he be born out of *this Covenant*, out of Christ's Flesh and Spirit.

42. The old Adamical Man as to its own Self-will out of the *Serpent's Ens* is [x] wholly rejected, and cast away; he is nothing profitable [or wholly unfit] for the Kingdom of God; he is only an *Instrument*, whereby God proves and exercises his Children, as a *Besom* wherewith the House is swept. [x] *Note*, Predestinate to Condemnation.

43. The Soul must *forsake* its own Will to all Eternity, and must have a new Body born or generated in it out of the heavenly *Ens*; which heavenly *Ens disappeared* in *Adam* as to God, and was introduced again thereinto out of *Christ's Spirit*.

44. The gross introduced bestial Property, is also [y] alike rejected from the Kingdom of God in *all* Men who are born of *Adam*'s sinful Seed, as well in *Isaac* and *Abraham*, as in *Ismael*; but the *Ens* in the Covenant shall live for ever; and at the Last Day it shall again put on the true Man created in *Adam* out of the *Limus* of the Earth, which is of the Kingdom of this World's Essence; yet *not* the Grossness of the Earth, but the [z] *Ens* of the formed Word, which has given forth itself into a Creation. [y] Alike rejected or reprobated. [z] *Note*, The Resurrection of the Body.

45. The inward *Ens* of Christ (which the Soul puts on it for an heavenly Body out of Christ's Spirit, and out of his Flesh and Blood) is spiritual: It is a spiritual Body, which *dies not* at the Death of the outward Man, yea it is not *buried*; neither does it arise again; but it is dead and buried, and risen again in Christ, *for* all, and *in* all, and lives eternally, for he is passed from Death to Life.

46. And therefore *Ismael* came not to the Inheritance of his Father's Goods, for he had *not yet* put on Christ in the Flesh and Spirit; but *Isaac* had put him on in the Co-

venant, *viz.* in the incorporated Word, and had Chriſt now in the Covenant from God's Gift, as a *natural Right* in himſelf; not from his own Power and Ability, but from the Power of the *Giver*, even from the Power of the Covenant.

47. But now *Iſmael* muſt put on the Covenant from Chriſt, and *not* from the inherited Adoption or Childſhip, as Chriſt who had it from God in a Childlike [or filial] Right: And now *Iſmael* muſt do *this* for the obtaining of it, *viz.* he muſt behold himſelf in the Fountain of the Seeing and Living, as his Mother *Hagar* did, and *return again* with the loſt Son to his Father, and fall down before *Abraham*'s Feet, that is, his Heir *Iſaac* in Chriſt, and pray that he would receive him into his Houſe, (which is *Chriſt's Humanity*, *viz.* the ſpiritual World) as a Servant, and Day-Labourer; for he has had *no* more any Right to his Inheritance; he hath been begotten and born only as a *Step-Brother* (or Son-in-Law) of a ſtrange Mother, *viz.* of the Kingdom of Nature.

48. And for *their* Sake Chriſt came, that he might have Mercy on them; for he himſelf alſo ſaid, when he was in the Fleſh, [a] *He came not to ſeek the Righteous, but the* poor *Sinner*, his Brother in *Iſmael* and *Adam*, *not* his Line in *Iſaac*, for the *Whole has no Need of the Phyſician, but the ſick* wounded poor Sinner.

[a] *Matt.* ix. 12, 13.

[b] *Note*, Predeſtination.

49. And we will not herein conclude ſo blindly concerning [b] *Predeſtination*, and Election of Grace, as *Babel* does, which teaches that God has ordained a *certain Number* and Company to *Damnation*, and the reſt to *Salvation*.

50. If this were ſo, then Nature muſt needs be limited, confined and determined, when it ſhould beget and bring forth a Child of God, and nothing would be in the free Condition or *Liberty*; yea God muſt then *confine* and ſhut up his *unchangeable* [one, infinite] *Will* into a Beginning and Limit, and nothing at all could be free in the human Property; but whatſoever any one did, that muſt *unavoidably* ſo come to paſs; let him rob, ſteal, murder, or blaſpheme God, and live as he pleaſed, it muſt be ſo; if this were true, then the *ten Commandments*, and all Doctrines, Teachings, and Laws, were to *no* Purpoſe, and none need repent, unleſs *God compelled* him to it.

[c] *Exod.* xx. 7.

51. I ſay, whoſoever teaches ſo, he uſes and [c] *takes the Name of God in vain*, and horribly prophanes the Name of God, which is *free* from Eternity, and offers itſelf to all poor Sinners, and [d] *bids them all come unto him.*

[d] *Matt.* xi. 28.

* Set forth.

52. The Covenant was indeed * eſtabliſhed in *Iſaac*, *viz.* the divine Might and Dominion; but it was given to no Man in the Line of the Covenant, but only to the *Man Chriſt*, ſo that none came out of a peculiar Right to God, but all in the *Grace* of the *One:* And God declared his Mercy and Compaſſion in *Chriſt* to *All*, and without him there was no Door of Grace to the *Jews*, *viz. Abraham*'s Seed, and alſo to the *Gentiles*; all are only Children received out of Grace, and new-born in him; and none, either of the *Jews* or *Gentiles*, without the *Life* of Chriſt [are received to Mercy;] all Men who have preſſed [or earneſtly come] in to God, *viz.* to his *Grace*, *all* thoſe he has received in the Grace which he offers in Chriſt.

53. *Therefore* Chriſt alſo prayed *for* his *Enemies*, which knew him not, but *crucified* him, *that God would forgive them* in him, and receive them to Favour; in which Acceſs *all* Nations who knew *not* Chriſt in the Fleſh have an open Gate, and are taken into God's Mercy.

[e] Without.

[f] *John* xvii. 2, 6.

54. For, [e] beſides Chriſt no Man comes to the Childlike Inheritance; to him alone the Goods belong, *viz.* the Hierarchy of Men; as he himſelf alſo ſaid, [f] *Father, the Men were thine, but thou haſt given them me, and I give to them the Life eternal*; and therefore it belongs to him, becauſe he is God's Son, born of his Eſſence from Eternity.

55. *Adam* was alſo God's natural Son, which he created out of his Eſſence; but he *loſt* the Childſhip and the Inheritance, and was caſt out, and with him all his Children, as *Iſmael* was caſt out from the Childlike or filial Inheritance.

56. For

56. For in *Abraham* the Inheritance of the true Sonſhip was again manifeſted; but *Iſmael* was not born of the Inheritance of the Sonſhip, but of the *rejected Seed*; but now God offered again, out of free Grace, his holy Inheritance in *Abraham*, that he would generate the rejected Seed in this *new* Mother, which *gave in* itſelf into *Abraham's Seed* again in himſelf to a childlike Seed.

57. *Not* that the rebellious *Adamical* Will, which has run away in the *Self-hood* in *Iſmael*, ſhould be received into this Mother; no, the ſame is wholly *caſt out* with *Iſmael* in all reſpects from the filial Inheritance; he cannot be born anew, unleſs he *die* to his Self, and own Willing, and come in a converted Will to God in Chriſt as the loſt Son, who neither wills nor deſires any thing from a natural proper Right, but only that the *Lord* of the *Goods* would have *Mercy* on him, and receive him again to be a Day-Labourer: This converted Will God does [g] take into his gracious freely-given Inheritance, *viz.* into the Goods of *Abraham* in Chriſt, and makes *it* to be *Heir* in *Iſaac*'s Goods, *viz.* in *Iſaac's freely*-given Inheritance in Chriſt.

[g] *Text*, engraft.

58. *Iſmael* was caſt out from *Abraham's*, *viz.* from God's Goods, that he might come to his Son, to whom he gave the whole *Inheritance*, and entreat him for the *filial* Inheritance, for the natural *Adamical* Man had *loſt* it; and that which was loſt was again *freely given* to the Covenant of *Abraham*, *viz.* to the *bleſſed* Seed, that is, to the Man *Chriſt*; and he now does freely give it to them *who come unto him.*

59. All Men who come to God the Father, and pray to him for the *eternal* [h] *Adoption*, to all them he gives the Adoption in his Son Chriſt, to whom he has freely granted the *whole* Inheritance, *viz.* the Hierarchy of Mankind, the Poſſeſſion of the *Throne* of the angelical World, even *in the Place* of this World; and he has given to him all the Power of Rule and Dominion, as he ſaid [i] *All Power in Heaven and Earth is given to me of my Father.*

[h] Or Sonſhip.

[i] *Matt.* xxviii. 18.

60. For God the Father rules the Place of this World in his Son Chriſt; and *all Men* who now come to God, they *come to him in Chriſt*, who is the Lord, *viz.* the Mouth of his Father.

61. Chriſt is the *Staff* wherewith he [guides and] feeds his Sheep: In Chriſt's *Voice* all poor Sinners who turn to God are *born* to a new Will and Life; and in the filial *Birth* in Chriſt's Voice they *die* wholly to the own Will of Self-hood in *Chriſt*'s Death.

62. For Chriſt is dead to the human Self-hood in the Father's Anger, and *buried* with the Will of Self in the eternal *Death*, and is *riſen* again in his Father's Will, and lives and *rules* to all Eternity in his Father's Will.

63. God the Father introduced his Voice and Word, *viz.* his Manifeſtation into the *Seed* of *Abraham*, *viz.* into Man's Will of Self; and he brought that Will of the human Self-hood with his own introduced *Voice* into the *Death*, and into *Hell*, which Death and Hell were manifeſt in the Self-hood of Man's own Will; and in the Power of his manifeſted Voice, *he deſtroyed the Death and Hell* in the Voice and Word of Man's Self-hood; ſo that Man ſhould not any more will to himſelf, but what he now wills, he muſt will it in the manifeſted Voice of God.

64. So long as *Iſmael* [k] willed in the Voice of his ſcorning contemning Self, he could not be Heir of theſe introduced freely-given Goods: But when he has turned to God, and forſaken the Will of Self, then God alſo ſends the Angel to him, even while he is in his Mother's *Womb*, and ſays, [l] *Return again to the Free; and humble thyſelf under her Hand, and thou ſhalt live.*

[k] Or would take Inheritance.

[l] *Gen.* xvi. 9.

65. For *Iſmael* was run away from God in the *Womb*; which ſignifies the fugitive Nature of Man, which has run away in Self-hood; and in the Mother's Womb, God ſent him an Angel to recall him; noting that *all wicked Men* are *called inwardly* by the Voice of God, while they are yet in the *Womb*, and alſo during the Time of their *whole*

Note.

Life, in their own Essence and Being: Only the natural Will of Self-hood *stops* its Hearing, so that the Voice of God is not manifest therein.

66. That is, like as the *Sun* shines all the Day long, and gives itself to every Essence which will but receive its Power, so likewise the Voice of God sounds through *all* Men, to recall [and *reclaim*] them, the whole Time of their Life: As soon as the *Seed* is *sown* in the *Womb*, the Voice of God is sounding [or *working*] therein to a good Fruit; but on the contrary, also, the Voice of God's Anger sounds in the Essence of Man's Self-hood; there is a continual *Combat* betwixt them, as with Heat and Cold; that which gets *Victory*, of that is the *Fruit*; this Strife continues *as long* as Man lives in this World.

67. Therefore we declare with good Ground, that Men ought not to make Conclusions concerning the Children of God's Saints; as if God had so out of his *Purpose* begotten one to *Condemnation*, and hardened him that he *could not* come to the Adoption, and chosen in himself another, that he *could not* be lost; it is a mere groundless *Fiction*: [There is no Ground or Foundation at all for it, either in the *Book* of Nature, or in the *holy Scripture*; it proceeds from the Abyss and *bottomless* smoky Pit of Darkness and Hypocrisy.]

[m] Or the Stems.

68. By the [m] Tribes of the Saints (in whom the divine Covenant has opened itself, *viz.* by the *Patriarchs*, as *Adam*, *Noah*, *Abraham*, *Isaac*, and *Jacob*) there are always two Figures to be represented, *viz. Christ* and *Adam*, a good and an evil Man.

69. *Cain*, *Ham*, *Ismael*, and *Esau*, were Types of the *corrupt* Man; and *Abel*, *Sem*, *Isaac*, and *Jacob*, were Types of *Christ*, who opened himself in this Line, and set himself before the corrupt Children of *Adam* as a Light, and *Preacher* to convert them.

[n] *John* iii. 17.

70. For [n] *God has not sent his Son to condemn the World*, *viz.* the poor, corrupt Man, but he has sent him into the World among the godless Crew of evil Men, *to teach and call them*; and those who have a willing *Desire* to *hear* he will save, even those that have but a Spark of the divine *Ens*, which is capable of hearing in them: The quickening and renewing Voice of Christ does cry and call *in that little Spark* which is in all these, that is, it blows up that little Spark that it may become a divine Fire.

71. And that we may open wide the Eyes of the blind *self-named* Christendom, and also of the *Jews* in their Boasting, that they may not so brag and rely upon their Knowledge, as if they only were the Children of God, because they *know* the Name of God, and flatter themselves with the knowing it, and condemn other People who are deprived of knowing as they know, and have introduced another Knowledge, as they, alas! do most blindly, insomuch that one Nation or People does exercise [or *evil intreat*] another; know, that *Cain*, *Ham*, *Ismael*, and *Esau*, are the Types of the *Turks* and *Heathen*, whom God blessed in *Ismael*; and gave them to possess the princely Dominions in his Kingdom of this World, and cast them out in their own contrived Knowledge from the *Knowledge* [o] Or Sonship. of the [o] Adoption of Christ; as he cast out *Ismael*; but he *recalls* them in the *Womb*, by the Angel of the great Counsel, to the Free, *viz.* to God's Goods, that they should *return* to him.

72. For they lie shut up under the *Veil* of *Christ*, as Christ did under the Levitical Priesthood under *Moses*, and as the Children of *Israel* under the Law were *not* justified through the *Law*, but through him who was *hidden* under the Law; and thus they are now *hidden* under the true Knowledge, and lie as it were shut up in the Mother's Womb.

73. But the *Angel* of the great Counsel calls them by their Mother *Hagar*, *viz.* by the Kingdom of Nature, that she (the Mother and her Child) should return home to *Sarah*, *viz.* to the Free; that is, to the one only God, who hath born his Son of the Free: Thus they come, as it were, under the Veil in the Mother's Womb to the Free, *viz.* to the only one God, who has born them of the free [Woman] the true Lord, to whose Goods they, being Strangers, are received in *Grace* as Sojourners.

74. For as *Ismael* did not go to *Isaac* for the Inheritance, which did of Right belong

to *Iſaac* (becauſe the Lord was in him, who freely beſtowed it upon him, and ſet him as a Steward) but would have it of the *Father*; ſo the *Turks* have turned themſelves from *Iſaac*, *viz.* from the Son to the Father, and will have the Inheritance of God from the *Father*.

75. Now the *Father* is manifeſted to us in the *Son*; and when they now do call upon the Father, he hears them only in his Son, *viz.* in his Voice manifeſt in the *human Property*, and they yet ſerve the *Son in the Father*.

76. For we Men have no *other* God at all without Chriſt the Son; for the Father has manifeſted himſelf towards us with his Voice in the Son, and hears us only through his Voice manifeſted in the Son.

77. Now when the *Turks* worſhip the Father, he hears them in the Son, and receives them to Adoption in the Son, in whom God has only manifeſted himſelf in the human Property, and in *no other* Property beſides.

78. Now ſays Reaſon, How can they attain to the Adoption of Chriſt, when they will *not* have the *Son* to be the Son of God, and ſay, that *God* has *no Son?* Hear, O Man! Chriſt ſaid, [p] *Whoſoever ſpeaketh a Word againſt the Son of Man, to him it ſhall be forgiven; but he that blaſphemes the Holy Ghoſt, to him it ſhall never be forgiven:* That is as much as if he ſhould ſay, [p] *Matt.* xii. 32.

79. Whoſoever reproaches the *Humanity* of Chriſt in *Ignorance*, [conſidering it] as his own Fleſh, to him it *may* be forgiven; for he *knows not* what the Humanity of Chriſt is; but he that blaſphemes the Holy Ghoſt, *viz.* the *only God*, who has manifeſted himſelf in the Humanity, wherein Father, Son, and Holy Ghoſt, are *one* only God, he has no Forgiveneſs; that is, he that *rejects* the only God, he has quite broken himſelf off from him, into an *own* Propriety of Self.

80. Now the *Turks* do *not* blaſpheme the Holy Spirit who manifeſted himſelf in the Humanity, but they reproach the *Humanity*, and ſay, a Creature cannot be God.

81. But that God has wrought and done [q] *Wonders* in *Chriſt*, that they confeſs, and blaſpheme not the Holy Spirit which has *wrought* in Chriſt, *viz.* in the Humanity: *Blindneſs is happened to them*, ſo that they walk under a Veil. [q] Or Miracles.

82. Now ſays Reaſon, God has taken away the *Candleſtick* from them, and *rejected* them: Hear, O Man! What was the Cauſe that God (as he threatened by St. *Paul*) did take away the Candleſtick from them, and ſhut them up under the Veil? Thinkeſt thou, that it was done without his Foreknowledge, without his Will? No, *it was done with his Will*.

83. He permitted the Kingdom of Nature to give them a Doctrine of Reaſon: Seeing *Chriſtendom* became blind in their Reaſon in reſpect of *Chriſt's Perſon*, and wrangled and jangled about Chriſt's Humanity, and put all Manner of Scorn, Reproach, and Diſgrace upon his Perſon, as it fell out among the *Arians* when they *denied* his Deity, and the *Biſhops* in their Covetouſneſs applied his Merits in his Humanity for the *Belly-ſake*, to their *Belly-Orders*, and practiſed all Manner of Lewdneſs and Prophaneneſs, (even with Swearing, Curſing, Juggling and Sorcery) by his Suffering and holy Wounds, ſo that there the holy *Name of God*, which had manifeſted itſelf in the Humanity, was abuſed; upon this God *hid* himſelf from them in their Underſtanding, ſo that firſt they became blind with the *Arians*, in reſpect of the *Deity of Chriſt*.

84. But afterwards, when they would be only blind Beaſts, he hid himſelf alſo from them in reſpect of the Humanity by the [r] *Turkiſh Religion*, ſo that they were wholly deprived of the Candleſtick of the World, and it went with them, as the Prophet ſaid to *Iſrael* under their King, *Ah!* [s] *I muſt give thee Judges as in former Times.* [r] The Doctrine of *Mahomet*, or the *Alcoran*. [s] *Iſai.* i. 26.

85. Thus the King of Light in the Humanity was withdrawn from them, and the *Judicature* of Nature was given them again for a Guide and Governor; ſo that they returned again into the Mother's Womb, *viz.* into the *Root*, out of which Man was created,

that is, to the only God; ſo that the Name and Knowledge of the holy Humanity of Chriſt is *yet put out* with them.

86. And that they might not uſe the ſame ſo vainly, and ineffectually for *ſwearing*, and falſe Defence [or Covering,] they muſt again enter into *Hagar*, as into the Mother's Womb, and have now verily been a long Time a People run away *in* their Mother *Hagar* from *Abraham*'s Houſe, *viz.* from the Humanity of Chriſt.

87. But know, and declare this as a Word of the moſt High, known in the Sound of his *Trumpet*, which he has prepared to awaken all Nations, and to viſit the Face of the whole Earth, That the *Angel* of the great Counſel, *viz.* the holy *Voice* of *Chriſt*, is not departed from them eternally to forget them, [t] *So little as a Mother can forget her Child, that ſhe ſhould not have Pity upon the Son of her Womb*, although he were diſobedient to her.

Iſai. lxix. 15.

88. For as the Angel came to *Iſmael* (being yet *in the Womb*) when his Mother fled from *Sarah*, and enriched him with a Bleſſing and worldly Dominions, and bade the *Mother* with the *Child* return to *Sarah*; thus likewiſe when the *Eaſtern* Countries entered again into the Mother's Womb with their Knowledge of Religion, God gave to them, in the Kingdom of Nature, Power and Authority over the princely Dominions of the World, to poſſeſs and rule them under the Light of Nature, *till its Time*, and then they ſhall come in again with great Joy, and with great Humility to *Abraham*, *viz.* to *Chriſt*.

89. And this will not be in the Form of the Babylonical, formal, literal *Chriſtendom*, in their invented and contrived *Orders*; who are only [u] *Letter Chriſtians* (ſo that a *Teſtimony* [or ſome outward Footſteps] of Chriſt and his Kingdom have ſtill continued upon the Earth) but they ſhall be born in *Spirit*, and in Power; for they are *the loſt Son*, who is wandered away from the Father, and is become the *Swineherd*.

[u] Verbal, outſide.

90. But when the Angel ſhall bid them return, they come in the *Humility* of the loſt Son returning to the Father; and then there will be great *Joy* celebrated by Chriſt and his Angels, *That the Dead is made alive, and the Loſt is again found*, and the true golden *Jubilee*-Year of the *Marriage of the Lamb* riſes up among them.

91. And though *the Elder Brother* (who has continued in the Letter) grumbles at it, in reſpect of the different Form which he has made to himſelf, for the moſt Part for his *Belly* and *Honour*, yet they are not moved at it; they are merry with the Father.

[w] Painted.

92. Now then, if we truly compare [w] *counterfeit Chriſtendom* and the *Turks* together, and look upon them right, then we ſee that they (ſince the *Turks* departed from them) have been but *one* People (before God in Righteouſneſs and Holineſs) with *different Names*.

[x] *Matth.* xxi. 28.

93. And they are the two Sons; [x] *to one whereof the Father ſaid, Go and do this; and he ſaid, yea, but did it not; and to the other alſo do this, and he ſaid no, but did it*; which does ſo highly advance or ſet forth the *Turks* in the Kingdom of Nature, which the blind Chriſtian World does not underſtand.

[y] Painted.

94. *Not* that we juſtify the *Turks*, and ſay, that they ſhould remain in their Blindneſs: *No:* But to the [y] counterfeit [verbal] Chriſtians we declare, that they are *alike* (with them) before God, in that they are *as blind* as to Chriſt's Kingdom as the *Turks*; as it plainly ſhews itſelf, in that *Chriſtendom* is full of *Strife* and Contention about Chriſt's Deity, and Humanity, and abominably prophanes the *holy Name* in his Humanity, and uſe it only for a *Form* and Cuſtom to ſwear [and covenant by;] alſo to Idolatry [and Hypocriſy;] and are gone from the *Sword* of the Holy *Spirit* to a blood-thirſty *confounding Sword*, wherein is nothing but contending and contemning one another; and the whole titular *Chriſtendom* is turned into mere *Sects* and *Orders*, where one Sect deſpiſes and brands another for Unrighteous: And thus they have made of *Chriſtendom* a mere murthering *Den*, full of Blaſphemies about Chriſt's Perſon, and have bound the

Spirit of Chriſt, in which a Chriſtian ſhould *live* in deepeſt *Humility*, to the Forms and Orders of Diſputation, and have ſet *fooliſh Reaſon* to be a [z] Maſter of the *Underſtanding* above Chriſt's Kingdom.

[z] Or to judge what the Meaning of the Holy Spirit is in the Scripture.

95. But ought we to ſpeak ſo of *Chriſtendom* and the *Turks* as if they were *alike?* Thus we ſay, The *Turk* is *openly* an *Iſhmaelite*, and a Mocker of Chriſt's Humanity, and holds him *not* for the Son of Man and God too; for he underſtands not the heavenly *Ens* in the *Perſon*.

96. But the Sects of *Chriſtendom* do indeed cover themſelves with Chriſt's *Mantle*, but do attack him in his Humanity and Deity, and revile him in his *whole* Perſon, tear, and rend one another [with Words and Swords] about his Perſon; the one will have it this Way, another that Way, every one will be Maſter over *his* Words and Spirit, and deride Chriſt in his *Members*, and are *as* much revolting, rebellious, and fugitive *Iſhmaelites* as the *Turks*, and live in their ſelfiſh Will, and ſerve the Kingdom of Nature in their Self-hood, and *worldly Intereſts*, and Pleaſures.

97. A Chriſtian ſhould be dead with Chriſt to Self, and be riſen again in Chriſt, and be born anew of Chriſt, and *put on Chriſt*; that ſo he might be a Chriſtian in Chriſt, in the Spirit and heavenly Fleſh of Chriſt, according to the *internal ſpiritual Man*.

98. But inſtead hereof Men have put on *Babel* and the *Antichriſt*, and boaſt themſelves of their *Ordinances*. And in the Stone Houſes of the Churches, Cathedrals, and Cloiſters of *Chriſtendom*, though indeed they *counterfeit* ſomewhat of Chriſt, ſeeing that they *there* read the *Writings* which the Apoſtles left behind them, yet afterward in their *Preaching*, for the moſt Part, they foiſt in the Kingdom and Government of Nature, with Brawling and *Diſputing*; and ſpend the Time with diſputing, confuting, and contending about *Sects*, and their different mental Idols and *Opinions*, inſomuch that one Party is brought wholly to condemn another, and the Ears and Hearts of the Hearers are ſo infected with Gall and Bitterneſs, that one Sect wilfully oppoſes another, and cries it down for *deviliſh*; whence nothing but Wars and diſdainful Provocations ariſe, to the deſolating of Countries and Cities.

99. Thus they are alike before God, and lie as it were ſhut up in *Hagar*, in the dead Reaſon; except the true Children of God, which verily are here and there to be *found* among all Nations and Sects, but wholly ſimple and *deſpiſed*, alſo covered under Chriſt's Croſs to the Reaſon-wiſe World.

100. For as the four Elements receive the powerful Influence of the *Sun*, and we ſee in the Subſtance the Body, but not the Sun, though it works therein; ſo likewiſe the Spirit of Chriſt is *hid* in the Children of God: But as an Herb ſpringing from the Earth does, by the Virtue of the Sun, put forth a fair *Bloſſom* and *Fruit*, ſo alſo do God's Children out of their diſregarded Form.

The Forty-firſt Chapter.

Of the Seal *of the Covenant of* Circumciſion, *and of* Baptiſm.

1. WHEN God had made a Covenant with *Abram*, and bleſſed him, and made him a Father of many Nations, which ſhould be bleſſed through *him*, *viz.* by *Abram*'s Bleſſing in the Covenant, then he gave him the *Seal* of the Covenant, *viz.* the Sign and the Figure upon what *Ens* the Bleſſing paſſed, and ſhewed him in this Figure what in Man ſhould inherit and poſſeſs the *eternal* Bleſſing; that is to ſay, *not* the groſs earthly beſtial Man, which is conceived and born in the *Luſt of the Fleſh*, out of the beſtial Luſt

Gen. xvii.

of Man and Woman, which did involve or infinuate itſelf into *Adam*, according to the brutiſh and beſtial Property of the *divided* Life's Eſſence; upon this the Covenant and Bleſſing do not paſs, but upon the *Ens* of the *Word* formed out of the heavenly World's Property, out of the *Limus* of the Earth; not upon the introduced Serpent's *Ens* out of the dark World's *Ens* and Property, but upon the *Soul*, and *its* right Body, which was created to it in *Adam*.

2. And we here ſee by the *Circumciſion*, the Type, that the *beſtial* Copulation of Man and Woman is an Abomination before the Holineſs of God, which yet is borne withal, by divine Patience and *Permiſſion*, ſeeing now it cannot be otherwiſe with Man, he having loſt the magical Birth of *Paradiſe*; for here God ſet forth the Figure in the *Circumciſion*, that every *Male* muſt be circumciſed on this Member of the Propagation of the maſculine Seed, in that Man ſows his own *Will* out of the Property of Nature in his Seed; therefore God ſet forth the Figure with the *Circumciſion*, both of the earthly Seed, and alſo of the Member and Will; for the Spirit in the Covenant muſt cut off through Chriſt's *Death* this Figure in the inward ſpiritual Man, together with this beſtial Will and Deſire.

3. For the beſtial, groſs, earthly *Seed* of the Man or Woman ſhall not put on the Co-
[a] *John* i. 13. venant and Bleſſing, as Chriſt alſo ſaid, but he [a] *who is not born of the Will of Man, nor of the Fleſh, but of God*; the beſtial Birth with its Members muſt be cut off through the temporal Death, and die in the ſpiritual Birth through Chriſt's Death, and be buried in the eternal Death, *viz.* in the Nothing.

4. But ſeeing the Covenant of God had incorporated itſelf in *Abraham*'s Seed to a Propagation, God did here ſet before him, by the *Circumciſion*, the Perſon of Chriſt, in whoſe Death this Beaſt and Monſter ſhould *die*, and out of his Death a new angelical Form ſhould come forth; for the Circumciſion was not the Atonement, but the apprehended [or conceived] *Ens* of *Faith* was the Atonement; out of which *Ens* of Faith Chriſt ſhould be born; but the Circumciſion was the *Sign*, that the *Ens* of Faith in the Word of God ſhould cut off the *earthly* Seed.

5. For the living Word of God looked into the Covenant; and in the Covenant the human *Seed* of the heavenly Part laid diſappeared; and in the diſappeared *Ens* ſtood the Aim or *Limit* of the new Regeneration in Chriſt's Motion, where the Word of the divine Tincture and Power would *again* move itſelf in the true Humanity created in *Adam*: And it did alſo move itſelf in the *Spirit* of the Children of Faith, ſo that they were received and accepted of God in the Spirit (upon the *Promiſe* of the Motion or Manifeſtation of the ſhut-up *Ens*) as dear innate Children.

Note. 6. *Not* that they had put on Chriſt in the Fleſh before his Manifeſtation, but indeed the ſame *Ens* in their *Faith*; and this ſame received *Ens* of *Faith* was the *Circumciſion*, which circumciſed the Heart and Mind, and rent in twain the ſinful *Veil*, and pointed at the cutting off of the earthly introduced Serpent's *Ens* in *Adam*, *viz.* of the earthly *Seed*, and the earthly Members to the beſtial Propagation; it ſhewed, that Chriſt (when the incorporated *Ens* of Faith ſhould manifeſt itſelf in the Humanity) ſhould and would *cut off* this Beaſt, and deſtroy the Life of Death and Hell therein.

7. We muſt not look upon the Circumciſion only and *barely* as a Sign or Figure, for it is the Seal of the Covenant, which ſtood as a Seal *imprinted* on the *Ens* of Faith, for the *Spirit* of the promiſed Word to the new Birth was in the Seal, as among Chriſtians it is in the *Seal* of Baptiſm.

8. And therefore God ſaid, That Soul that ſhall contemn this Covenant ſhall be rooted out from among his People; and he commanded the Natives and Strangers to be circumciſed, though they were not of the Seed of *Abraham*, to ſignify, that the Covenant paſſed upon *all* People, who would but receive the *Ens* of Faith; even there the Circumciſion ſhould be done.

9. For that was not the right Circumciſion which was done *outwardly* on the Fleſh, but it was the *Sign* only of the Circumciſion; the true Circumciſion was effected in the *Ens* of Faith, in the Covenant, in the *Power* of the Word and Holy Spirit, where the Word, in the Spirit of Chriſt, cuts off the Serpent's *Ens* from the right human *Ens* of the heavenly Part; *viz.* it cuts off the *Ens* of the dark World, introduced and inſinuated through *Adam*'s evil Deſire, and the Devil's poiſonful Deſire flying in.

10. The *Baptiſm* of the Chriſtians and the *Circumciſion* of the Jews hold wholly one and the ſame *Right*; among the Jews the Circumciſion was effected or performed in the Word of *Power*, the Holy Spirit baptized them with the holy *Fire's Baptiſm*; underſtand, it baptized their true Man corrupt [and withered] in *Adam*; the ſame was tinctured with this Baptiſm, *viz.* in the *Ens* of Faith; for the *Ens* of Faith was the *Baptiſm* of the *Jews*, where the Holy Spirit did inwardly baptize them to Chriſt's Humanity.

11. But now ſeeing this ſame Word of Faith *(viz.* the *Ens* of Faith) has put on the Humanity, and quickened it in itſelf to Life, this ſame Spirit does *now baptize* with *Water*, pointing at the Humanity of Chriſt; for the Water of eternal Life, *viz.* the heavenly World's Subſtance, was diſappeared in *Adam*, and made alive again in Chriſt's heavenly *Ens* (being alſo the Water of the heavenly *Powers)* introduced into our (in him aſſumed) Humanity; therefore the Humanity of Chriſt was the *Firſt*-born from the Dead. *Note.*

12. And with this ſame heavenly *Water*, which God's Word and Power introduced into the Humanity of Chriſt from Heaven, underſtand from the holy ſpiritual World, *viz.* from the ſecond Principle, the Holy Spirit of Chriſt does *baptize* the Chriſtians in their *Baptiſm of Water*; which externally is alſo but a *Sign* of the internal Seal, in which *Seal* the Holy Ghoſt baptizes.

13. And *therefore* Chriſt has appointed the Seal of the Circumciſion into a Baptiſm of Water, ſeeing the Fire-Baptiſm in the Covenant is become manifeſt in the Water of Life in the Humanity; ſo that this *Fire*-Baptiſm, *viz.* the flaming Love-word, is made Fleſh; therefore Chriſt ſaid, [b] *We muſt now be born anew through the Water and Spirit, otherwiſe we ſhall not ſee God.* [b] *John* iii.

14. For in the *Water* wherein the flaming Love-word in the *Ens* of the Covenant has manifeſted itſelf in our heavenly diſappeared Water, which is become incarnate, *all* the Children of Chriſt muſt be new-born, and take *this Water* in their Faith's Deſire, in which Water the eternal flaming Love-word of God has incorporated itſelf; this ſame Water baptizes the *inward* Man which diſappeared in *Adam* to the new Regeneration; and the earthly, beſtial, half-ſerpentine and deviliſh Man to Mortification and *Death* [c]; it circumciſes the poor captive Soul, and puts the Covenant and Humanity of Chriſt upon it in the inward ſpiritual Man, now diſappeared or withered as to the Kingdom of Heaven. [c] Note, how we are baptized into Death.

15. Underſtand it right, you *Jews* and *Chriſtians*; you have but *one* only Baptiſm; the Jew is baptized inwardly on the Soul in the *Ens* of the Covenant, and circumciſed on the diſappeared *Ens* of the right heavenly Humanity; *viz.* the Serpent's *Ens* is cut off from the heavenly *Ens* in the Power of the Word's Humanity, and the flaming Love-ſpirit in the *Ens* of the Word tinctures the true Humanity, and baptizes it with the conceived *Ens* of Faith which is taken in; the *Faith* in the Spirit of God baptizes it with its *heavenly Water.*

16. And the Chriſtian is baptized with the ſame very Word and Water in the Faith; it is wholly *one* and the ſame; only this is the [external] Difference, that God has appointed and eſtabliſhed the *Covenant* of Circumciſion in the Baptiſm of Water, ſeeing this *Fire*-Baptiſm has manifeſted itſelf in Chriſt's Humanity in the *Water* of Life.

17. And that you may yet ſee that they are both *one*; *Chriſt* was circumciſed as a Jew, and was baptized as a Chriſtian, thereby to declare, that he, in his Love revealed in the Humanity, had manifeſted the Fire-baptiſm in the Water, *viz.* in great Meekneſs and Long-ſufferance, and changed them into *one.*

18. The *Ens* of Faith was not yet incarnate among the Jews, therefore God gave them the Sign of the inward Circumciſion by the cutting off the *outward* Fore-ſkin, that ſo they might have a Sign, that the Holy Spirit in the *Ens* of Faith in the Covenant would cut off their *ſinful* Birth; whereby they were the Children of Grace in the *Ens* of Faith.

19. But this ſame *Ens* of Faith was *firſt* made Fleſh among the Chriſtians in Chriſt's Humanity, and is alſo now *incarnate* in the Children of Faith in their true Man: The Chriſtians now, in their Faith's Deſire, put on Chriſt, (*viz.* this *Ens* of Faith, which the Jews did alſo put on in the Fleſh) in the *heavenly* Fleſh, *viz.* in the heavenly living Water in the divine Manifeſtation.

20. This Water is the Heaven, wherein the only holy Element is the Motion and Eſſence; it is Chriſt's, *viz.* God's holy Corporeity, *viz.* the formed *Wiſdom* of the forth-breathed or formed Word of the divine Powers, God's living, eternal ſpeaking Word, which is a Spirit, and the divine *Underſtanding*; which again attracts to itſelf its own forth-breathed Eſſence, *viz.* the *Forming* of its Wiſdom.

21. The *Father*'s Will draws the Soul, which is a Fire-Breath, out of its Fire-Spirit, to itſelf; and the *Son*'s Will draws the noble Image created of the Wiſdom, *viz.* out of the heavenly Eſſence, to itſelf; and the *Holy Spirit* draws the whole moving human Underſtanding to itſelf; ſo that it is a God-Man, and a Man-God, God made manifeſt in an Image; and this is the Image of God: And thus alſo the *Circumciſion* and the *Baptiſm* are to be underſtood, which in both is the Ground, and *chief Corner-Stone* to the new Birth, among the Jews and Chriſtians.

Note, Why Males only circumciſed. Why Males and Females both baptized.

22. Now in that the *Males* were to be circumciſed and not the *Females*[d], and yet *all* are to be baptized among the Chriſtians, is thus to be underſtood, as follows. Mark it right, you Jews and Chriſtians, and *all* other Nations, we tell and declare it to you all, for you are hereby *called*; the Time is come about that the *Antichriſt* muſt die.

23. *Adam* was the Image of God, he was Man and Woman, and yet neither of them, before his *Eve*, but a maſculine Virgin in peculiar Love, full of Chaſtity and Purity: The Tinctures, *viz.* the *Power* of the Fire and Light according to the Property of the Father and Son, were both in each other as *one*, in an inceſſant Conjunction of Deſire, wherein ſtood the peculiar *fiery* Love-Deſire.

24. But ſeeing the *Devil* aſſailed the Property of the Fire's Tincture, and brought his falſe Deſire thereinto, ſo that the Fire's Tincture was divided in the Properties of the eternal Nature, each Property on the Center gave itſelf forth into its Self-hood, whence the *ſelfiſh* revolted Will and the falſe *Luſt* did ariſe; which Luſt deſired to prove the dark World's Eſſence, *viz.* the earthly Eſſence out of the dark World's Deſire, and to taſte in itſelf how the ſame would *reliſh*, if Evil and Good (each manifeſt in itſelf) were together, *viz.* in the Diſtemperature without the divine *One*: Hereupon the falſe fiery Deſire ſhut up the Property of the Light's Tincture with the introduced *Vanity* of the Devil's Deſire, and with the earthly Hunger after the Vanity (proceeding from the dark World's Eſſence) in the Earth, and in the Elements; ſo that the *heavenly Female*, or right Virgin-like Life, was extinct in the *Ens* of the Light.

25. For the Holy Spirit departed from the introduced Vanity; and ſo the *holy Matrix*, *viz.* the heavenly Generatrix, diſappeared, and the Mother of the outward Nature, *viz.* the outward natural *Woman*, underſtand the Property of the Woman, got the upper Dominion in the Birth, ſo that *Adam* muſt now be divided and figured into a Man and Woman.

26. But ſeeing the *fiery* Property of the Tincture (which now has the Dominion in the Man, and is called Man by Reaſon of the Father's Property) was the Cauſe of the poiſonful Infection, ſo that the Tincture of *Venus*, *viz.* of the Woman or the *Light*, was

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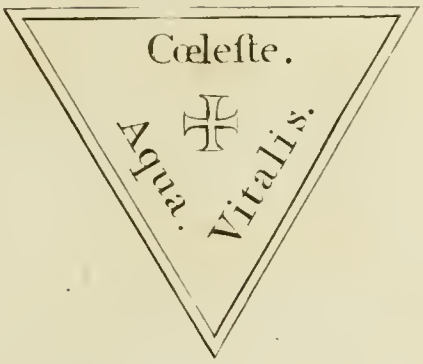
Magnum Opus Philosophicum



TRIA juncta in UNO
Complent
Admirabile Opus:
UNIONIS autem MEDIUM,
Significantissime
Indicatum,
Rerum Natura
Maxime, ut debet,
Concelatum est.

Elementa non tantum consulere Oportet;
Sagacissime considera Elementata.
Hoc autem scito, et, si rejicis, frustra Moliris;
DEI sine Lumine Hæc certe non perspici Possunt,
Nec valeret Inceptum absque Potentia EJUS:
Opus enim est Divinum, ac Renovationem
Naturæ, et CHRISTI PROCESSUM ample Demonstrat.

mortified; and seeing he introduced in himself the Abomination of *Lust* into the Woman's Property, whereby afterwards the Woman, *viz.* his *Eve*, did so eagerly lust after Evil and Good, and began the earthly *Eating*, thereupon we are here to consider, that this same Fire's Soul, *viz.* the *Man*'s Tincture, must be baptized again with the divine Love-Fire, that so it might not introduce the *Ens* of the Devil and Serpent, insinuated into the *masculine Seed*, so poisonful, into the *Woman*'s Matrix; it must be tinctured, and baptized again with the divine Love-Tincture, *viz.* with the holy Love-*Ens*, which came to pass in the *Ens* of Faith, in the *promised* incorporated Word of the Power of God.

27. But the Woman, *viz. Adam*'s Virginity, was now transformed, or formed out of *Adam*'s Nature and Essence into a Woman or Female-Man; and in her the holy Virginity disappeared as to God, *viz.* the Tincture of the Love and Light did still remain, but as it were *dead* or disappeared; for the *outward Mother*, *viz.* the elementary Mother, lived now in its *Stead* in her, and was the Generatrix of Nature, which must receive *Adam's*, *viz.* the *Man*'s Seed, into itself.

28. Into this disappeared heavenly Tincture of the Light, *viz.* into the true holy *Virginity*, the eternal holy Word of the Power of God, which had created *Adam* into an Image of God, did *promise* and incorporate itself, with a Covenant, to bruise the Head of the Devil, and the Serpent's *Ens*.

29. Thus understand us here very accurately: Like as the Father generates the Son; and as out of *Adam*, who denotes the Father's Property, the Woman, *viz.* his Love-Tincture, was taken; and as before, whilst the Woman was *in* the Man, the Fire's Tincture penetrated into the Light's Tincture, and loved itself therein; and as Man and Woman are *one Body*, so likewise the *Fire*-Baptism of the Circumcision went forth out of the *Man's Fire*-Tincture into his *Female* Tincture in the Woman; God baptized the Fire's Tincture in the Man; and out of the *Man*'s Seed comes both the Male and Female Sex.

30. Thus the Man's Covenant and Baptism entered into the Woman, *viz.* into the *Female* Property, for the Woman's Tincture had in it (already) the holy *Ens* in the Covenant, that God's Word in the Covenant would become Man, in her shut-up [barren] *Ens*, and *quicken* again therein the disappeared Virginity.

31. *Therefore* the Woman must not put on the Seal of Baptism in her *own* peculiar *Will* or Desire, but have it from the Man, seeing she was taken from the Man, that so she might become a *right* Woman in the Man's Baptism, that the Image of God in her might obtain the *Fire*'s Baptism and Tincture from the Man.

32. For St. *Paul* understood this very well when he said, [e] *The Woman shall be saved by bearing of Children, if she continues in the Covenant, and in the Love.* For the Woman has her Soul from the Man's Soul; and when she is given to the Man, then she is *one* Body with him, and brings forth Children to the Man; she is his Woman, his Instrument; an *half Man*, and the Man an *half Woman*. [e] 1 *Tim.* ii. 15.

33. And that the Man's Property might again obtain the perfect Love, *viz.* the Female *Ens*, and the Woman the Masculine *Ens*, the Holy Spirit baptized the Man's, *viz.* the Fire's Tincture, with the heavenly holy Virgin-like Tincture, and the Man baptized the Woman's Essence in his Seed with the *fiery* and also divine Tincture; *therefore* God commanded the *Males only* to be *circumcised*.

34. For in the Jews Fire-Baptism the Spirit baptized, only *without* Water, but among the Christians the Spirit baptized *through* Water: The Jewish Women could put on the Spirit indeed in the Man's Fire-Tincture, but now seeing this same [f] Fire-Word is become Flesh, they ought now of Right also to put on Christ in the *Flesh*, and be *baptized*; for their heavenly disappeared Virginity must also put on Christ's introduced heavenly *Virginity*, that so they might be true manlike Virgins in the Spirit and Essence of Christ. [f] Burning, ardent.

[g] Circumcision the 8th Day.

35. Now Reason asks further, Why must the *Male*-Children be circumcised just on *the Eighth Day?* [g] Why must it not be either sooner or later? Did it not lie in Man's Choice and Power to delay the same if it was weak? Herein is contained the Mystery and *Wonder*. Dear Brethren, cease from the Contention of the Letter, and learn to understand the *hidden* Mysteries; we shall deal with you in a child-like Manner; do but look us in the Face, from whence we come, and whence it is that we know and understand all this.

36. *God commanded the Boys to be circumcised upon the Eighth Day.* And for what Reason? *Six* Days are the Man in Nature, the *seventh* is the Day of Rest *in* him, *viz.* the heavenly disappeared *Ens*, wherein the six Spirits of Nature work; as God made the Creation in *six* Days, *viz.* out of the six Properties of Nature, and brought them to Rest into the *seventh*, *viz.* into the Emanation or Flowing-forth of the heavenly *Ens*, which God has co-imprinted into the Compaction of the Creation, which is the *Rest* and right Life of the six Properties.

37. Thus Man has got seven Days for his own; the seventh is his Day of Rest; understand the seventh *Property* is the heavenly Nature, which *died* in him, whereby he came into Disquietness; therefore the *Eighth Day* came out of mere *Grace* to *help* him, and gave itself again into his seven working Days, *viz.* into the seven Properties of his own Essence: And *THIS DAY* is Christ, in the *Circumcision*, and in the *Baptism*.

38. For God in this Process holds the Order, with the Regeneration of Man, in the Manner and Nature as he created him out of *seven* Days; understand in *six* Days his natural Life was brought out of the six Properties of the inward and outward Nature into an Image, and the *seventh* Property was the *Paradise*, *viz.* the [h] *Saturday*, in which the six Spirits of Nature in their Operation were reconciled and *atoned*; for it was the spiritual World.

[h] *Text*, The Sun-Evening.

39. And hence arose that Command to the *Jews*, that they should sanctify the *Sabbath*, and rest even *externally* on the *Saturday*, to signify the inward, holy, eternal Sabbath, in which the Spirit of God works in Man and every Creature, in each according to its Property; for every created Being *rested in him*.

40. And therefore he commanded the Male Children to be circumcised on the *Eighth Day*, *viz.* in himself; for he himself is this Eighth Day which circumcises; for before Christ's Humanity the Process went in the Form of Nature; but seeing now *Christ* has *fulfilled* the Nature of Man, and given himself into the seven Days of Man's Property, Children may now be *baptized every Day*.

41. We see here a very excellent Figure by the Beginning [or first Institution] of the Circumcision, and Covenant of the *Fire*-Baptism, against the *Makers* of Conclusions in Reason upon the Letter, who will needs have it, that *some* Children are damned from the Womb, and even for this Reason, because they are taken and born out of the corrupt *Ens* of Nature: For *Ishmael*, who was by Nature a Mocker, and captivated in the poisonful and corrupt *Adamical Ens*, even *He* must be the *first Man* which *Abraham circumcises*; who was *baptized* in the Covenant.

42. You Reason-wise! I pray set this Looking-Glass before your Eyes, and think what you do with your Conclusions concerning *Predestination*; we shew it you in Humility; if you will not see, it shall be shewn you with Fire, which is certainly known: For Christ came for *Ishmael*'s Sake, and for those that are like him, to help and *save them*, if they would themselves; but in *Isaac* shall the Seed be called, *viz.* the *Eighth Day*, which is come to help the other *six* Days, and introduce them again into the *seventh*, *viz.* into the Day of Rest.

43. Dear Brethren, be instructed right: The God of Love *wills not the Death of poor corrupt Man*; but has poured forth his best Treasure (which he had in himself, and is

himſelf) in *Grace* over all Men; like as the Sun ſhines to the Good and Evil; but the Wicked corrupts and ſpoils the [i] *Treaſure* in himſelf, and will not receive it, but takes in the *Ens* of the Serpent full of Vanity, and is *baptized* with the *Fire* of God's *Anger* in the Will of Self.

[i] His precious Image.

44. But if he went with his own Will into the Death of Chriſt, and deſired from the Bottom of his Heart to die to his Self-hood and own Will *in God's Mercy*, and caſt his whole Truſt and Confidence in God, and thought that he had nothing of his *own* in this earthly Cottage, but that he was only a Servant, and *Steward* of God and his Neighbour, in all that he has and poſſeſſes, and forſook the Propriety [and ſelfiſh Intereſt] thereof in his Mind, he ſhould *ſoon* be baptized with the *Holy Spirit*, and put on Chriſt *in his Will.*

45. But theſe miſchievous *earthly* temporal *Goods*, temporal Honour, and Pleaſure of the Fleſh, captivate him in the *Ens* of the Serpent, ſo that he is not *capable* of the Baptiſm of the Holy Spirit.

46. Alſo the ſelf-elected, unfitted, and unprofitable *Teachers* (trained up in the School of the diſputing Reaſon, and choſen by the Favour of Man) are wholly *blind* herein, and teach only out of the *Huſk* or outward Veſſel of the Regeneration; they will needs be *outwardly* adopted Children, by an *external* Imputation of Grace, though they live only in the Will of *Self*; they will preach the Holy Spirit into the *Beaſt* of Self-Will, which yet is no Way capable of the Holy Spirit: They *underſtand* nothing fundamentally either of the *Baptiſm*, or the *Lord's Supper*; the new Birth is ſtrange to them; they deny the divine *eſſential* In-dwelling in God's Children, *viz.* the Temple of God, and ſo ſtand before the *Jews*, when they ſhould declare unto them *What Chriſt is IN US*, and what *Baptiſm* and the *Lord's Supper* are, juſt as pictured Chriſtians, or as *Idols.*

47. For the Jews *know* that God has ſpoke with *their Fathers*, and given them the Circumciſion, and the Covenant; there they *ſtick:* But could the Chriſtians fundamentally demonſtrate to them what the Covenant and Circumciſion are eſſentially and *effectually*, together with their [k] Offerings, they would forſake the *Sign*, and enter into the *Subſtance.*

[k] Sacrifices.

48. But that it has ſo fallen out, that both the *Jews*, and alſo the *Chriſtians*, have walked in *Blindneſs*, even till this *laſt* Time, and ſo alſo the *Turks*, who by Reaſon of the Blindneſs, Contention, and Ungodlineſs of the Chriſtians, have turned themſelves to *Reaſon* and *Nature*, God has therefore permitted it, becauſe the Chriſtians and Jews both in the *old* and *new* Teſtament received and appropriated to themſelves the Covenant, and the Seal of the Covenant, in the *outward Shell* only, *viz.* in the Veſſel, [or literal Notion and Apprehenſion,] and lived only to the outward earthly mortal Man; they always regarded, and provided for the earthly Kingdom and Life, *more* than for the eternal.

49. They would underſtand in the *Huſk*, *viz.* in the outward Letter, what God has ſpoke; and they choſe to themſelves Reaſon-wiſe People, which were gifted in the outward, formal, logical, and notional Underſtanding of the *Letter*, who had *not* the Spirit and Power of God's Word and Life in the new Birth in them, but only the Spirit of *Self*, Pride, and the earthly Belly-God, contriving thereby how they might be *rich*, in Chriſt's Poverty, upon the Earth: *Theſe* Men have blinded them, ſo that, both among the Jews and Chriſtians, Men have regarded and loved only the earthly *Ens.*

50. Therefore God has permitted, that the Wonders of Nature in the Power of his *Anger* ſhould be opened and brought forth *in them*, and that they ſhould thus ſtick in Blindneſs, yet in Controverſy and Conteſts, ſo that the Name and Memory of his *Covenant* might *not* quite be extinguiſhed; and one Nation has by Reaſon thereof exerciſed and evil-intreated another, in the Contention and Contrariety, whereby often a *fair green Twig* has ſprung from the right Underſtanding, which has been ſtrange to them, by

Reaſon of their *received Opinions*, and they have contemned and perſecuted it; for the earthly Man in Self is not worthy of the holy Covenant and Seal.

51. And ſeeing God knew very well that they would *run* of themſelves without being ſent of him, and would abuſe the holy *Ens* in the Covenant, thereupon the Veil of *Moſes* has beſet the Jews, and the Tower of *Babel* with the Antichriſt, (*viz.* the outward Chriſt inſtead of the holy *Ens* in the Covenant, that is, God's Preſence) the *Chriſtians*; ſo that they have been evermore ſeeking, in this Antichriſt, what God is, in his Covenant, Will, and Eſſence.

52. Thus they have been exerciſed in Contention, and *Perſecution*, in that they have perſecuted one another; yet ſo, as that God's Children have ſprung forth in the *Croſs*; and *Chriſt* has been inwardly manifeſt to them, but outwardly *Babel* has yet ſtood both among the Jews, Chriſtians, and Turks; the Antichriſt is only the *ſame* among all, for he is the *Titular* or Letter-God, wherein the Self-Will ſeeks and worſhips God in the *Huſk*.

53. Hear therefore, ye Chriſtians, Jews, Turks, and Heathen, even *all* Nations of the Earth, what now (yet once more for a Farewell in this World's Exiſtence) is freely tendered to you, in the *Viſitation* of the *merciful* God in the Voice of his Trumpet, by his Love-Will and Spirit; the Sound of the *Trumpet* concerns you all; let it enter into your Ears, and do but open your Ears and Hearts a little from *Self*, and then you ſhall hear the Sound *in you:* It ſounds through all, even to the Ends of the Earth, but no Self-Will hears it.

54. The only divine Way, wherein Man may ſee God in his Word, Being and Will, is *this*, that Man become wholly *one* in himſelf, and in his *own* Will forſake all, whatſoever he himſelf is or has, let it be Authority, Might, Power, Honour, Beauty, Riches, Money, Goods, Father, Mother, Brother, Siſter, Wife, and Child, Body, and Life, and become wholly a Nothing to himſelf: He muſt freely *reſign* up *all*, and be poorer than a Bird in the Air, which yet has a *Neſt*; the true Man muſt have none; for he muſt travel away from this World, that ſo he be no more *to himſelf* in this World: He muſt be a Nothing to the World's Self and *Intereſts*; for the Subſtance of this World which he poſſeſſes for a Propriety is the *Tower* of *Babel*, and the Antichriſt, wherein Men will be their *own God*; and with this ſelf-made God they will aſcend upon the Tower to Heaven, and place themſelves [1] for God. Underſtand it thus:

[1] Or with God.

55. It is *not meant* that one ſhould run from Houſe and Home, from Wife, Children, and Kindred, and fly out of the World, or ſo to forſake his Goods as not to *regard* them; but the own *Self-Will* which poſſeſſes all this for a Propriety, that he muſt *kill* and annihilate.

56. And he muſt *think*, that all that of which he is a Maſter is not at all his *own*, let him thrive or go behind-hand, gain or loſe, be rich or poor, wiſe or ſimple, high or low, let him have ſomething or nothing; let him eſteem all *theſe* Things *alike*, a fair Garment as a coarſe patched one, the Proſperity of this World as the Adverſity, Life as Death, his Authority as a Servant's Place, a kingly Crown as an old Hat; and let him *forſake* it all in his *Mind*, and not account it for his own.

57. But he muſt think and wholly reſign up his Will thereinto, that he is *but* a *Servant* of all whatſoever he has; and is only a Steward in that Calling, Profeſſion, Office, and Order, wherein he is; that it is *God*'s and his *Brethren*'s in common; that he only ſerves God and his Brethren therein; and let him look that whatſoever is *conferred* and put upon him, be ſo received of him, and managed by him, as that it may conduce to the general *brotherly* Order and Profeſſion, and that God may make ſuch *Orders* in this World, as a Figure of the angelical World, that ſo he might ſerve him therein.

58. And he muſt *not* at all inſinuate his Mind into Self-hood, as to think (let him be

either King, Counſellor, or Judge of the People) that he is therefore *better* before God, or before Man; he muſt continually look upon his *naked* Boſom, and think, that one naked Man does always reſemble and is *like* another; and alſo that his Gown of State, and Office over which he has *Charge*, belong to the brotherly Society.

59. And all whatſoever is beſtowed and conferred upon him either for Honour, Power, Wealth, and Goods, he muſt return and *give* it back again to God his Creator, and ſay unfeignedly in his Mind, Lord! it is *thin*, I am *unworthy* to have Command over it: But ſeeing thou haſt placed me therein, I wholly and fully reſign up my Will to thee: Govern, and work thou by me, as thou pleaſeſt, that it may be done *in thy Will*, and conduce to the *Profit* and *Service* of my Brethren, whom I ſerve in my Calling, as thy Command: Do thou, O Lord, all through me, and ſay only in me, how, and to what I ought to direct the *Works* of my Hands, *to whom* I ſhould give and beſtow Money, Goods, Power, and Honour: And thus continually he ſhould think, how he in his Place may pleaſe and pleaſure *(not* himſelf but) his Brethren.

60. But if he be a Servant, then let him think that he ſerves God in his Will, and Men in God's, and the general brotherly Function; and in that little which God has given him in this Cottage for *Food* and *Raiment*, he is as rich as a King; for if he looks upon himſelf naked, he ſees the Truth.

61. And when Man brings it ſo far, that *all* is *one* to him [that he is able to eſteem all Things alike, and be content with any Condition, as St. *Paul* teaches] then he is as the poor *Chriſt*, [m] *who had not whereon to lay his Head*; and he rightly follows Chriſt, who ſaid, [n] *He that forſaketh not Houſe, Court, Monies, Goods, Brethren, Siſters, Wife, Child, and denieth not himſelf, he is not worthy of me.*

[m] *Matth.* viii. 20.
[n] *Matth.* xix. 29.

62. And for the Sake of this Self and Unworthineſs, God has turned away his holy Countenance from the Nations, ſo that they have known him only through a dark *Word* and *Shadow*.

63. But he that enters into this total Reſignation, he comes, in Chriſt, to divine Contemplation, ſo that he ſees God in him, and ſpeaks with God, and God with him, and *underſtands* what God's *Word*, *Being*, and *Will* are; this Man is *fit* to *teach*, and none elſe; he teaches God's Word from him; for God is made known and manifeſt to him in his Covenant, of which he is a Servant and *Miniſter*; for he wills nothing but what God wills through him.

64. He teaches when *God* commands him, let it be either to Friends or Foes, *in their Seaſon, or out of their Seaſon*; he thinks that God muſt do in him as he pleaſes, and though he muſt therefore ſuffer Scorn, yet it is all one to him: If he be honoured and reſpected of Men, he *humbles* himſelf before God and his Brethren, and gives God and his Brethren the *Honour*, and takes it not at all to himſelf; but if they curſe him and ſmite him on the Face, he thinks thus; I now ſtand in Chriſt's State of Perſecution, it ſhall turn to the *beſt* for me and my Brethren.

65. Lo! loving Brethren, this is a Chriſtian, and ſuch a Kingdom he now offers to you, by the wonderful Sound of his Spirit's Trumpet, and there *muſt* and *ſhall* be ſuch a Kingdom ſoon manifeſt and come into Being, *for a Witneſs to all the Nations* of the Earth, of which all the Prophets have propheſied.

66. On the contrary, he offers to all wicked, unwilling, ſtubborn Men, his Anger, Wrath, and Hardening, *to devour them*, and to make an End with *Babel:* This ſay not I, but the Spirit of the Wonders of all Nations.

67. Therefore truſs up thyſelf in Armour, and lay luſtily about thee, thou Antichriſtian *Babylon*, and devour much Blood, for thou thyſelf art even *he* that deſtroys, and quite ruins thyſelf: For thee, there is no Remedy, [thou wilt take no Counſel, thy own *Cain*-like Fury in Hypocriſy hardens thee,] alſo there is *no Repentance* in thy Will;

but for the Children of God under thee, we have written this, as we have known and ſeen it.

68. Now ſays *Babel*, *Whence* ſhall this People come that ſhall know the Lord, and live in God? Hear, O *Babel!* Among thy Brethren in the Time of thy Affliction and Tribulation, they are brought forth in their Diſreſpect and Miſery; and thou calleſt them *Fools*, and knoweſt them not; let no Man wait for another coming; the Time is *already* come about; the Voice of the Caller and Hearer is *already* preſent; the Covering is put away from *this Voice*; thou art not at this Time called under a Veil, but with open Mouth, very clearly.

69. This Voice of the *Crier* opens God's clear Countenance in his Children; and in the Ungodly the angry Countenance, ſeeing they deſire fully to purſe up all, in Covetouſneſs into Self, *viz.* into the Antichriſtian Bag, and to bring the Whore of Self even to the very *Top* of the Babylonical Tower.

70. The *Sign* of this Image, and its Deſtruction, is the Covetouſneſs and Envy; its Sign ſtood before in *Silver and Gold*; that was the Banner and Standard of Antichriſt: But now the Banner has changed itſelf into *Copper*, ſeeing *Mars* is the Soul, *viz.* the Man or Huſband in Copper, ſo that this ° *Mars* is given to *Babel* for a Banner and Enſign, *which ſhall rule* till *Babel* has an End, and no wicked Man ſhall know this; and though he carries the Sign in his Hands, yet he calls it only his loving Companion.

° Or Sword.

71. But upon the Kingdom that is, and is not, and yet is, ſhall the glorious Ornament of *Gold* be put, for the Prince of the Powers of the Earth has given it to them. *Amen.*

The Forty-ſecond Chapter.

Of the Three Men which appeared to Abraham *in the Plain of* Mamre, *who went towards* Sodom, *and ſet the Cities of the Children of* Ham *on Fire from the Lord.*

The Meaning of this Figure.

Gen. xviii. 1. AT firſt, when *Abraham* was called only *Abram*, God appeared to him in the Viſion as *one*; and when he had ſealed the Covenant with the Circumciſion, he called him *Abraham*, *viz.* a Company or Multitude of Nations, a forth-breathed manifeſt People of God, in whom God had forth-breathed or manifeſted himſelf; and he appeared to him alſo afterwards in the Manifeſtation of the holy *Trinity*, *viz.* in *Three Men*, which were only *One*, wherein the Manifeſtation of the holy Trinity in the Deity was ſet forth, and repreſented in Man's Image, how the whole Trinity of the Deity would now manifeſt itſelf in this Covenant in the Humanity, that the Trinity of the Deity ſhould be ſeen *in the Fleſh.*

2. And hereby is declared the great Humility in the Deity, *viz.* in Chriſt, how Chriſt would *viſit* Mankind, and take Care of Man, and alſo condeſcend to be *entertained* by Man; as he came, in theſe three Men, to *Abraham*, and ſuffered his Feet to be waſhed,

and did eat and drink; which denotes, that Men muſt cheriſh or lovingly *entertain* the poor Chriſt, who is *poor* in this World, in *his* Members and Children, who alſo would be poor, contemned, and deſpiſed People; and *what Men do unto them*, that they have done to theſe three Men, *viz.* to Chriſt the holy Deity in the Humanity.

3. The Words of this Figure runs: [p] *And the Lord appeared unto him in the Plain of Mamre, as he ſat in the Door of his Tent in the Heat of the Day; and he lifted up his Eyes, and looked, and lo! three Men ſtood by him: And when he ſaw them, he ran to meet them from the Tent-Door, and bowed himſelf towards the Ground, and ſaid, My Lord, if I have found Grace in thy Sight, paſs not away, I pray thee, from thy Servant; let a little Water be fetched, I pray, to waſh your Feet, and reſt yourſelves under the Tree, and I will fetch a Morſel of Bread, that you may refreſh your Hearts; after that you ſhall go on; for therefore are ye come to your Servant. They ſaid, Do as thou haſt ſaid; and Abraham haſtened into the Tent unto Sarah, and ſaid, Make ready quickly three Meaſures of fine Meal, knead it, and make Cakes upon the Hearth: And Abraham ran unto the Herd, and fetched a Calf tender and good, and gave it to a young Man, and he haſted to dreſs it; and he took Butter and Milk, and of the Calf which he had dreſſed, and ſet it before them; and he ſtood by them under the Tree, and they did eat.* [p] Ver. 1—16.

4. *And they ſaid unto him, Where is Sarah thy Wife? And he ſaid, Behold, in the Tent. And he ſaid, I will certainly return unto thee again,* [q] *as I live; and lo! Sarah thy Wife ſhall have a Son: And Sarah heard it as ſhe ſtood behind at the Tent-Door. Now Abraham and Sarah were both old, and well ſtricken in Age, and it ceaſed to be with Sarah after the Manner of Women, and therefore ſhe laughed within herſelf, and ſaid, Now I am old, ſhall I have Pleaſure, my Lord being old alſo? And the Lord ſaid unto Abraham, Why did Sarah laugh, and ſay, Shall I aſſuredly bear a Child which am old? Is any Thing too hard for the Lord? At the appointed Time I will come unto thee again, as I live, and Sarah ſhall have a Son: Then Sarah denied it, ſaying, I laughed not: For ſhe was afraid: And he ſaid, Nay, but thou didſt laugh.* [q] Or in that Manner. In our Tranſlation, According to the Time of Life.

5. O thou great and wonderful God, how plainly and ſimply doſt thou repreſent and pourtray the Kingdom of thy Son in the *Humanity?* How lively and fully are the greateſt Myſteries delineated herein? And indeed they are ſo plainly repreſented, in ſuch entire Singleneſs and Simplicity, *as Chriſt*, who notwithſtanding was *King* of *Iſrael, did ride into Jeruſalem upon an Aſs.* Here the proud World may have a very true Looking-Glaſs, and ſee if they be the Children of this Simplicity.

6. The great Love and Humility of God in Chriſt's Perſon are fully repreſented in this Figure, how God came in the deepeſt Humility and Simplicity into the Humanity, when the Humanity was enflamed with higheſt Heat of the *wrathful* Indignation of God's Anger, as the Figure here denotes.

7. *The three Men came before Abraham's Tent in the very Heat of all the Day:* This ſignifies, that God did *firſt* incorporate himſelf with his Love-Covenant, and alſo with the Fulneſs of Time reſpecting the Covenant, when the *human Day*, underſtand the ſix Properties of the Days, were moſt of all inflamed and ſet on Fire in the *Wrath* of Nature, in Man, that is, in the Fall. And afterwards *in the Fulneſs of Time*, when the Humanity of theſe ſix Days was in the very exceeding *burning Heat* of Vanity, and the beſtial Property, he manifeſted himſelf with his *tender* Humanity out of the *Ens* of the holy Covenant, and came in three Perſons of the Deity before the *earthly* Man's Eſſence, or earthly Cottage, *viz.* the Soul's *Tent*, and appeared to *Abraham*, that is, to *Adam* in his Children, *viz.* to the *human* Eſſence.

8. And here is fully ſet forth the Type and Image of Chriſt: *When Abraham ſees theſe Men, he goes to meet them, and bows himſelf towards the Earth, and runs from the Door of his Tent unto them, and prays them to reſt under the Tree, until he ſhould do that for which they came.*

9. We muſt look upon this Figure thus: When the *divine* Voice had repreſented itſelf in the *Ens* wherein it would become Man, in three Perſons to *Abraham*, then *Abraham*'s apprehended *Ens* of Faith ſet itſelf forth alſo to this Image, *viz.* to the Triune Humanity in the Figure; for the *Ens* in the Covenant in *Abraham*'s Faith was ſurrounded with the great *Heat* of God's Anger, when the human Day was grown hotteſt in the human Eſſence.

10. But when he *looked up*, and ſaw the Type of the Triune Deity ſtanding before him, this Faith's *Ens* in deepeſt Humility in Chriſt's Perſon (being that which was to become Chriſt) did *bow itſelf* before the Trinity of the Deity, which was come unto him, which would in the Fulneſs of Time give forth and manifeſt itſelf with the *Voice* (which now ſpoke in theſe three Men with him) in this *Ens* of Faith (being the Humanity of Chriſt before his Father) and ſaid, *Lord, if I have found Grace in thy Sight, paſs not away from this Ens of Faith*, viz. *thy Servant.*

11. For *Abraham* was now in the Spirit, and ſpoke from his Faith's *Ens* in Chriſt's Humanity, and before him ſtood the Type and Image of Chriſt's Deity; and he ſaid in the great Humility of the Humanity of Chriſt, *Let a little Water be fetched, and waſh your Feet:* This is the great Humility of Chriſt, who *waſhed his Diſciples*, viz. his Children's *Feet*, as theſe three Men here were waſhed; ſignifying, and pointing out, that Chriſt ſhould waſh with his *Blood* the Feet of God's Children, who ſhould be born of theſe three Men, *viz.* of the Trinity of the Deity, whereby they might come to God.

12. *And he bad the three Men reſt under the Tree:* This now ſignifies the *Tree of Life*, under which God's Children ſhould ſit down; *and then he would bring them a Morſel of Bread to refreſh and comfort their Hearts; and afterward they ſhould go:* That is, when Chriſt has waſhed his Children's Feet with his Blood, whereby they are able to go to God, *viz.* the holy Trinity, then he gives them a Morſel of *Bread*, that ſo they may recreate and ſtrengthen their *Hearts*; that is, he gives them the Bread of Life, *viz.* his heavenly *Fleſh for Food*, ſo that they wax ſtrong, and are able, in the divine Power, to go from *Abraham's earthly Tent*, through this World in God's Anger, to meet the Lord, and bow themſelves before him, as this Figure ſignifies.

13. And he ſays further: *For ye are therefore come to your Servant:* Underſtand it thus, The holy Trinity was here at this Time repreſented in an Image of *our* Humanity, and *Abraham* ſtood in the Type of the Humanity of *Chriſt*, even as Chriſt and his Children are in reference to each other; the holy Trinity leads the Children of Chriſt in the *divine Drawing* to the Humanity of Chriſt; and now theſe three Men ſtood there in our *Stead* before Chriſt, *viz.* before the Figure; for the Father draws them to Chriſt, and through Chriſt to the Father; they are *waſhed* and atoned in Chriſt; therefore now ſaid Chriſt to the three Men, which God repreſented to him in his Perſon, *Therefore are ye come to your Servant.*

14. For Chriſt muſt be our, *viz.* theſe three Men's Servant; and God brings his three Men, *viz.* us, who approach to him, *in himſelf*, viz. into the Will of the holy Trinity, to his *Servant* the *Man-Chriſt*, that ſo he may waſh and feed them; and then they are *able* with Boldneſs and Confidence to come to the holy Triune Deity.

15. *And the Men ſaid to Abraham, Do as thou haſt ſaid:* That is, Chriſt offers himſelf to his Father, *viz.* to the *Triune* God, for a Servant; underſtand, the Word, which the Triune God did *inſpire* into *Adam*, concerning the Bruiſer of the Serpent's Head, *offers* itſelf for a Servant to the Triune God, *viz.* to the Children who ſhould poſſeſs the Kingdom of Heaven; now the Triune God ſays, *Do with theſe thine and my Children as thou haſt ſaid*, that is, with theſe Children which are now ſet before *thee*; for they ſhall be Angels, and thou ſhalt thereunto help them, for I am therefore come *in them* unto thee; now do as thou haſt ſaid.

16. Here God *fully* gave the Man Chriſt to accompliſh the *Conſummatum* with them, as he had ſaid; and the whole, entire, excellent, and holy Figure of the New-Birth, is therein emphatically and lively ſet forth; and it ſhews, how the holy Trinity delights itſelf with *Figures* concerning the Word incorporated and inſpoken into *Adam*, and now opened in *Abraham's Ens* of Faith, and ſets it forth with Types, and plays in Figures with this *Chriſt*, who was to come; where God repreſents the Perſon of Chriſt in *Abraham*, and the Children of the New-Birth, whom Chriſt ſhould *beget anew*, in the Perſon of the three Men, *viz.* in the Triune Deity, which brings them through Chriſt into itſelf, and places them in the *Angelical* Choir; as theſe three Men did appear in the Form of three *Angels*, and alſo in the Perſon of the holy Trinity, ſignifying, that the holy Trinity would dwell in theſe angelical Men, and that they ſhould be the Image, *viz.* the Manifeſtation of God.

17. *Abraham* commanded *to take three Meaſures of fine Meal, and to knead it, and bake Cakes, that the Men might eat:* What does this mean? Theſe three Men had no *Need* of any ſuch Eating; it is the *Figure* of Man's Regeneration: The three Meaſures denote the three Principles, *viz.* the three Worlds *in Man:* The fine Meal points out the *heavenly* Humanity, *viz.* the divine heavenly Subſtantiality, that the Property of this heavenly and divine [r] Subſtantiality ſhould alſo be kneaded and mixed with ours, diſappeared in *Adam*; and a divine *Cake*, *viz.* ſweet Bread for Food of God's Children, ſhould be baked thereof; underſtand in the *fiery* Heat.

[r] Or Eſſence.

18. When Chriſt ſtood in the Fire of his Father's Anger, *viz. in Hell*, then theſe ſweet Cakes were baked for God's Children, which they ſhould eat; and the three Meaſures are now the *three Worlds (viz.* the whole Man without the Serpent's and Beaſt's Property) which ſhall be mixed with the divine *Ens* into a Lump, and Cakes baked thereof; this is now *Chriſt's Fleſh*, which he has joined or mixed with our Humanity, and gives us now the ſweet Cakes thereof to eat, *viz.* the heavenly Fleſh; here the holy Spirit played therewith in the Figure.

19. *And Abraham ran to the Herd, and made ready alſo a Calf tender and good; that is, he gave it to his young Man to dreſs it.* O thou wonderful God! How much does Simplicity pleaſe thee? How *plainly* and ſimply doſt thou repreſent the great Myſteries to us? I thank thee, that thou ſheweſt me, unworthy Man, ſuch Things, wherein the whole World is *blind*. O God, open thou their Eyes, I pray, that they may ſee, and *turn* to thee, and enter into *Humility*.

20. The tender *Calf*, which was made ready for this Meal, is the *Limus* of the Earth, *viz.* the outward Man, which is before God as a Beaſt; underſtand, it is a [s] Wonder-Beaſt, like as the *whole* outward World before the *divine* Underſtanding is only as a Beaſt, wherein God forms himſelf with the holy ſpiritual *Ens* into an external Body, to the Manifeſtation of his Deeds of Wonder, both of Love and Anger; which Figure of the outward World, *viz.* the divine Beaſt, ſhall [t] *not* be *wholly* turned into nothing, but the *Vanity* only ſhall be ſeperated from the Good into the Kingdom of Darkneſs.

[s] Marvellous or wonderful.

[t] *Note*, What ſhall ariſe at the Reſurrection.

21. In like Manner, God will not wholly caſt away the divine Beaſt on Man, which indeed dies here, but only the introduced *Serpent's Ens*, and the Vanity of the dark World's Eſſence: The divine Wonder-Beaſt, which is the *Servant* of the divine ſpiritual Image, and ſhall be ſo in Eternity, the ſame ſhall *ariſe* at the Laſt Day, and be proved through the Fire of God; where it ſhall be made very pure, as a Cryſtal, in which the *Angel*, *viz.* God's right Image, ſhall dwell, in which angelical Image God is primely manifeſt, and thence ſhines *through* the Beaſt, as the *Sun* through a Cryſtal: This now is the Signification of this tender and good *Calf*, which was dreſſed for this Meal, and ſhews that the outward Man, according to his right Image created in *Adam* out of the *Limus* of the Earth, ſhall be brought upon God's Table.

22. But that *Abraham* says, He gave it to the *young Man* to dress, that is, the Servant, it denotes that this heavenly Beast-Man is the Instrument of the Angelical Man, who is prepared to be a Servant of this Angel's Image.

23. *And Abraham took Butter, and Milk also, and set it all before these three Men, and came before them under the Tree, and they did eat.* When Christ has fed his People with his Body and Blood (and even *while* he feeds them) he comes in his Power in his Children before the holy *Trinity*, and waits in his Children upon *these three Men*, and gives them from this prepared Food, wherewith he feeds his Children, Praise and spiritual Food.

24. These three Men, *viz.* the holy Trinity, eat these holy *spiritual* Meats, out of the Power of Christ's Body; for Man's Will gives itself wholly, peculiarly, and fully, to these three Men, for a Food of Praise, with an holy Voice and Prayer of *Thanksgiving*; and this Voice of Praise eats the Power of God into itself, in such Manner as a Man willingly eats the Tune, *Harmony*, or pleasant Air of delightful Musick into his Hearing, and is therein merry and pleasant; so God does awaken, or manifest himself in his Power in his Word of Hearing, or divine *Sense*, with Man's pure humble Voice or Melody of Praise.

25. For thereunto God has created Angels and Men, *viz.* to his own Joy: And know, that we speak from the *true* Ground, and not from Conjecture or [u] Similitudes, but from the *open Seal of God*, as we really see; do but understand it right.

[u] Or Parables.

26. And now when God had delighted, and fed himself with *Abraham* in the heavenly *Ens*, which he would, by the Opening of the living Word in the Seed of the Woman, being also the heavenly *Ens*, manifest, and introduce into the *Ens* of the Covenant, and had sported in the *Ens* of *Abraham's Faith*, *viz.* in the Power of the Praise of *Abraham*, *viz.* in his Humility, then God asked after *Sarah*, whom he well knew, but *Sarah* knew him not, that the Lord should be in such a Form: Then he said to *Abraham*, *Where is thy Wife Sarah?* That is, she was not yet in this Play till she had received *Abraham's Ens* of Faith, and then this Play would awaken itself in her; therefore she laughed at this; for she knew not the Mysteries; they did at present only manifest themselves in *Abraham's Spirit*, where the *Ens* of Faith laid: And he said, *She is in the Tent*; which is thus.

27. She is in the *human* Tent covered with the *earthly* Tent, that she does not see who now is with me: And the Lord said, *I will come again to thee*, [x] *As I live, and lo! Sarah thy Wife shall have a Son*; that is, I will come again to thee with the Motion of thy Seed; and when *Sarah* shall conceive, then I will open and *unloose* her in her shut-up Seed and come into thy Seed, that is, move: For, to come signifies to move: When God comes, then he moves Man, and comes or *goes in* and with Man.

[x] *Ger.* So signifies *As*, or *If.*

28. But that he says, *As I live*; this is spoken after an essential Manner; for God told him how he would come; not before him as at this Time he did; but *As*, that is, as the lightful *Influence* and Power of the Sun gives itself into a Fruit, which when it comes, does not step near to the Fruit, but As; that is, it penetrates essentially with the As into it; for *As* is *as much* as thus, I will see into it [or open my Love-aspect in the *Ens* of its Life.] *As* I live; hereby we are not to understand, as if he had said, If I yet live; but he would live in the *As*; he would come in the As, *viz.* essentially, and not figuratively and typically, as at this Time he did.

29. For when God cometh, then he comes no otherwise, than As, that is, like the Sun-shine into the Fruit: This is understood, in the Language of Nature, *essentially*, with emphatical Excellency; for if God speaks of his own Coming, then he speaks only essentially, in Nature and Manner of the *uncompacted* Tongue of Sense.

30. *And Sarah laughed at this:* She thought she should bring forth a Son from *Abraham*'s Lust only, from the human Cohabitation in the Concupiscence of the *Flesh*; there-

fore ſhe ſaid, *Shall I, now I and my Lord are both old, take Pleaſure?* The beſtial World's Spirit laughed at its Youth, in that it was now weak, and ſhould now again become youthful, and thought with itſelf, this were a Sport if thou couldeſt: As if one ſhould tell an *old* Man, Thou ſhalt become *young* again, and receive ſuch a Deſire and Luſt as when thou waſt young; at this *Nature* would laugh; and think, Yes, indeed, would that were true; as if Doubt and Hope were coupled together. Thus it was alſo with *Sarah*, for the World's Spirit underſtands not the Myſteries of God; it is before God only as a Beaſt; and ſeeing the World-Spirit did *now hear* that it ſhould ſo come to paſs, then it thought, thou ſhalt be the Work-maſter; oh that thou couldeſt, thou *wouldſt* very fain; and it laughed at itſelf that it ſhould become young again.

31. The natural Man underſtands even as much of God as a Beaſt; when it *ſees* the Hay, then it thinks, now there is ſomewhat for me to *eat*; but if it ſees nothing, then it hopes for it out of Cuſtom: But *Sarah* had now hoped till ſhe was ninety Years old, and thought it to be very *wonderful*, that God would do ſomewhat to her *above* the ordinary and uſual Courſe of Nature, and imagined it to herſelf after the Manner of human Pleaſure.

32. But the Lord ſaid, *Why did Sarah laugh at it? And ſhe was afraid, and ſaid, I laughed not. But the Lord ſaid, It is not ſo, thou didſt laugh. Should any Thing be too impoſſible for the Lord to do?* Here is the Type of *Eve:* When ſhe had turned her vain Curioſity into Self-Luſt, to eat of the forbidden Tree, and God afterwards aſked her, *Why ſhe had done ſo*, ſhe denied alſo her own Luſt, and laid it upon the *Serpent.*

33. And ſeeing that now God had here alluded with *Abraham* concerning the New-Birth, he alſo does the like with *Sarah* concerning the Luſt of *Eve*, which this Woman's Seed ſhould ſlay as a Lye; for *Sarah* did here *therefore* tell a *Lye*, that ſhe did not laugh, in that *Eve* alſo *lyed*; God did here repreſent before him the Lye of *Eve*, and that he would confound it with the eternal Truth, and *reclaim* her; as he did to *Sarah*, and *convinced* her ſo of her Lye, that ſhe muſt be aſhamed of it.

34. And here we are to underſtand, that God hath repreſented (or delineated) the whole Proceſs, how he would *regenerate* anew the true Man which he created; and how the ſame ſhould come to paſs; and how he would *burn* the *Serpent's Ens* in the eternal Fire; and how he would put the Lye of the poor Soul to open Shame and *Death* on the *Croſs*; for we ſee this here very excellently in the Type.

35. After God had ſet forth the Proceſs of the New-Birth, theſe three Men went towards *Sodom*, and would burn *Ham*, *viz.* the evil *Ham*-like fleſhly Property, with Fire from the Lord, as it alſo came to paſs; ſo that we ſee it very emphatically, how the Judgment of God *begins* at the *Houſe* of *Iſrael*; how Chriſt is ſet to be a Judge of the Devil's *Ens* and Will, who ſhall burn the Devil's Eſſence with Fire; as the following Figure ſignifies.

The Forty-third Chapter.

Of the Ruin and Deſtruction of Sodom *and* Gomorrah; *how the ſame was predicted by God to* Abraham.

Gen. xviii. 1. AND the Lord ſpoke to *Abraham*, when he had bleſſed *Abraham*, and had ſaid, that he would command his Children to walk in the Ways of the Lord, and that he would alſo bleſs them, as is before mentioned, *Behold! there is a Cry of Sodom and Gomorrah, which is great; and their Sin is exceeding grievous: Therefore I will go down and ſee, whether they have done altogether according to the Cry which is come unto me; and if not ſo, I will know. And the Men turned their Faces from thence, and went towards Sodom. God ſaid, How can I hide from Abraham that Thing which I do, ſeeing that he ſhall become a great and mighty Nation?* And thereupon he ſhewed him what he would do.

2. The unilluminated Reaſon looks upon this Figure very wonderfully, that God ſaid, he would come down and ſee if the *Cry* was true, *that he might know whether it was ſo or no:* Reaſon ſuppoſes with itſelf, Is he then [y] circumſcriptive? Or dwells he aloft only and above? Doth he not know all Things before? Does not the Scripture alſo ſay of him, *Am not I he who filleth all Things? Alſo the Heaven is my Throne, and the Earth my Footſtool?* Would he then firſt come down like a [z] circumſcriptive Being, which was ſeperate from Time and Place?

[y] Comprehenſible or meaſurable.

[z] Concluded in a Place, ſevered, and apart by himſelf.

3. Much more is Reaſon incapable of ſearching out the *Cry* which came up before him; and hereupon the creaturely Reaſon thinks, that God dwells *only* on High above the Stars, in an Heaven alone, and looks *down* here beneath, as the Luſtre of the Sun looks and ſhines *from* its Body upon the Earth; ſo far Reaſon reaches, and further it knows *not* what God is, or *where* he dwells: It knows *not* that he is every Eſſence, and dwells through every Eſſence or Being, and poſſeſſes *no* Locality, alſo needs no Place or Space for his Habitation; and yet that he (ſo far as he is called God) is *no* [a] *Eſſence*, but is as a Nothing in regard to the Eſſence; and yet he is even *through* all Things, and gives in himſelf, in an energetical working Manner, to every Eſſence, as the powerful *Influence* of the Sun to the Fruit; but he works with the Creature, and its Life, not from without into it, but from within out of it, to his own Manifeſtation; that the *Nature* and Creature is his Manifeſtation; if [b] it did but underſtand *this* right, it would here make no farther *Queſtion*.

[a] Subſtance, Thing, or Being.

[b] Reaſon.

4. Now underſtand the Sum of all briefly thus: *God* dwells in himſelf, both according to the Love, and according to the Anger; each Property ſees only into itſelf, and is *not manifeſt* in the other with its own Property; as you have a *Similitude* of this in the Day and Night, *viz.* in the Light and Darkneſs; *the Light dwells in the Darkneſs, and ſees it not*, alſo *the Darkneſs ſees not the Light:* And as the Light dwells in its great Meekneſs in the Fire, and yet receives not the Source and Pain of the Fire to itſelf, but remains only good, without any feeling Life of the Fire, and yet it *ariſes* through the Conſuming of the Fire, *viz.* through the *Dying* of the [c] Eſſence; in like Manner alſo underſtand the Being of God.

[c] Material Subſtance.

5. God's *Love-Eye* does not ſee eſſentially into the wicked rebellious apoſtate *Soul*, neither alſo into the Devil, but his *Anger-Eye* ſees thereinto; that is, God, according to the Property of the Anger or Fire of Wrath, ſees in the Devil, and in the falſe Soul,

6. Therefore God ſaid, *There was a Cry come up before him*; there he underſtood, before his *manifeſted* Word, *viz.* before the Voice in the divine revealed *Ens* of theſe three Men: It was come before the *Ens*, and before the Hearing which had now in the *promiſed Ens* repreſented itſelf, in three Perſons, to Man, concerning *the Humanity* of Chriſt.

7. For the Judgment over all the Devils and wicked Men was given *this* Word, or *Hearing*; for it was the [d] moveable Hearing whereby God the Father heard in the Humanity, and *whereby* he would ſeperate the Evil from the Good. [d] Effective.

8. Now this Hearing, *viz.* the *Hearing* which would manifeſt itſelf in Chriſt's Perſon in the Humanity, *heard* the Voice of the *Sodomites*, *viz.* of the Children of *Ham* in itſelf, that is, according to the Property of the *Anger*, and brought the Hearing before the *infinite* Hearing into the firſt Principle, *viz.* into the *Original* of Nature and Creature: For the *Sodomites*, *viz.* the Children of the Fleſh, do all live in the *Hearing* of *this* World, *viz.* in the expreſſed formed Word, in the *Figure* of the Deity, where Evil and Good are manifeſt together in one Eſſence.

9. Now underſtand us here very punctually and acutely: The Angelical World is called [e] *above*, and the formed outward is [e] called *below*; in like Manner as we ſay, when a Fire is kindled, then the Light is *above*, and the Subſtance [or Matter] *below*; when we ſpeak of God's [being] *above*, then we mean and underſtand *within*, for the [being] within, [f] without the Subſtance, is the [being] above; for, without the Subſtance [or Matter] there is all *above*, no below; that which is under the Subſtance is alſo above. [e] Or is ſaid to be. [f] Extra Subſtantiam.

10. Now the Cry of the *Sodomites* was come before the [g] *Above*, *viz.* before and into the firſt Principle, where the [g] *Above* does conceive or comprehend itſelf out of the Nothing in the firſt *eternal Beginning*, *viz.* to a Nature, and Formation of the Powers, or Word; and God's formed Word or Voice out of the Father's and Son's Property, out of Love and Anger, which had betrothed itſelf by Promiſe to be a *Chriſt* to Man, and formed itſelf into a divine *Ens*, *heard* the Cry in the Property of the Anger, wherewith he is a *Judge* of the wicked *Ens* or Ungodlineſs. [g] Or Highneſs.

11. Therefore ſaid the Father, *I will come down, that I may ſee whether it be ſo or no*; that is, he came down, that is, [h] out of the *Above* with that formed Hearing of theſe three Men, in the *Ens* which God had formed to be Judge of the World, which was to become the *Chriſt*. [h] Or from on High.

12. For this *Ens* was to be creatural in the Perſon; therefore it was formative, in an angelical Manner, in the conceived *Word of* the *Promiſe*; and therewith it came from above, that is, out of the *Above*, *viz.* out of God, out of the unchangeable God, and *heard firſt* in *Abraham* into the *Ens* of the Covenant, into the Aim or Limit of his Covenant with his *Love*; and with the *Anger*, *viz.* with the Hearing of the Fire, he heard into the Iniquity and Vanity of Man, and *ſaw* with the Anger what they did; that is, his Wrath ſaw eſſentially into the Vanity of Man, in Manner as an incentive Fire ſhould ariſe in any Piece of Wood or Fuel, and would devour the Wood; ſo likewiſe God looked with his *Anger-Eye* in the formed *Ens* (through the ſame *judicial* Word in Chriſt's *Ens*, wherein he will judge the World) into the wicked Infection and Will of the Children of *Ham* at *Sodom* and *Gomorrah*.

13. For when God had ſet before him, in *Abraham*, the New-Birth of his holy Children out of his *Love-Ens*, he alſo ſet before him the *Judgment* in his *Anger Ens*, how he would, through this Chriſt, prove the Wicked in the Fire.

14. And the Judgment upon *Sodom* is a Figure of the Laſt Judgment: As the three Men which came before *Abraham* were a Figure of our new angelical Humanity, *where* God dwells in Man, ſo was alſo his Anger in the Wicked; and we ſee here, that God will *judge* the Devils, and all wicked Men, by the *Children* of the *Saints*; as he now repreſented the Figure of the judicial *Office* in an Humanity of three, and deſtroyed *Sodom* and *Gomorrah* from the World.

15. Alſo God ſaid to *Abraham*, *How can I hide from Abraham the Thing which I do?* It was hidden to the earthly *Abraham*, but from the heavenly, out of God's *Ens*, God would not hide it; and here he ſet forth the Figure of his Love and his Anger, *viz.* the Humanity of Chriſt in the great Humility and Love; and his Truth and Righteouſneſs in the two Angels.

[i] Chap. xviii. 22—25.

16. For thus ſays the Text in *Moſes*; [i] *And Abraham ſtood yet before the Lord*, *viz.* before theſe three Men, which he here calls only one, and came near to him, and ſaid; *Wilt thou alſo deſtroy the Righteous with the Wicked? Perhaps there are fifty Righteous within the City. Wilt thou alſo deſtroy them, and not ſpare the Place for the fifty Righteous that are therein? That be far from thee to do ſo, to ſlay the Righteous with the Wicked; and that the Righteous ſhould be as the Wicked, that be far from thee; that thou, who art the Judge of the whole Earth*, ſhouldſt ſo judge.

17. This is now the very excellent and pregnant Figure, how *Abraham* (in the *Ens* of Faith in Chriſt's Perſon and Spirit) comes before God, *viz.* before the Triune God, before the *ſevere* Righteouſneſs of God, and will reconcile and atone the Father, and prayeth for his Children, which dwell *among the Company* of the Wicked, that his Father would be pleaſed to ſpare that Place (where yet *righteous People* dwell) from Rebuke, and draws his Mercy into his Righteouſneſs, and ſays, *Thou wilt not ſo judge, who art the Judge of the whole World.*

18. This Figure is nothing elſe but God in his Righteouſneſs, and God in Chriſt with his Mercy: Here the two Types ſtand both together: What ſhould it elſe mean, that a *Man* would with-hold God from doing what he pleaſes?

19. The *Man* Chriſt does with-hold God's Righteouſneſs and ſevere Judgment from falling on the Crew of wicked Men, elſe they had been devoured at the *firſt* Diſobedience in Paradiſe; this is he who comes before God, and into God, *viz.* into God's Anger, for he is of God, and therefore he *can* come before God.

20. That is, the *formed Word*, *viz.* the Creature, ſtands before the Judgment, and *ſits* in Judgment, and ſuffers *not* the Anger to judge, ſo long as there are righteous People; as is here to be ſeen: *If there had been but ten righteous* Perſons, *God had ſpared them*; indeed there were but *three* Perſons only which were righteous before God, *viz. Lot* with his two Daughters: *His Wife* was alſo not fit [or capable of this Mercy,] therefore, though ſhe went out of *Sodom*, yet ſhe remained ſtill, and *was turned to a Pillar of Salt*, as ſhall afterwards be cleared and explained.

21. *Abraham*, that is, the Spirit of Chriſt, entreats ſo far with God, that God would ſpare all theſe Places for *the Sake of ten Perſons*; but they were all revolted and gone aſtray, except his Brother's Son, who was a Stranger among this People, whom God *firſt* brought out before he enkindled the Wrath.

[k] *Note, Eſdras* wrote the Book of theſe Acts, *viz. Geneſis*, &c.

22. The Spirit here ſpeaks very covertly and hiddenly in *Moſes*, and *Eſdras* [k], who wrote again *theſe Acts* in the Spirit of God, after they were *loſt* among the Children of *Iſrael*; and we here ſee very fully and pregnantly, how exactly and punctually the *Spirit* here aims at the Figure in *Abraham*, and points out what is thereby to be underſtood.

23. For at the *Appearance* to *Abraham*, he ſpeaks of *three Men*; and here he ſpeaks of *two Angels*, which went towards *Sodom*, and deſtroyed the Cities, to ſignify, that the Perſon of Chriſt is the *third*, which went *not* along; for here only two went, *viz.* God's *Truth*, and God's *Righteouſneſs*, *viz.* the Judgment and the Truth; the Judgment remained [l] in *Sodom*, and the Truth brought *Lot* out.

[l] Upon.

[m] *Gen. xix. 1, &c.*

24. And when [m] *both theſe* [*Angels*] *at Even* (when their Time was out, and their Day paſſed) *came to Sodom*, *Lot ſat at the Gate*; *and when he ſaw them, he aroſe up to meet them, and he bowed himſelf with his Face towards the Ground, and he ſaid, Behold now, my Lords, turn in, I pray, into your Servant's Houſe, and tarry all Night, and waſh your Feet,*

and ye ſhall riſe up early, and go on your Ways. And they ſaid Nay, but we will abide in the Street all Night. And he earneſtly entreated them; and they turned in unto him, and entered into his Houſe; and he made them a Feaſt, and baked them unleavened Cakes, and they did eat.

25. If we ſhould declare and explain this in its right Underſtanding, then we would expreſs it after this Manner: The *Cry* of the *Sodomites* was the Curſe, which *Noah* laid upon *Ham* when he curſed him, by Reaſon of his *unchaſte* wanton beſtial Eyes and Deſire; this ſame curſed, beſtial Spirit had propagated and bred up itſelf in the malicious, prophane, wholly earthly, and ſerpentine Property, in the *Fleſh and Soul* of this Generation of *Ham*, ſo that it had eſtabliſhed itſelf in a kingly Dominion, under which they lived more like *Beaſts* than true *Men*.

26. This Cry of the curſed Serpent's *Ens*, grown up to its full Height in the Anger, was made manifeſt, and ſounded *aloud* in its Mother, *viz.* in the Anger of God in the dark World's Property, and had *awakened* the Judgment upon and in itſelf; and now God ſent his Judgment upon the *Serpent's Ens:* This was now the Time of *Enos*'s hidden and at preſent opened *Seal*, as it is before mentioned concerning the ſeven [n] Lines, [or general Junctures of Time,] where his Myſtery was at the End, and was now revealed as a Sound of his *Preaching* in the Word of Power, both in Love and Anger.

[n] See Chap. xxx. Ver. 36.

27. In *Abraham* it was in Love; for here the formed Word, which began to be taught in the Days of *Enos*, did now manifeſt itſelf in the formed, pregnant, and grown *Ens* [or Being] in *Abraham*, with the promiſed and holy Seed of Faith: And in the Children of Iniquity, who were of the Generation of curſed *Ham*, the Property of the Anger did here manifeſt itſelf out of *Enos*'s Preaching, wherein he threatened God's *Judgment* and Rebuke; this ſame was now grown up in the Children of Iniquity, and brought to *Subſtance*.

28. And now ſeeing the *Seal* of this *Enos* did open itſelf, his Myſtery was at the End, and was forthwith to be manifeſt according to Love and Anger, thereupon each Property ſet forth its Subſtance to the divine Contemplation, *viz.* whatſoever the Word in the *Love Ens* had wrought under the Sound or Voice of *Enos*, and alſo what the Sound of the Denunciation of the *Anger* of God had wrought: Here now the Eſſences of both Properties opened themſelves, and ſet themſelves into the Judgment, to the final Sentence of the Righteouſneſs of God: Now in this final Arbitration or Determination of the divine *Juſtice*, *viz.* in *Abraham*, there ſtood Chriſt in the Judgment of *Enos* his Preaching of Repentance; and in *Enos* his Threatenings of Plagues and Puniſhment, the earneſt and ſevere Judgment of God, *viz.* Prince *Lucifer* did there ſtand (in the Judgment in the *Children* of the Curſe in *Ham)* to execute the ſame in the Wrath of God, as a Servant of the Houſe of Darkneſs.

29. For God ſaid to the People of *Iſrael* upon Mount *Sinai*, [o] *I will viſit and puniſh the Iniquities of the Parents upon the Children, even unto the third and fourth Generation*; which is here to be ſeen in *Ham*, *Noah*'s Son; here came firſt the Curſe of *Noah* into Judgment.

[o] *Exod.* xx. 5.

30. And here *two Angels* were ſent (that is, in the Power and Might of the Judgment) in Chriſt's *Stead*, ſeeing Chriſt was *not yet* in the Fleſh, and in Office; for Chriſt's *Office* continued in *Abraham* before the Lord, and prayed for the *rebellious* Men of *Sodom* and *Gomorrah*.

31. But when they were *tried* in the Judgment, (*viz.* in the Office of the Love of Chriſt before the Lord,) whether there were any Men of *Sodom* who were capable of the Office of Chriſt in the Love, and yet *none* were found, then the *Office of Chriſt* in *Abraham* remained behind, and went not to *Sodom*; but the Office of divine Righteouſneſs and Truth went in the Form of *two* Angels to *Sodom*, and looked very intimately into their Eſſence and Being, and *proved* the ſame in itſelf, as it is to be ſeen, that as ſoon as

theſe two Angels came into the City, the Property of the People did open and manifeſt itſelf, and *they would have theſe Men brought forth among them.*

32. For *theſe* two Angels had ſtirred up or moved their Properties, and ſet them in open View before the Lord, to ſee what was in them; and then they found, that they were only beſtial, unchaſte, lewd Murderers, which brought them into Judgment; and now they muſt be judged according to their Eſſence.

33. But that the Spirit in *Moſes* ſignifies, *That Lot ſat at the Gate, and knew theſe Angels, and entreated them earneſtly to turn in unto him, that ſo he might waſh their Feet, and bake them Cakes, and that they did eat, and yet at firſt denied to turn in unto him*; the ſame is a very hidden Myſtery; for it is the *Spirit* of Truth and Righteouſneſs, which *Lot* knew very well, for it was moved in the Eſſence, and entered firſt with the *Trial* into *Lot*; and when he humbled and bowed himſelf before the Lord, he was proved, and *found* upright in himſelf.

34. But the Truth did *firſt refuſe* to go into his Houſe with the Righteouſneſs, *viz.* with the *Judgment*, and *would remain in the Street*; for it was becauſe of *Lot*'s Wife, who, when ſhe was proved, and the Judgment paſſed through her, was caſt as to her *temporal* Life; for ſhe continued in the Judgment, as a [p] firſt Matter, *viz.* a Sulphur-*Mercurius*, that is, an [q] impreſſed *Matter* of the Judgment, as a Tranſmutation into the firſt Eſſence out of which the *Body* was created.

[p] Prima Materia.
[q] The hard Aſtringent.

35. Yet it was *not* ſo ſoon as to be before the Execution of the Judgment, but *when Lot went with her out of Sodom*, and the Judgment began, ſhe drew the Judgment back again on her; as is to be ſeen in the Judgment, which then laid hold on her, for it had taken her in the *Probation.*

36. Yet the Command was given her *not to look back*, and ſo ſhe might have overcome, if ſhe had immediately entered into *Repentance*, and broke the evil *earthly* Will, and fallen down, with *Lot*, at the Lord's Feet: And *this* was the Cauſe, that the two Angels *refuſed* to turn in to *Lot.*

37. And by *Lot*'s Wife the *earthly Matrix* is ſignified, which ſhall not go along through the Judgment, though it muſt help to work and bring forth Fruit, as an Inſtrument; yet it is not in its *outward Form* choſen to the Kingdom of Heaven; for it was adjoined to *Eve* in the Sleep in *Adam's Fall*, and ſhall remain in the Judgment, and be changed again into its firſt Matter out of which it was created; it is not *condemned* into the Abyſs, but it ſhall paſs into the Myſtery, *viz.* into Sulphur and *Mercurius*, which [r] in the Grand Myſtery is a ſalt Spirit, *viz.* a *Cauſe* of all *Corporality*; as it ſhall be mentioned hereafter concerning *Lot*'s Daughters, who *for this very Cauſe* were to be gotten with Child of their Father.

[r] In Myſterio Magno.

38. Thus underſtand the Figure further internally; *Lot baked Cakes of unleavened Dough, and made them a Feaſt, and they did eat.* Now the Angels do *not uſe* any ſuch Food; but they were only formed Angels in an angelical Shape; for *Abraham* and *Lot* alſo called them Lord: It was God's Judgment and Truth.

39. This Feaſt was eaten in Manner as the Offerings of *Abraham* and *Moſes*, as is before mentioned; for the Will's Deſire [s] forms itſelf therein into a Subſtance: God eats only the Word of the Will; but the Food is conſumed in the *outward* Spirit, in which it is wrought.

[s] Amaſſes, conceives.

40. For the Faith's Deſire of *Lot* was the divine Food of theſe Men; but with the Feaſt, which *Lot* gave them out of his good Love-Will, *Lot*'s Will was formed into a Subſtance, that ſo he might be preſerved in this Judgment *outwardly* as to the earthly Life, and *inwardly* as to the Will of Faith.

41. For theſe Angels did eat of *Lot*'s Food, as if they had eat of his Body and Spirit, which was therein apprehended, in like Manner as it is to be underſtood in the Offer-

Offerings [s], as is before sufficiently explained concerning the [t] Offerings of *Cain* and *Abel:* For the *unleavened Cakes* were (or signified) the Informing [or Impression] as may be seen every where in *Moses*; and they denote the *Body* of Christ, whereinto the Imagination of God entered as into a Type, and yet was only conceived or apprehended in the Faith.

[s] Or Sacrifices.

42. Further, the Spirit in *Moses* says [u], And *before the Men laid down, the Men of the City Sodom came, and encompassed the House round about, young and old, even all the People from every Quarter. And they called for Lot, and said unto him, Where are the Men that came in unto you the last Night? Bring them out, that we may know them.*

[u] Ver. 4, 5.

43. This is now the Figure, as it is before mentioned: The Judgment (after it had bound itself with *Lot* in the Feast) did now penetrate and press in the *Probation* of their Essence and Being into *All*, that they came furiously on Heaps, running as mad enraged People, driven, forced, and compelled to the Judgment.

44. For the *Zeal* of the Lord, which longed after them, drew them to itself; it hungered earnestly to devour their *Vanity*; therefore they run all together, young and old, and would know the *Mouth* which hungered after them; for they in their Blindness *knew not* what they did; thus the Anger drew them to itself.

45. [x] *And Lot went out unto them at the Door, and shut the Door after him; and said, I pray you, Brethren, do not so wickedly; I have two Daughters which have never known Man, let me, I pray you, bring them out unto you, and do with them what seems good in your Eyes; but unto these Men do nothing, for therefore came they under the Shadow of my Roof. And they said, Come hither, thou art the only Stranger among us, and thou wilt rule; well, we will deal worse with thee than with them.*

[x] Ver. 6–9.

46. Here the Ground of their Sin is finely decyphered, and laid out in its Colours, wherein their *Cry* was come before God; as namely, Uncleanness, Lasciviousness, Tyranny, self-willed Perverseness; and the greatest of all was, the Contempt of God; for *Lot* had told them of the Punishment which God would bring upon them; and then they said, *Thou art the only Stranger among us, and wilt go about to rule and judge us; we will yet plague thee worse than those*; to signify, that God had before sent them Warning by the Messengers of his Mouth, and that they had only plagued and contemned them, therefore they said also to *Lot*, Wilt thou govern us with thy Threatenings, and contemn and nullify our Works? We will serve thee worse than them.

47. For when they understood, that Men of God were come in to *Lot*, who threatened them with Ruin and Destruction, they made an Uproar against them, and would kill them; as the mad blind World has always done, when God has sent them *Messengers*, who have rebuked and reproved them; then the Babylonical Whore has cried out, Run, run, there is a new *Heresy*, which would teach us other *Doctrine*, and reprove our Way which we go in.

48. Thus it was here: The self-ful, rebellious Devil's Will, in his Serpent's *Ens*, would be uncontroulable, unreprovable; and seeing these Men were come, they cried out [y] *Mordio*, and said, there were false Prophets and Teachers come, to rebuke and contemn them, as the Babylonical Whore has always done; for she will not hear what the Lord speaks through his *Children*; but that only must be accounted *sacred*, which *she* speaks from the Serpent's *Ens*.

[y] Murder.

49. This Whore has covered herself with the *literal* Word, and gives forth herself for Holy, and boasts much in a strange Attire, but her *Heart* is only *Sodom* and *Gomorrah*; when she sees these two Angels come from *Abraham*, that is, from Christ, to her in *Sodom* and *Gomorrah*, and lay open her *Shame*, then she makes the whole City of an Uproar, with a Cry of *Murder*; so that all People, young and old, come running together, and think that there is some strange wonderful *Beast* arrived.

50. And when they can perceive *no new* strange Thing in *God's Messengers*, and hear

that they only teach and reprove, then they think, O! our *Minister* and our *Pastor* calls him a new Upstart, an *Heretick*, and false Prophet; there is a Fool, and a frantick Fellow! but enough he is *worse* than out of his Wits; and they begin to wonder at him [like Birds] at an Owl, and affault him and his Houfe, his Wife, and his Children, with Scorn, *Reproach*, and Contempt, as the *Sodomites* did *Lot*; every one thinks he does well, if he can but make a Jeft of, and revile *thefe* Meffengers.

52. And although he knows no other Ground or Reafon in the World, but only that the * *High-Prieft* who has *put on* the Whore of *Babylon* lets him at nought, yet he is very raging *mad*, and fuffers a falfe Wind [*viz.* the Spirit of the Babylonifh Whore] to drive him: and raves in Mifunderftanding, as here the *Sodomites* did, who both young and old, fmall and great, forot upon *Lot*, and the *two* Men which were come in to him, that they might *know* them; that they might plague them, fcorn, revile, and reproach them; for thus the Anger of God does drive itfelf into a Fire for its own *enkindling*: And thus man alfo muft the People be, when the *Punifhment* fhall come, that they muft all *make up the Meafure of their Iniquities*.

* Or fome nofed Minifter

53. And we will not hide from thee, thou unclean, lafcivious, rebellious, felf-willed, lewd, idolatrous, murderous *Babylon*, full of all Vices, Sins, and Abominations, that *now* alfo *thefe* two Angels, *viz.* God's Truth and Judgment, are come *into* thee, and declare unto thee, now at the *End* of *Enoch's Seal*, which was hidden, but at prefent is opened in its Sound and Voice, thy Deftruction and Overthrow; for the Time of thy *Judgment* is at hand; and behold thyfelf right, and obferve it very narrowly: thou haft at prefent caft Scorn, Reproach, and Contempt upon *Lot*, and the *two* Angels, as the *Sodomites* did: and therefore thy Punifhment hangs over thee: And obferve it, when the *two* Angels fhall carry forth *Lot* under the opened Seal from thee, then the Day of thy Deftruction is at hand, which now thou will by no Means *believe*, but muft be forced to find it fo by fad and woful *Experience*, fays the Spirit of Wonders.

54. We may fee very fully what was the *Sodomites* Vice and great *Sin*, the Cry whereof was come up before God; for *Lot* would bring out his two *Daughters*, which were yet Virgins unto them, that fo they might but ceafe from the raging Uproar againft thefe angelical Meffengers, for he knew well enough that they were wholly *drowned* in *Uncleannefs*, if fo be they might fatisfy their Defire.

55. The inward Figure in the Spirit, giving us to underftand what *Mofes* does hereby typify, is this: The Judgment begins at the Houfe of God, as here in *Lot*; the Children of God muft be firft brought into Judgment, and *proved*; if there be Children of God in any Place which may with-hold the Anger, fo that the Punifhment may be kept back, then the *Spirit* takes the Children of God, and *proves* them in the fame Vice and Sin of that City or Country, [to fee] if they be capable of the fame Lewdnefs.

56. *Lot* muft fet his two *Daughters* with Entreaties into Judgment; he would give them to the unclean lafcivious People to be tried; for that which he faid was fo directed by the *Spirit*, which had the two *Daughters* of *Lot* in the *Judgment*, and had brought the *Probe* or Trial into *their Eflence*, and hereby fignified and laid open the Sin and Shame of the City, *viz.* that they were only unclean *Horfes*'s Beafts.

57. But when thefe two *Virgins* were not capable of this Vice, the Spirit, *viz.* the two Angels, defended them; underftand, God's Truth *protected* them from the Judgment of this People, and alfo from the *Sin* of Uncleannefs; for *Lot* did not fpeak fo of *his Purpofe*, as if he would fuffer his Daughters to be debauched and defiled; but the Spirit did let forth its Figure.

58. And know for certain, that this *firft* Book of *Mofes* was written wholly from the Prophecy of the *Spirit*, in unfolding what each Act, or Sentence of the Hiftory, holds forth in the Figure; and whoever will read, and rightly underftands thefe Acts [of the

Patriarchs,] he muſt modellize or repreſent in his Mind the old and new Man, and ſet *Chriſt* and *Adam* one againſt the other, and then he may underſtand *all*; and without this, he underſtands nothing hereof but a *Child-like Hiſtory*, which yet is ſo rich and full of *Myſteries*, that no Man from the Cradle to the longeſt Age is able to expreſs them, although he had obtained the Knowledge and Underſtanding thereto in his *Childhood*: And we in our Gifts do alſo give but ſome Glances and *Hints* thereof, though we have obtained the Apprehenſion and Meaning of them from the *Gift of God*; yet we cannot expreſs all, and the World would not be able to [a] receive it.

[a] To underſtand or apprehend it right.

58. And *Moſes* ſays, [b] *The Men of the City preſſed ſore upon the Man Lot, and when they drew near together to break the Door, the Men put forth their Hand and pulled Lot into the Houſe to them, and ſhut too the Door: And the Men which were before the Door of the Houſe were ſmitten with Blindneſs, both ſmall and great; ſo that they wearied themſelves, and could not find the Door.*

[b] Verſe 9, 10, 11.

59. This Figure was acted thus externally; ſo that they were thus blind with viſible Eyes, and could not ſee the Door, and did no Hurt neither to *Lot*, nor the two Men with him, nor his Houſe neither; but in the Spirit the *Figure* ſtands thus.

60. When God ſends theſe two Angels, *viz.* his Truth and Judgment, into a *Man*'s Spirit, *viz.* into the Houſe of his *Heart*, as here it came to paſs in *Lot* (in whom alſo the Spirit, *viz.* God's Truth and Judgment, was manifeſt, and therefore he *rebuked Sodom*, for which Cauſe they encompaſſed him about, to ſlay and murder him) then the Judgement paſſes firſt upon this Man, who is repreſented to the *Sodomites* as if he was a *Fool*, whom they muſt vex, plague, and perplex; and they alſo do without Intermiſſion *revile* and rail at him, and condemn him for falſe.

61. But he muſt reprove, rebuke, and teach them; and he hath no *external* Protection of Man, they all caſt the Dirt of their Mouths upon him, and they that ſhould hinder it do but *laugh* at it; let him look where he will, he has no Deliverer; then the common People ſuppoſe that God rebukes and puniſhes him on this wiſe.

62. But theſe two Angels are with him in his *Heart*, and ſtand in his Perſon, as in their Veſſel and Inſtrument, even *amidſt* the Enemies; but the common People eagerly labour and beſtir themſelves to deſtroy him and his Houſe.

63. And when it comes to the Trial in earneſt, then theſe *two* Angels put forth their Hand upon the wicked malicious Men's Heart, and ſtrike them with *Blindneſs*, that they are confounded, and know not how they ſhould get [c] by this *Lot*, and the two Angels; one caſts forth this, another that; one ſays he is *honeſt*, another *reviles* him, and ſays all Evil of him; and this ſo long, till they cannot find the Door, wherein they would break in to him, and do him Miſchief; for *theſe* two Angels ſhut him up in themſelves, that they cannot ſee the Door of *Revenge*; as it may be ſeen here in *Lot*, how God delivers the Meſſengers of his Mouth, and hides them from the Enemies; and this [d] *Pen* has ſo found it by good Experience.

[c] Or *at*.

[d] Underſtand the Author.

64. [e] *And theſe Men ſaid unto Lot, Haſt thou here any beſides? Son-in-Law, and Sons and Daughters, and whatſoever belongs to thee in the City, bring them out of this Place. For we will deſtroy this Place, becauſe the Cry thereof is waxen great before the Lord, who hath ſent us to deſtroy it. And Lot went, and ſpoke to his Sons-in-Law which married his Daughters; and ſaid, Ariſe, get ye out of this Place, for the Lord will deſtroy this City. But he ſeemed unto them as one that mocked.*

[e] Ver. 12, 13.

65. This is now an excellent *Mirror*, how God alſo gave Warning to theſe Men, and *would* have ſpared them for *Lot*'s Sake, if they would have followed him; but the *Wrath* had captivated them, and wholly hardened them, that they did but *laugh* and jeer at him, and as it were ſaid to him, What is happened to the Fool? He thinks the Sky will fall.

66. The *inward* Figure ſtands thus: God's Truth in the Love drew theſe Men, *Lot*'s Sons-in-Law, and *would deliver them*; but the Wrath was *ſtronger* in them, and had captivated them in the Probation of their *Heart*; they continued in the Judgment, as *Lot*'s Wife, whom notwithſtanding *Lot* brought forth with him before the City, yet the Wrath drew *her* back again into Judgment; ſo that ſhe (ſeeing ſhe was for *Lot*'s Sake freed from the Fire-Sword) muſt go into a Tranſmutation, till the *laſt Judgment*, which is a terrible Example.

67. In this Figure this preſent World may behold itſelf, and take Warning; for as certain and as true that the Preaching of *Lot* was true, and the Puniſhment followed thereupon, ſo certainly alſo the [f] Puniſhment of the *ſixth* Seal's Time (which Seal is even now at hand, and has already opened itſelf) ſhall *ſuddenly* follow.

[f] Or Judgement.

68. But that the Warning hereof came ſo long ago, this declares that the Time of the ſixth Seal, in its Manifeſtation, is the moſt wonderful of all the ſix Seals, till the *ſeventh* [g] *Number*, which is yet more wonderful; for it is the *End of this World*, and the *Laſt Judgment*.

[g] Or Seal.

69. Let this be declared to thee, *Babel*, [h] ⊥ ⊢⊢⊢ under the Voice of the open Seal of this ſixth Time, though thou contemneſt and *derideſt* it, it hits thee, and has *already* ſtruck thee with the obdurate Obſtinacy of Wrath, which has thoroughly ſifted thee in the Appearance of the Meſſage of theſe two Angels, and ſhall now be *hinted* only to ſome *few*, who ſhall go out, and be delivered with *Lot*'s Daughters.

[h] A myſtical Mark, whereby he ſhews to *Babel* the pouring forth of the ſixth Seal in Wrath on the Myſtery of Iniquity, and alſo the Time.

70. The hardened, ſurprized, and apprehended Crew is already *judged*; for the doleful ſifting *Sword* has taken hold of them; they run now, in a raving, raging Manner, as mad People, in Pride, Covetouſneſs and Envy, and contemn what the Angel's *Trumpet* ſounds.

71. The Cry which the Angel's Trumpet ſounds is this: *Go out from Babel: Go out from Babel: Go out from Babel:* She ſtands apprehended and captivated in the *flaming Sword. AMEN.*

The Forty-fourth Chapter.

How Lot *departed out of* Sodom; *and of the terrible Overthrow of this whole Region in* Ham's *Generation*; *of the Circumſtances thereof, and how it was effected.*

Gen. xix. 15, 1. &c.

WHEN the Wrath of the Judgment was now ſet on Fire, and *the Day appeared*, that the Sun ſhone bright, and every Man thought, All is in Peace and Quiet, there is no Danger, *the Angels commanded Lot to make haſte, and ſaid, Ariſe, take thy Wife, and thy two Daughters which are here, leſt thou alſo periſh in the Iniquity of this City. And while Lot lingered, the Men took him, and his Wife, and his two Daughters by the Hand, the Lord being merciful to him, and they brought him forth, and ſet him without the City.*

2. The internal Figure ſtands thus: The Spirit in *Moſes* ſets forth the Figure ſo clearly, that a Man may eaſily apprehend it; for he ſays, *When the Morning came*, and the Sun

was riſen, *they took him by the Hand, and brought him and his Wife, and his two Daughters, forth out of the City.* And now as the Figure was *externally* in the riſen Light of the Day and the Sun, ſo it was alſo *internally* in God's Truth and Judgment.

3. In the Truth the Figure was internally thus: In *Lot* and his two Daughters, the *Light* of the Underſtanding concerning the *Meſſiah* was riſen in God's Truth; which *Lot's Daughters* knew very well, that it [*viz.* the Light of the Sun of Righteouſneſs] in God's Truth had moved itſelf in their Father *Lot*; from which *Cauſe* afterwards when they were gone out from *Sodom*, and the Night approached, they made *their Father* drink ſweet *Wine* to the full, and laid with him, that they might *receive Seed*, *viz.* the *holy Seed*, from him; for the Spirit, both in *Lot* and his Daughters, did alſo ſignify thus much, in their riſen Light, and ſhewed it to them.

4. And now as the *Sun* was externally *riſen*, and it ſeemed to be a very lovely, pleaſant Day, ſo alſo internally in God's Truth, the *Sun* of the Covenant, *viz.* the *holy Sun-day*, was riſen according to the *Probation* in their Eſſence, for they were now paſſed through the Judgment: And likewiſe on the contrary, the *Sun* of the dark World's Property, *viz.* the working of God's Anger, was riſen now in the Children of *Sodom*, and forced mightily into God's Righteouſneſs; therefore the Angels bid *Lot* make haſte; for the Sun of Anger was already riſen, and had apprehended the Children of Iniquity.

5. Like as the *holy* Sun in God's Truth (which had apprehended *Lot* and his Daughters in the Eſſence of *Faith)* took *Lot* and his Daughters by the Hand, and brought them forth from them, ſo likewiſe the *Wrath* had already taken the Children of *Sodom* by the Hand of their Eſſence, and brought them into the Judgment of Execution. And we will ſignify and apply, (O *Babel!)* this Figure to the Time of thy *Seal:* Mark and obſerve it, ye Daughters, Children of *Lot*; it concerns you.

6. When God will *puniſh* a Land, he firſt ſends them Meſſengers, and *exhorts* them to Repentance, and declares to them his Grace; ſoon after he ſends them the Angel of Righteouſneſs, who *tries* and ſifts them, whether they are capable of the Grace that is tendered to them, and ſets *Judgment* before them, with Threats of their Ruin, denouncing great *War* and Plagues upon them, to blot and root them out if they will not return and repent; and he ſhews them alſo by his *Meſſengers* the Light, and Way of Righteouſneſs, and ſuffers them to run on in the Light that is tendered to them, till they be *weary* and glutted with it, and hold it only for a cuſtomary Thing, and an Hiſtory, and again become a *Sodom.*

7. And then he ſends them *both* Angels together, *viz.* the Angel of Righteouſneſs, and the Angel of Truth; and he firſt threatens them ſeverely, and exhorts them, and ſets the Judgment before them; but when they [i] grow *wholly* a *Sodom*, he leaves off from the *outward Figure*, and lets them fill up their Meaſure; and then it ſeems as if the *Sun* was riſen upon their *Sodom*, and now it ſhould be good and *proſperous*; but even then ſays the Angel of Truth in his Children, *Haſten and go out*; the Puniſhment and *Ruin* is at hand.

[i] are.

8. [k] Thus we declare to thee, *Babel*, that God has already long ſince ſent thee Meſſengers, and with the Declaration of the *Goſpel* has tendered thee his Grace; and therewith alſo he has mightily threatened to puniſh thee with *Ruin*; but thou haſt made only a contentious diſputing *Babel* of the Light of the Goſpel, and art now the well-fatted *Sodom.*

[k] Note well this and the ſucceeding Verſes.

9. And know for certain, that the Lord for a Farewell has now ſent thee *two Angels*; one has the *Truth* in him, and bids *Lot* with his Daughters to go out from *Sodom*; and the other has the ſevere *Judgment*, and has now at laſt ſifted thee, and turned thy inward Signature outwards, and ſet it before the Lord; and thy [l] *murderous Cry* is come up before the Preſence of the moſt High, and it is exceeding great; he has ſent his Angels to deſtroy thee, and to overturn the Cities.

[l] Thy *Cain*-like Crying for Ruin upon others.

10. Thy Signature, wherewith thou art now outwardly marked, is the great *Covetouſneſs* and *Envy*, together with thy *Ammunition*-Money; and the great wrathful Severity of thy Oppreſſion of the Poor and Miſerable, in that thy Covetouſneſs has ſerved itſelf ſo high, that it deſires to devour all into itſelf, whence thy great [a] *Enhancement* of Men's Neceſſaries is riſen.

[a] The Scarcity and Dearneſs of Commodities, and all Oppreſſions, riſe from the Covetouſneſs and Pride of Man, who ſeeks to maintain it by the Sword.

11. But thou ſayeſt, Now it is a good and a proſperous Time; the Sun is *riſen* upon me, and ſhines on *my Purſe*, ſo that I can fill it as I pleaſe; it is a good and a fine Time for me; it ſhall now be a good and golden Time ſure enough; I ſhall certainly enjoy it, and *riſe* in high Power and Authority, and be reſpected.

12. But hear now, what at preſent the Sound of the Trumpet declares: It ſays, *Go out* from *Sodom*; the Sun is riſen in Love and Anger; this we will not hide from you: The Angel of Truth has now already taken *Lot's Daughters*, with the *Father*, and his *Wife*, by the Hand, and bids them go; it is Time; this thou ſhalt ſoon ſee by woful Experience.

13. For the Angel of Anger has alſo taken thee into Judgment, and *therefore* thou art ſo wrathful, covetous, murderous, and wicked; do but behold thyſelf whether we ſpeak Truth; thou *getteſt* thyſelf *much* to ſpend in thy Signature, and thou haſt indeed a Storehouſe full of Proviſion in the *Abyſs*: He that can ſee, let him ſee: In whom there is but the leaſt Intimation of the Trumpet's Sound, let him go out of *Sodom*: There is no longer any tarrying.

[b] Ver. 17—23. 14. And *Moſes* ſays further [b], And *when he had brought Lot forth, he ſaid, Eſcape for thy Life, look not behind thee, and ſtay not alſo in this whole Plain; eſcape unto the Mountain, leſt thou be conſumed. But Lot ſaid unto him; Oh not ſo, my Lord: Behold now, ſeeing thy Servant has found Grace in thy Sight, be pleaſed to magnify thy Mercy which thou haſt ſhewn unto me, in that thou haſt ſaved my Life: I cannot eſcape to the Mountain, leſt ſome Evil take me, and I die. Behold there is a City very near, unto which I may flee, it is a little one: O let me eſcape thither (is it not a little one?) and my Soul ſhall live. And he ſaid unto him, See, I have accepted thee concerning this Thing, that I ſhould not overturn the City for which thou haſt ſpoken. Haſte thee, eſcape thither; for I can do nothing till thou be come thither; therefore the Name of the City was called Zoar: And the Sun was riſen upon the Earth when Lot came into Zoar.*

The inward Figure ſtands thus:

15. The Spirit of Truth had moved the Spirit in the Covenant in *Lot*, and taken him by his *ſpiritual* Hand, and brought him forth out of the Judgment, underſtand the *Soul* of *Lot*, in which the *Word of Promiſe* in the Covenant had opened itſelf according to the ſpiritual Property, into which alſo the now-ſent Voice of *Truth and Judgment* did force, and defended *Lot* from and in the Judgment.

16. For with the *Judgment*, the firſt Principle, *viz.* the Soul's Centre, was ſifted and proved through all the Properties of the eternal Nature; into *this*, the Lord's Hand, *viz* the *Angel* of the Lord, did put itſelf, with the *Grace* of Chriſt's Covenant in *Abraham*, and drew *Lot* out of the Judgment, and from the Children of *Sodom*: Therefore the Angel ſaid, *Deliver thyſelf, and look not behind thee* into Judgment, *viz.* into the enkindled Wrath, leſt the ſame ſhould take thee; as it happened to *Lot's Wife*, who *turned* her Deſire *back* again, to ſee and behold what the Wrath of the Lord ſhould be.

17. As *Adam* and *Lucifer* alſo did the like, who would *eſſentially* behold and prove God's, *viz.* the eternal Nature's Wrath; which yet *is a conſuming Fire*, and forthwith proves Spirit and Body, and if it reaches any thing of which it is capable, it devours it into itſelf.

18. Now the Soul of *Lot* trembled and ſtood in Fear before the Angel of the Judgement, *viz.* before God's Righteouſneſs, and entreated his Truth, that he would be pleaſed to magnify his *Mercy* in the Covenant towards him, leſt the *Turba* ſhould take hold of him; and it is a very excellent Example, how God takes his Children in the *Time* of Puniſhment and Judgment, into his Love, defends them, and brings them forth from great Deſtruction; as he did here to *Lot*, and alſo unto the upright Children in the final Deſtruction of *Jeruſalem*.

19. Alſo the Angel of *Vengeance* ſaid, *I can do nothing until thou be come thither*. Oh! thou wonderful God, who can hinder thee? But this is even thus to be underſtood: The Spirit of his Love in the Covenant had ſet or eſtabliſhed itſelf with the Truth in *Lot*, and *kept off* the Anger, that it *could* not burn till *Lot* came out.

20. And we ſee that often the Children of God are able to *with-hold* great Plagues and Puniſhments of God, [from coming down on a People;] there is even ſuch a Might in them, that God's Anger is able to *do nothing*; and it is as it were impotent where they are preſent; alſo they are a Might and *Power* againſt *Hell* and the *Devil*; for ſuch a Thing is true real *Faith*, that it can with-hold and overpower God in his *Anger*. *Note.*

21. Therefore the Lord ſaid to *Lot*, *I cannot do any Thing, until thou be gone out*, and he ſpared alſo the little City called *Pella*, or *Zoar*, (*viz.* a Diverſion or turning away of the Anger) *for* Lot's *Sake*; for when he came thither, the *Turba* muſt be extinguiſhed, as the Name, in the uncompacted Tongue of Senſe, does expreſs it.

22. [o] *And then the Lord rained upon Sodom, and upon Gomorrah, Brimſtone and Fire from the Lord out of Heaven, and overthrew the Cities, and all the Plain, and all the Inhabitants of the Cities, and all whatſoever grew upon the Ground. But his Wife looked back, and ſhe became a Pillar of Salt.* [o] Ver. 24, 25, 26.

23. This is now the Figure of the Kingdom of *Chriſt*, who had opened himſelf to *Abraham* in the Love, how he would ſit in Judgment over the World, and how the Might and Dominion is given to him of God, that *he* ſhould *deſtroy* the Devil's Kingdom upon the Earth, and give all *wicked* Men to the *Anger* of God to be devoured; for when he had manifeſted himſelf to *Abraham*, and confirmed the Covenant of Righteouſneſs, he then ſent *theſe two Angels*, *viz.* God's Truth and Judgment, to *Sodom*, to blot out and deſtroy the Children of *Ham*, *viz.* the *malicious*, vile, rebellious, Half-Devil Men, that ſo the Devil's Kingdom might be *leſſened*, and not grow ſo great upon the Earth, and hinder his Kingdom.

The inward Figure ſtands thus:

24. *It rained Brimſtone and Fire from the Lord from Heaven*, ſays *Moſes*: This was *not* the inward helliſh Fire, which at the *End* of Days ſhall *purge the Floor*; otherwiſe the four Elements would have been changed; it was only a *Figure* of the future: The Original of the Brimſtone and Fire was generated *in Turba Magna*, in the third Principle; it was only a *Sword* of Vengeance: The *inward* Fire conſumes Earth, and Stones, and all Elements: But this was only a Fire, as is generated in the [p] *Tempeſt in Turba Magna* in the [q] *Egeſtum*, which the Conſtellation caſts forth from itſelf, which is a *Materia* thereunto; though it be no palpable Matter or Subſtance, yet it is a *ſpiritual* Subſtance, in which *Mercurius* does enkindle itſelf in the *Sal-Nitre*, *viz.* in the Fire-Crack, where then alſo the Flagrat, or Fire-Crack, fixes itſelf into a Subſtance or Eſſence, which is Brimſtone

[p] Thunder-clap.
[q] Or Excrement.

25. For the three [firſt Properties,] *viz.* *Sulphur*, *Mercurius*, and the *Salt*-Sharpneſs, are in the Original (as they are yet a Spirit) only *one* Thing; but when *Mercurius*, *viz.* the Sound of the formed Word, moves itſelf in the Principle, *viz.* in its firſt Original, by

an Oppoſition or contrary *Aſpect*, then he is terrified in himſelf; that is, the Motion ſtirs the Original of the Heat and Cold, *viz.* the Original of the *firſt Principle*, according to the cold and hot Fire, which is the Beginning of the Contrariety and Horror, from whence the Fire-flaſh or Sal-nitral Flagrat ariſes; where alſo the *three* firſt, *viz.* the Heat, the Cold, and the Sound, do impreſs and introduce themſelves each into a peculiar Subſtance in the Flagrat, *viz.* the *Heat* into Brimſtone, and the *Cold* into a ſaltiſh Property, and *Mercurius* into a watery Property; and yet they were not wholly ſeperated, and each of them of another or ſundry Subſtance. by itſelf, but *fixed* together according to one Property.

26. The like alſo we are here to underſtand concerning the *Brimſtone-Fire:* The Wrath of the firſt Principle, *viz.* God's Anger, according to the eternal Nature, did behold the outward Nature in the *third* Principle with an [r] Aſpect, which is called *Turba Magna*, being a *Turba* in the Soul of the outward World in the Spirit of Nature, whence the outward Nature does enflame and enkindle itſelf; and the [s] three firſt [Properties] fix themſelves into a *Subſtance*, *viz.* into Brimſtone, Salt, and into a mercurial, poiſonful Water; in which the Flagrat or Flaſh of the Fire did *enkindle* and impreſs itſelf, and ſo being enkindled did *rain upon Sodom and Gomorrah, and upon the Plain of the Country*, and deſtroyed all; this is that which is ſaid, *The Lord rained Brimſtone and Fire from the Lord out of Heaven.*

[r] Or darting Flaſh.

[s] The prime Ternary of Nature.

27. *Not* that this Matter of the Brimſtone and Fire came from the *inward* Heaven; but the *Wrath* came forth from the inward into the outward [Principle,] ſo that the outward, in the Might of the inward, did impreſs and *enkindle* itſelf out of the Properties of the inward; and this is a real *Type* of the inward dark World: If the ſame Nature moves itſelf, then it is even ſo in ſpiritual Property, which God calls his Wrath and Anger, and a conſuming Fire; for if this inward ſpiritual dark World did move itſelf, the outward World with the four Elements would fortwith be ſwallowed up in this ſame *Spirit-Fire*; which ſhall come to paſs at the *End of Days.*

28. And here we have a Figure of this in *Lot's Wife, who was turned into a Pillar of Salt:* For the three firſt [Properties] had moved themſelves: For ſhe, after ſhe had looked back into the *Turba*, was apprehended or taken in the *Salt's Spirit* in its Impreſſion; which denotes, that ſhe was [t] moſt of that very Property, *viz.* covetous in the Deſire, in which ſhe alſo was taken and apprehended in the ſifting *Probation* of the Angel.

[t] Or that Property was moſt predominant in her.

29. And though the Angel had defended her from the Fire-Wrath, yet ſhe was *taken* in the Wrath of Nature of her own peculiar Property; for the *Turba Magna* laid hold of the Body, *viz.* the Subſtance of the third Principle, and changed it into its own peculiar Property, *viz.* into the *Might* of the firſt, which was chiefly *predominant* in her Body, according to which Property ſhe was apprehended in the *Turba.*

30. And we ought not to account this a ſtrange Thing; for we have very much hereof in the *Scripture:* Let us look upon *Uzza*, who was apprehended and *ſmitten by the Ark of the Covenant*, when he only *t uched* the ſame, when the Wrath of God was moved but in the [u] Sound. Let us ſee alſo how it ſeized on the *Philiſtines*, when they had the *Ark* of the Covenant with them; alſo how it devoured *Chorah*, *Dathan*, and *Abiram*, by *Moſes* in the Wilderneſs: All theſe have but one Original; but each is peculiarly manifeſt in its *own* [Matter and Manner,] according as the *Turba* is enkindled among the three firſt [Properties.]

[u] That is, awakened and ſtirred up, and not atoned.

31. But if *Lot's Wife* had apprehended, and laid hold of the Word of Truth and Mercy in the *Meſſage of the Angel*, it had well *protected* her; but ſhe did not believe what the Angel ſaid, and very likely ſhe loved her *temporal Goods*, all which ſhe muſt forſake, and looked back again, and earneſtly longed after the temporal, and the *Turba* of Time did alſo apprehend her; ſo that ſhe, according to the Subſtance of the Body muſt remain

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in the *firſt Matter* (out of which God had extracted the *Limus* of the Earth, and formed it into a ſpiritual, living Image) till the Lord ſhall again *tranſmute* the ſame Subſtance into a ſpiritual Eſſence.

32. And it was done for this End, that Man ſhould yet ſee what he is according to the *outward Body*, if God withdraws his Spirit from it; and that he requires the Ground of the Heart, and not only a Mouth-Hypocriſy and Flatteries of a *ſeeming holy* devout Lip-Labour; that a Man ſhould only comfort himſelf with the *Grace tendered*, [feeding himſelf with an outward Apprehenſion or Application thereof,] and receive the ſame only as a Free-Gift of Grace from without, and yet remain an *evil Beaſt* in the Spirit and Will.

33. As the preſent *Babylonical Chriſtendom* does, which alſo with *Lot*'s Wife receives the Grace only *externally*, [or by a ſtrange imaginary Imputation,] and comforts itſelf with the Grace, but remains in the Heart, in Self-hood and the Luſt of the Fleſh, *unconverted*, and has turned its Eyes only towards *Sodom*; but with the Mouth it is gone out of *Sodom*, and the Body is yet at *Sodom*, and looks with *Lot*'s Wife only upon Covetouſneſs, and temporal Pleaſure, and will *not go* with the Heart *out* of *Sodom*.

34. Therefore the Angel of the Wonders ſays, Thou art ſifted, and [x] apprehended in the *Turba*; thou art guilty, and *capable* of the Brimſtone-Fire: Thy verbal Hypocriſy, in that thou ſayeſt, that thou art *gone out* of *Babel* and *Sodom*, does *not* at all avail thee; thou art wholly captivated with *Lot*'s Wife in the three firſt, ſeeing thou hungereſt only after the three firſt, and uſeſt the Spirit of Chriſt only for an external Covering, and wilt *not* hear *in thee* what now the Lord ſpeaks, but heareſt only what the Antichriſt ſpeaks in his Pride, Covetouſneſs, Envy, and Anger, how thou mayeſt *pleaſe* thy earthly *mortal Idol Maozim*, and *Mammon*, *viz.* Self-Love, Self-Will, Self-Senſe.

[x] Captivated.

35. Thou ſeekeſt and honoureſt only the *external* Idol-God, *viz.* Silver and Gold, Copper, and the Fulneſs of the Belly to thy luxurious, ſumptuous, and ſtately ſodomitical *Pleaſure*; and this Idol is alſo ſifted for thy Sake, and is made nigh and far off to thee, and thou underſtandeſt not what it means: Thou ſayeſt, There is no Danger, and it may well be helped and amended; we may *contrive* it well enough to a good Uſe; but thou knoweſt not what is thereby ſigned and ſignified.

The moſt inward Figure of *Lot's Wife*, being *turned to a Pillar of Salt*, is this:

36. When theſe two Angels came from *Abraham*, *viz.* from the Spirit of Chriſt, unto *Sodom* to *Lot*, and he bowed himſelf before the Lord to the Earth, and entreated theſe Angels to turn in to him, they entered according to the divine Property *eſſentially* in to him, in like Manner as they came in to *Abraham* with the *Ens* of Faith; even ſo it was here; for it was but one Covenant; but in *Abraham* the Seed to Chriſt's Perſon was named, and *not* in *Lot*; as *Moſes* declares very ſufficiently.

37. *Lot*'s Faith took the *Ens* from the Angel, who brought the ſame to him from *Abraham*'s Faith's *Ens*; for of one (*viz.* of him who did move and manifeſt himſelf in *Abraham*) they muſt all be ſanctified; now *Lot* by the Adminiſtration of the Angel (underſtand formed Angels ſent out of the divine Property, out of Chriſt's *Ens* and Word) was ſanctified as a [y] proximate Line, or Branch on the *Ens* of *Abraham*.

[y] Or Line of Affinity.

38. And ſeeing *Lot's Daughters* were capable of this Sanctification, and *not* the Mother, the Mother muſt go again into the firſt Matter; and *Lot* muſt copulate with his two Daughters in the bleſſed Seed; for they were *capable* of it, and none elſe in the World; for two potent Generations were to ariſe from thence, *viz.* the *Moabites* and the *Ammonites*, a great People; as the Spirit in *Moſes* does alſo ſpeak very covertly and

hiddenly concerning *Lot*'s Daughters, that the one ſaid unto the other, *Lo! there is not a Man on the Earth to come in unto us after the Manner of Men; come, let us give our Father ſweet Wine to drink; and then we will lye with him*; that ſo he may not know it, *and we may preſerve Seed of our Father:* For the Mother was not capable of this holy Seed, ſeeing ſhe was captivated and taken in the [z] Probation in the *Turba.*

[z] Or ſifting Trial.

39. Now Reaſon would object, and ſay, Why did not the Daughters of *Lot* marry with *Abraham*'s Generation? *Why* would they lye with their Father, contrary to the Right and Law of Nature, and all Nations? Anſwer: This *might not* be, for the Seed of Chriſt was called in *Abraham*; but now there laid *two other* Lines in the Seed of Chriſt, as near Affinities, which ſhould be born of *Abraham's Faith, viz.* of Chriſt: As *Abraham*'s Faith was born out of *JEHOVA*, out of the Name *Jeſus*, ſo theſe *two* Lines of Affinity were in the *Tree* of *Wonders*, which ſhould ſpring forth from God's Truth and Righteouſneſs, and be brought into the Love of *Jeſus:* This Manifeſtation the Angels brought to and into *Lot*, which Opening and Manifeſtation did ſpring forth in *Lot*'s Seed.

40. But ſeeing his two Daughters did alſo ſtand in *this Judgment*, and were apprehended in the ſame Spirit which opened itſelf in *Lot*, and received alſo the *ſame* Properties as their Father, it muſt be ſo, and it was ſo *permitted* of God, that theſe two Sons, *Ammon* and *Moab*, muſt be born of *two Siſters* of *one Seed*; for they were to be *two* Nations, proceeding from *two* Lines of Nature, yet from *one* Root.

41. But in that the Spirit in *Moſes* does ſo cover it, and ſays, *The two Daughters cauſed their Father to drink ſweet Wine, that he did not know what he did*, and ſo were gotten with Child of their Father in the Father's Drunkenneſs (which yet ſeems to be wonderfully ſtrange *without* God's Work) the ſame is thus to be underſtood; *not* that it did not ſo come to paſs; it did ſo come to paſs, as the Text in *Moſes* declares; but this was a Work of the *Spirit* of God, and hereby alſo he covers the external *Shame.*

42. For the *outward* Work is only a Shame in God's Sight, and alſo in the Sight of all People, but the inward Work in its Figure muſt be ſo; and it is the true Figure, that the *Man* Chriſt, *viz. God*'s Son, ſhould be born through a Shame, which alſo was a Shame before God; but ſo *he took our Shame* and Reproach upon himſelf, and hung it as a Curſe upon the Tree of the Croſs, and offered it up to the Righteouſneſs of God; ſo likewiſe both theſe Lines muſt be *covered* with a Shame, that they both might be ſanctified only and alone under *Chriſt's Shame* on the Croſs; and they ſhould *not dare* to ſay, that they were pure before God and Nature; for the Scripture ſays, [a] *He has ſhut them up all under Sin, that he might have Mercy upon all.*

[a] *Rom.* xi. 32.

43. And that this was truly and certainly a Work of God, appears in this, that on the *ſame Day* the Mother was turned to a Pillar of Salt, and *Sodom* deſtroyed, doubtleſs with all their Houſhold Furniture and Goods, yet that *ſame Night* they ſet about this Work; whereas they continued all Night in a Cave of the Mountain by *Zoar*, [ſo that we may well think] *no* natural *fleſhly* Inſtigation did provoke them thereunto.

44. But it *muſt be*, that the Father ſhould be drunk, that the *human Underſtanding* might not do it, but that it might be God's Work; alſo that the Soul of *Lot* might not enter into the *Turba* in the Tincture of the Seed with the *Shame* of the Daughters; it muſt be done therefore as it were in Man's Drunkenneſs, and *Miſunderſtanding*, leſt the Nations ſhould make a Right or *Cuſtom* of it; for the Daughters of *Lot* were alſo as it were drunk in the Spirit, ſo that the Spirit might do what he would, and they only were Inſtruments.

45. And that they underſtood that the Father was *ſanctified*, and that they willingly would conceive of the *holy* Seed appears, in that they ſaid, *There was not a Man upon Earth who could come in unto them after the Manner of Mankind; and therefore they would lye with their Father, that they might preſerve Seed:* There were indeed many upon the

Earth, but *none* was capable of *this* Seed, but theſe his Daughters; this the Spirit in them gave them to underſtand.

46. Therefore we ought narrowly to obſerve what it means, when the Spirit in *Moſes* draws a *Veil* before his Face, that it does not appear wholly pure before God, and yet, on Account that it was unavoidable, it muſt be ſo.

47. And we ought not alſo to judge, in the Deeds of God, according to Reaſon; for Reaſon looks only upon the *outward*, and underſtands nothing of the *inward*; it knows nothing of the Root of this Tree, and of its Boughs and Branches, from whence each Branch or People muſt take its *unavoidable* Riſe and Original.

The Forty-fifth Chapter.

How God led Abraham *very wonderfully, and how he always ſtood by him in Temptation, and defended him; what we are to underſtand thereby.*

1. *ABRAHAM* muſt be only as a *Pilgrim* upon the Earth, and travel from one Place to another, and dwell in *Tents*; and he was every-where tried and tempted; his Wife *Sarah* was twice taken from him, but wonderfully protected, and preſerved of God, as once by *Pharaoh* in *Egypt*, and then by *Abimelech* King of *Gerar*; but both Times he was protected by God. *Gen.* xx.

2. And now that *Abraham, viz.* the Stock, and Beginning of the conceived *Ens* of Faith, in which Chriſt was underſtood, muſt thus *wander* from one Place to another, and could have no abiding Place upon the Earth, and moreover muſt ſtand in *Fear* and Temptation, the ſame is the true Type of *Chriſtendom* upon the Earth; how the ſame ſhould not be bound to any *certain* Place, nor to any People that God did chuſe thereto in a peculiar Manner; but that Chriſt was given, with his *Goſpel* of the Kingdom of God, to *all* Nations.

3. And it ſhews how he would *wander* with his Knowledge from one People to another, and have no where any *conſtant* abiding Place with a People, but be among the Nations with his Children upon the Earth only as a Sojourner or Stranger; and how they would continually try to deſtroy [b] *Chriſtendom* among the Nations, and caſt Reproach upon it, as they would ſinfully reproach *Sarah*, *Abraham*'s Wife.

[b] The true Chriſtians.

4. And it ſhews how the Chriſtians ſhould be continually tempted and *exerciſed* of the Nations, and plagued with Contention and *War*; alſo how Chriſt would go with his Goſpel from one People to another, when they ſhould be weary and glutted with the ſame, and hold it only for a Cuſtom, and a common ordinary Thing; and ſo they would grow *wholly* blind in it, and make only a fine devout Lip-Labour thereof, and ſuppoſe to find out Chriſt by their acute Diſputations and Arguments.

5. And then he would depart with the Underſtanding and Spirit from them, and come to another People, which alſo would be only *fleſhly*, and account and look upon Chriſt externally as a *mere* Man; as *Pharaoh* and this King *Abimelech* looked upon *Abraham* and his Wife, and deſired to have carnal Knowledge of *Sarah*, by Reaſon of her Beauty;

which ſignified and denoted, that they would put on Chriſt in the Fleſh in an *outward* beſtial Manner, but *not* in Power and Spirit.

6. As it is here to be ſeen in *Abimelech*, and alſo in *Pharaoh*, that when they deſired to know *Sarah* carnally, that the Lord came in among them with Puniſhments and Plagues, and ſhewed them his angry Countenance, ſhut them up, and diſmayed them, as if he bound them with the Chains of his *Might*, and made their Women barren, and terrified them with *Viſions* and Preſages; thus he did to this *Abimelech*, and *threatened* him with Death in the Dream, and made known to him, that *Abraham* was a Man of God, and how he was bleſſed of God.

7. Through which Means God brought the Nations to the *Faith*; when he came to a fleſhly *unbelieving* People, then he ſhewed himſelf in Power and Wonders; which the carnal Nations ſeeing, did convert themſelves, and turn to God.

8. Thus *Abraham* muſt be a Type of Chriſt's Kingdom upon the Earth, and go up and down from one People to another; whereupon the People which he left did yet boaſt themſelves of *Abraham*, and called themſelves after his Name, but were only hiſtorical Children, brought forth of *ſtrange* Women, without *Abraham*'s Faith and Spirit.

9. Thus alſo it has fallen out in *Chriſtendom*; when they have been *weary* of the Spirit of Chriſt, and made only a prating Buſineſs thereof, the Spirit of Chriſt has then departed, and *hidden* itſelf from them; and then theſe People have indeed ſtood yet in the Hiſtory, and *boaſted* themſelves to be Chriſtians, but have been indeed only the Children of the Bond-woman, *viz.* of *Hagar*, and the Sons of Mockery, who with *diſputing* and wrangling about Chriſt's Name and Will, have mocked, ſcorned, reviled, contemned, reproached, and branded each other for *Hereticks*; and mere *Iſhmaelites* have riſen of them.

10. And it is as plain as the Day, that now Men go from the *ſcorning* and reproaching each other, to the *Sword* of Murder, and will wholly ſlay and root out Chriſt, [in his Members,] and ſet the *Babylonical* Tower in Chriſt's Stead, whereby a Man ſhall be able in *Self-will* and Power to climb into Heaven; ſo that a Man *need not* enter in through the mortifying of the old evil Man, but may be able to come in after a fine hypocritical Way, with the Self-hood of the *evil* Man, or indeed as outwardly adopted Children, covered with Chriſt's purple Mantle; where yet the Will of Self is *unmortified*, and cannot truly come to God.

11. Now as theſe People were afterwards judged when *Abraham* departed from them, they being only *Mockers* of the Children of *Abraham*, as may be ſeen in *Pharaoh*, and the *Heathens* alſo, eſpecially in the Land of *Canaan*; ſo likewiſe it has happened to the Chriſtians, that theſe Nations which continued only under the *Name* of Chriſt, and yet were only heatheniſh in the *Heart*, were always judged and baniſhed by ſuch heatheniſh People; as may be ſeen by *Aſia*, *Egypt*, and *Greece*, and many other Nations beſides, how God has pulled off the *Mantle* of Chriſt from them, as verbal Hypocrites and Mockers of Chriſt, and given them a darkened Heart and Underſtanding of the Kingdom of Chriſt, and caſt away their *Candleſtick*, that they could no longer ſay, We are Chriſtians, and belong unto Chriſt; but they have become *Turks*, and *barbarous* People, begotten of the wild Tree of Nature.

12. Thus Chriſt muſt here in this World wander only as a Light from one People to another, [c] *for a Teſtimony to all People:* And to thee, O *Germany*, it is now ſhewn, [and alſo to thoſe Nations of whom thou art born with the Name of Chriſt,] in that thou haſt for a long Time walked under the *Mantle* of Chriſt with an heatheniſh Heart, and boaſted of the Adoption, but lived only in the Iniquity of the Fleſh, that thy *Judgment* is nigh at Hand.

[c] *Matt.* xxiv. 14.

13. For the Angel of the Judgment calls aloud to the *Reſidue* of *Abraham*'s Children

in Christ, *Go out of Sodom: Abraham* in Christ is gone away from you; you have no more of Christ than an *empty Breath*, and a disputing verbal Lip-Labour; a Mockery, whereby one Brother does contemn, scorn, and mock another for Christ's *Knowledge* Sake, and only kills Christ in his Members. The City *Jerusalem* and *Babylon* wherein thou hast gloried shall go to Ruin. *Amen.*

14. Lo! a *Star* shines from the *East* and *North*, which shall blind thee, and break down thy walled Towers and Strong-Holds in *Jerusalem* and *Babylon*, for thou art called no longer *Jerusalem*, but *Babel*; and the Children which sit in the Shadow of the Night, and which lye imprisoned in *Babel*, shall be *delivered*, and come forth, and enter into the City of God, which he has set open to all Nations and Tongues of the Earth, that his Glory may be known: A *Light* for *all Nations.*

15. The Figure of [d] *Abraham*, *Sarah*, and *Abimelech*, is an emphatical Type of *Christendom*, how they should be *weak* in their own Power, and be delivered by *God* only; as *Abraham* was of a faint and timorous Spirit, when he was to go among these Nations, and prayed his *Sarah*, that she would say of him, that he was her Brother, that so they might *not* slay him for her Sake; to signify, that a Christian in his *own* Strength is *not* able to do any Thing, or to take to *himself* therein the Spirit of Christ, who gives Courage; but he must go only naked among his Enemies, and not at all *rely* on himself and his Knowledge, but merely and only upon God's *Grace.* [d] *Gen.* xx.

16. For he himself cannot stand, only *Christ* in him must be his sole Courage, and stedfast Perseverance: As *Abraham* here, in his own Abilities, was *full of Doubt* before *Pharaoh* and *Abimelech*, and continually fearful of his Life, and must see only when, and how *God* would shield him, and his *Sarah:* And this History is excellently, elegantly, and exactly written by [e] *Esdras* in the Vision of the Spirit of Christ, concerning Christ's Kingdom, as if the Spirit had on Purpose figured this *History* concerning Christ's Kingdom, for it aims directly at it. [e] *Note*, Esdras.

17. But the *outward* Man understands nothing of the Kingdom of Christ; as we may see in *Sarah*, when she had conceived and brought forth *Isaac*, she said, the Lord has made me to *laugh*; the People will laugh at this, that the very *aged Sarah* should give a Child suck; she did not *yet* understand the Type of Christ; but the Spirit of Christ *in her* understood it, and not the natural Man in *Self-hood*; but the Will which was resigned and given up to God, the same only did apprehend the *Covenant*, and the Spirit of Christ.

18. But *Reason*, *viz.* the self-ful Will, did not perceive any Thing of it, it was only Matter of *Mirth* and *Laughter* to it; for it looked only upon itself, what it was: As *Abraham*'s Will of own Self-hood looked only *on itself*, and was afraid and dismayed; and yet in him there was the great Might over all Powers and Principalities; but it did *not* belong to the human Self-hood. *Note.*

19. For *Christ in* his Children does not belong to the human Self-hood, *viz.* to the Self-will; neither does he *appropriate* or give in himself to it, but to the *humble* resigned Will; to that he does incline and appropriate himself; and *sometimes* he does also defend the own Will *thereby.*

20. For the own Self-Will is of the Nature of this World, born of Flesh and Blood; but the *resigned* Will dies to the World, and is brought forth to Life *in* God: Thus also we are to understand in *Abraham*, and in *all* Christians, a twofold Will, *viz.* one of this World, which *always* stands in Fear; and then according to the second Principle, *viz.* the Kingdom of Heaven, the poor captive *Soul*'s Will, which dives and immerses itself into God's *Mercy* in *Hope.*

The Forty-ſixth Chapter.

Of Iſaac's *Birth, and the caſting out of* Iſhmael *with his Mother* Hagar. *What thereby is ſignified.*

Gen. xxi.

1. THE Spirit in *Moſes* ſets the Figure of Man's Regeneration in its Proceſs ſo exactly and orderly together in the Hiſtory of *Abraham*, that a Man may even *lay hold* of it, much more ſee it; how he does ſet the natural Man in *Self* and *Chriſt* ſo punctually by each other, and points even with the Finger at the Figure: For when God had deſtroyed *Sodom* and *Gomorrah*, and that Plain, over-againſt which *Abraham* dwelt, and brought forth *Lot*, then *Abraham* journeyed from thence towards the South; ſhewing, that when the Kingdom of Chriſt ſhould be [g] deſpoiled in any Place, that then Chriſt would *depart* thence.

[g] Corrupt.

2. And he lived under the King *Abimelech*, and ſojourned as a Stranger at *Gerar:* In theſe two Names, *viz. Abimelech* and *Gerar*, the Figure ſtands plain in the Generation or Formation of the Word without any Interpretation or Explanation; therefore the Spirit in *Moſes* wrote down this Hiſtory, and from thence he looks as through an exact *Perſpective:* For *ABIMELECH* denotes the Man of ingenious and diſcreet Reaſon, *viz.* the true Man, but *without* Chriſt, only in the Creature, as he is created: *GERAR* denotes the ſtrong auſtere Life of Nature, wherein the Underſtanding muſt dwell, which Nature is corrupted, and from that *Corruption* caſts or darts Temptations and Oppoſitions continually into the Life's Underſtanding, or Reaſon-light; ſo that the Life ſtands in a conſtant *Contrariety*, and is inceſſantly ſifted, winnowed, and proved; which is the *Croſs* [h] of the Children of God, that they ſee, that while they live in themſelves in Self-Reaſon, they can do nothing elſe but *go aſtray*, ſlip, and err, as may be ſeen here in *Abraham*. When God led him away from the Borders of the *Sodomites*, he went towards the South to King *Abimelech*.

[h] *Note.*

The inward Figure of this ſtands thus:

3. When God had manifeſted himſelf to *Abraham*, and ſet forth the Figure of Chriſt and his Kingdom, and alſo the *Power* of *Judgment* upon the whole Earth, then God hid himſelf again from *Abraham:* And then *Abraham* went towards the *South* Country, that is, into his *Reaſon*, *viz.* into Man's own Underſtanding, and dwelt at *Gerar*, that is, in the corrupt Nature; which manifeſts itſelf plainly in his *Carriage* towards *Abimelech*, where he in the Fear of Nature, in the Temptation, denied his Wife, and ſaid, that ſhe was not his Wife, that ſo he might but preſerve himſelf by the *Subtlety* of Reaſon. And we ſee here alſo how that that very Thing, by which he thought in Reaſon to keep himſelf from *Miſchief*, muſt reprove and teach him; as we ſee how *Abimelech* reproved him, in that he had denied his Wife, with whom he had *almoſt* ſinned if the Lord had not warned him; and the Explanation is this:

4. If we ſee a Man whom the Spirit of God *drives*, and by whom he oftentimes ſpeaks, we muſt *not* ſo conclude and think, that he is ſomething more than other Men; as *Abraham* was no more than others in his own *Reaſon*; the Self-Reaſon in them is as wavering, dubious, and imperfect, *as in other* Men, ſo that what they know, and teach of God, is *not* their own Propriety; as we ſee here in *Abraham*, how he out of *Fear* did not ſpare his

Sarah (but denied her out of a timorous Conjecture; though *Abimelech* had taken her away from him to be his *Concubine)* that so he might but live, and it might be well with him for *her* Sake.

5. Thus God proves his Children, that they might *see*, that they in their own Ability are *no more* than all other sinful Men; and that Men should not so set by them, and hold them for a God: Thus often God *permits* them to go astray and err, and yet then he rebukes them also by *those* whom they ought to teach; as we see here in *Abimelech*, how he must reprove *Abraham* and make him *ashamed*, that he would not spare his Wife for a small Fear's Sake, but would *deny* her.

6. And though it does fall out, that sometimes we see such a Man whom God drives to *err*, yet we ought not therefore presently wholly to *reject* him, and set him at nought, and think that he is *wholly* without God, as the World does; but we should think, that God does thus set his Children *under the Cross*, to prove them, that they should learn to know themselves; and then the *Sun* riseth *again* upon them; as here it did upon *Abraham*, when God had suffered him to go unto *Gerar*, that is, into his natural, rational Life, wherein he committed a great Offence before *Abimelech*. A *twofold Sun* did afterwards arise and shine on him, *viz.* one was, that *Abimelech* did acknowledge him, and *learned* to fear the Lord, and gave the Land for a Possession to *Abraham*; he gave him also *Gifts* for Rebuke; as the Reproof of the Saints is, that Men should *fear* at God's Reproof: Thus the *Sun* of King *Abimelech's Favour* arose upon him. And then the other Sun which shined upon him was, that *Sarah conceived*, and a Branch sprang forth to him out of the *Line* of the Covenant, from the divine *Sun*'s Power, and *Isaac* was born to him.

7. And that we may understand the very Truth, we see how always the *Cross* stands by the Children of God; and *Adam* and Christ are continually set by each other; as here *Abimelech* and *Abraham*; and *Ishmael* and *Isaac*; and also the Man of right Reason, and the corrupt Nature against Reason, which incessantly sifts and tries Reason; as we may see it is here in *Hagar* and *Sarah*, which also were set one against another, that one did exercise the other; as *Hagar* in the Property of *corrupt* Nature, *viz.* in *Adam*'s Life, and *Sarah* in Christ's *Person*; so that *Hagar* did exercise and prove the natural *Sarah*, that she pressed forth out of the *Reason* into God.

8. And we here in *Sarah* and her Maid *Hagar*, with her Son *Ishmael*, and with *Isaac Sarah*'s Son, learn how *Sarah cast out the Bondwoman with her Son*, which seemed grievous to *Abraham*, and yet was *right* in the Sight of God; such an excellent Mirror, as we find not the like again in the Bible; shewing how *Christ* and the *natural Man* dwell by one another, and how the natural Man, with *Ishmael* and his Mother, must be *wholly* cast out from the Right of Inheritance, and Self-will; that the natural own Will is *no* Heir of God.

9. And when the resigned Will has wholly cast him out, then the poor Nature of Man sits in its *rejected Will* in Fear, and trembling, and utterly despairs of Life; as here *Hagar*, with her Son *Ishmael*, when she was cast out from *Abraham*, she wandered in the Wilderness of *Beer-sheba*, that is, in the *Brokenness* of her Heart, and looked upon herself as one wholly forsaken, and as one quite spent and faint, despaired of her own and her Son's Life; for she had lost the *Inheritance*, and the Favour of her Mistress also, and all her Goods, and there was neither Water nor Bread to preserve Life, and they were as given up to Death; for she went and sat a Stone's Cast from the Child, because she would not see him die; and when she had even wholly given up herself to die, then the *Angel* came again to her, and called her, and *comforted her*, and shewed her also a Fountain, and told her that she should not be so afraid of Death; her *Son* must yet become a great Nation.

[1] The self-assuming Will of Nature, which seeks to be Master in Man.

The inward Figure of this is thus:

10. When *Iſaac*, that is, Chriſt, is born in the *Convert*, then the ſpiritual new-born Will rejects its *own* evil Nature; it contemns it, and condemns it to Death, caſts it out alſo from itſelf, with its Son the *Mocker*, *viz* the falſe Interpreter, [and Perverter of the Truth,] as if it would even burſt the ſame in the *Mind*; ſo very an hateful Enemy the new-born ſpiritual Will becomes to the natural Will in its evil *Qualities*; *viz.* to *Iſhmael* the Son of the natural Will, who is only a Mocker, Scoffer, phariſaical Cenſurer, Lyar, Backbiter, and Unrighteous.

11. And when the new-born Will has thus caſt out the evil Nature with his *wicked* Children from itſelf, then the poor *forſaken Nature* ſtands in great Diſtreſs, Trembling, and Deſertion; for the internal *holy Soul* does forſake it; and then it even gives up itſelf wholly to Death, and wanders in itſelf in the Wilderneſs, and looks upon itſelf as a *fooliſh* and ſimple one, who is every one's *By-Word*, and Laughing-ſtock.

12. And when the Nature does willingly give itſelf thereto, that it alſo will now die *wholly* to itſelf, and deſpairs wholly of itſelf, as a poor forſaken Woman that is deprived of all the worldly Glory, Riches, Beauty, and the *Pleaſure* of the outward Life alſo, being wholly caſt out from its former Deſire, and almoſt quite *forlorn*, ſo that the own Deſire begins to faint and ſink within itſelf; then comes the Angel of God to the Nature, and comforts it, and bids it not to deſpair, and gives it alſo *Water* to drink; that is, ſome faithful upright Man, [or ſome inward Ray and Beam of Light from the new Birth of Chriſt in the Heart,] which *comforts* it in its forſaken Condition, and helps to nouriſh and cheriſh it, and tells it, that it ſhall not die, but become a *great* Nation, but not in its innate and inbred Heritage, *viz.* in the evil Self-Will, but in *Beer-ſheba*, that is, in the true *Contrition* in the Wilderneſs, *viz.* in the Valley of Tears in the *Deſertion*; that is, the poor Nature muſt work in this forſaken Condition, and in its preſent Baniſhment and Exile [from the ſenſible and full Enjoyment of Paradiſe] bring forth *much Fruit*; which Fruit the Angel brings again into *Abraham*'s Tent to be a Sojourner of Chriſt.

13. That is (we muſt underſtand) when Chriſt is born in Man, he rejects the *Vanity* of Nature, with the Will which works and deſires Vanity, and makes the natural Will to be *Servant*, whereas before it was Lord and Maſter; but Nature ſtands in the *Wilderneſs*, in the Vanity of Death, encompaſſed with *Sin*; and now it muſt work and bring forth Fruit, and yet it looks upon itſelf as *wholly impotent*, and as one wholly caſt out from the inward ſpiritual Will of Chriſt; and in itſelf it ſeems as one fooliſh, and *contemned* of the World, and every Way beaten off from its own Will; and then it begins even to *ſink* and *faint* in itſelf, and to leave off from its own Will; and all Things are of ſmall Eſteem with it: That which before did rejoice it, that now is againſt it; and it ſtands *always* as if it ſhould *die*; it hopes and doubts; that is, it hopes Amendment, that it might yet once be delivered from the ſcornful Contempt, and be ſet again into the *Honour* of its Self-hood; but it dries up alſo its Well of Water; and God's Anger appears in its Sight; that is, all its *Friends* depart from it, with whom before, in its temporal Goods and Proſperity, it had Pleaſure, Reſpect, and Honour; ſo that it looks upon itſelf as continually *dying*.

14. And when this comes to paſs, then it is right in the *Way* to *Beer-ſheba*, and wanders in the Wilderneſs; for it knows not what it ſhall do; it is every one's Scorn; whatſoever it looks upon, rebukes it for a *Fool*, in that its Power is taken from it, that it muſt now forego the Beauty, Riches, and Honour of the World, and all whatſoever might advance and prefer it in *Temporals*; and it would fain have them; but yet it is drawn from them by the inward Man in Chriſt's Spirit, and reproved in theſe Temporals for *unrighteous* and abominable.

15. And

15. And then indeed it enters right into *Beer-ſheba*, *viz.* into the Contrition of the Heart, and ſets Reaſon by the empty Water-Pot of *Hagar*, and goes a Stone's Caſt from its Son *Iſhmael*, *viz.* from the *own* Deſire of Nature, and ſtands and compels alſo the *Thoughts* of Nature, and will not give any Thing any longer to its own Children, *viz.* to the Senſes and Cogitations of the Mind; but it caſts them *away* (as Children that now muſt die) a Stone's Caſt, that is, a *while* from itſelf, *that it might not ſee the Death of its Children*; ſo wholly does *Hagar*, *viz.* the Nature with its Son, give up itſelf to the Mind for the Mortification of the Self-hood of the own Will; it ſits alſo and mourns in itſelf in *Beer-ſheba*, *viz.* in *the broken and contrite Heart*, and wholly deſpairs of its Reaſon; it would fain die, that it might be but freed from the miſerable forlorn Condition.

16. And then when it is thus prepared, that it quite deſpairs of itſelf, and gives up itſelf wholly into the *Death* of Self-hood, then comes the Angel of God to *Hagar*, that is, to the poor forſaken and dying Nature, and ſays, *What aileth thee, Hagar? God hath heard the Voice of the Lad, where he lies; ariſe, take up the Lad, and hold him in thy Hand, for I will make him a great Nation: And then God opens the Eyes of Hagar*, *viz.* of Nature; *and ſhe ſees a Well of Water, and then fills her Bottle with Water, and gives the Lad Drink*, who grows in the Deſart, and is a good Archer, and dwells even in the Wilderneſs of *Paran*, and muſt take an *Egyptian* Wife.

The inward exceeding precious and worthy Figure of this ſtands thus:

17. When Man has put on Chriſt in Faith, and is entered into right true Repentance, and has in his Mind forſook the *whole World*, even all its Honour, Goods, and Things temporal, then the poor Nature of Man does thus ſtand in the *Mortification* of Self, as is above-mentioned concerning *Hagar* and her Son; for it deſires alſo to die, even to the Senſes and *Cogitations* of the Mind, and to enter wholly into *Reſignation*.

18. And when it ſtands thus in the Thoughts of Death, having given up its Will and Cogitations into Mortification, then the *inward* Voice of God's *Word* manifeſts itſelf in the *Mind* and [k] Senſes; and even there the divine Word *hears* the Voice of the Child's Crying, *viz.* the *troubled* diſconſolate Mind in its Thoughts; for it ſounds therein in the *divine* Voice, and ſays in the divine Voice to *Nature*, *viz.* to *Hagar*, What aileth thee, thou troubled and perplexed Nature? Fear not, *God* has heard the Voice of the Lad; *viz.* of thy *Thoughts*, which thou haſt offered up in the Deſire to God: Ariſe, that is, lift up thyſelf to God in this Reſignation, and ſtand up in the Voice which has graciouſly heard thee, and looked upon thee; and take thy *Cogitations*, *viz.* thy Son, by the Hand of Faith, and guide and govern the *Powers* of the Mind; they ſhall *not die, but live*, and go; for I will make them a great Nation, that is, to a *great divine Underſtanding* and Capacity in divine Myſteries; and God opens to Nature the Fountain of living Water, ſo that it receives, into the *Bottle* of its Eſſence in itſelf, of God's Well-ſpring, and therewith it gives the Lad, *viz.* the *Senſes* [or Powers of the Mind] Drink.

[k] Thoughts, Meditations.

19. And then God is with this Lad of the Thoughts; and he grows great in the Wilderneſs, that is, in the *corrupt Nature*; the right, diſcreet, and intellectual Child grows great in the *Spirit* of the Lord, and becomes an *Archer*, that is, an Archer of the Lord, and his Brethren, who ſhoots the *Birds* of Prey, and the wild *Beaſts*; underſtand, he ſhoots down, out of his Spirit, the evil Beaſts and Birds in his Brethren, with the *holy* Spirit; he teaches them, and reproves them with *divine Arrows*.

20. But he muſt dwell in the Wilderneſs of *Paran*; *viz.* in the *corrupt Fleſh*, and in the Wilderneſs among ungodly People; and there he muſt be an Archer of God; and his Mother, *viz.* Nature, gives him an *Egyptian Woman*, that is, Nature lays a fleſhly Woman by the noble Mind born in Chriſt's Spirit, with which the noble new-born Mind

muſt ſit in *Wedlock*, and be plagued with this idolatrous fleſhly Woman: Underſtand it thus:

21. This *Egyptian* Woman is his Fleſh and Blood with Reaſon, wherein the Idol *Maozim*, *viz.* the *Babylonical* Whore, ſits, where the Devil has his *Pulpit*, which, to the precious Mind, is *the Croſs of Chriſt*, where the Woman's Seed, *viz.* the Spirit of Chriſt, muſt inceſſantly bruiſe the Serpent's Head, *viz.* the Devil's introduced Deſire, in this *Whore of Babylon*.

22. This Whore is now the Exerciſe and Probation of the ſpiritual *Cogitations* or Senſes in the Chriſtian Mind; but this Whore does not hurt the Children of Chriſt; indeed it has a falſe Luſt, and is a very *wedded* Harlot, which ſhall not ſee the Kingdom of God; but it muſt yet ſerve for Good to the Children of God; for by it the Croſs of Chriſt is *laid* upon the precious Mind, ſo that the Mind muſt continue in *Humility*, and not ſay, I am righteous, I am holy: No! no! The Holineſs is *not* this Child's *own*; but it is God's Mercy, who has heard the Crying of the Lad, *viz.* of the poor forſaken Mind: Thus the noble holy Mind, *viz.* the new Man, born in Chriſt's Spirit, muſt be wedded with this *Egyptian*, evil, malicious, idolatrous, *whoriſh*, ungodly Woman, which is [1] neither able to do, will, or think any Good, and muſt bear with it the foul Shame and Reproach ſo long, till the unclean, idolatrous Whore *dies*; and then this Lad is led of the Angel into *Iſaac's Tent*, *viz.* into Chriſt's Fleſh and Blood.

[1] *Note*, How we cannot ſo much as think a good Thought.

23. And this is the very real Figure of the Spirit in *Moſes*, for which Reaſon he has ſo punctually and emphatically deciphered this Figure; for the Spirit in *Moſes* aims ſo directly and fully at the mortifying of Man's Self-hood, and plainly declares, that the *Self-will* muſt be caſt out from God; and where Chriſt is born, there the ſame is brought to paſs; as here, when *Iſaac*, the Type of Chriſt, was born of the free Woman, then *the Son of the Bond-woman muſt be caſt out*; for *in Iſaac the Seed* which ſhould inherit the Kingdom of God *was to be called*; it ſhould not proceed out of the ſelf-ful Nature of the Fleſh, and Will of Man; but out of God's Will, out of the *mortified Will* of our Nature, which dies to its Self-hood, and deſpairs of itſelf, a Chriſtian muſt be born; that is, *Iſhmael*, *viz.* the poor *Sinner* (when he becomes an Enemy to Sin, repents of it, and wills it no more) *ſhall be born* in God's Mercy: Indeed Nature muſt and ſhall be there, even with its evil earthly Fleſh, but *Chriſt* is brought forth from thence, as a fair Bloſſom out of the wild Earth, as a pleaſant Fruit out of the Kernel.

24. A very excellent Figure the Spirit in *Moſes* does preſent to us in *Abraham* and *Sarah*; when *Sarah* would caſt out the Son of the Bond-woman from the Inheritance, ſo that the Son of the Bond-woman ſhould *not* be Heir with the Free, the ſame ſeemed unjuſt to *Abraham*, ſeeing he was of his Seed, and his own Son: But God ſaid to him, *Let it not be grievous in thy Sight, becauſe of the Lad, and becauſe of the Bond-woman; in all that Sarah hath ſaid unto thee, hearken to her Voice; for in Iſaac ſhall thy Seed be called.*

The inward precious Figure of this is thus:

25. When a Man is born again in Chriſt's Spirit, as it was here with *Abraham*, then he thinks *ſometimes*, that he is *wholly new*, and knows not himſelf yet right, and that he has yet the whoriſh *Egyptian* Bond-woman with her ſcoffing Son of *Vanity* in his Arms, and now, when it happens that oftentimes the Mocker, *viz. Iſhmael* the Son of the Bond-woman, *breaks forth* out of him, yea, even wholly without his Will and Purpoſe, that *Sarah*, that is, honeſt Minds, to whom God makes it known, *reprove* him; nay, and he is oftentimes reproved of the *Evil*, ſo that it is plainly declared to him, that this Mocker ſhould be caſt out: This *Abraham*, *viz.* the *Man*, will by no Means brook; he will be

uncontrouled; and yet he does not know, that he in *this* Time of his earthly *Life* stands in the *Judgment* of God, that his Words and Works must be daily proved, and judged; he will often go in a Way of *Justification*, and maintain his own Cause, and will be praised, and in the mean Time forgets the *Egyptian* Bond-woman in his Arms, and her scoffing Son, who sometimes *peep* forth in his Words with evil Interpretations, *wrong Meanings*, and evil Surmises, and cover themselves finely under a glossing Mantle of glistering Hypocrisy; this now the free Woman casts out, that is, the *Spirit* of Christ casts it out by other People's Mouths; and yet this *seems* to be unrighteous to the Man, seeing the Word is born of his Body, and risen out of his very Mind.

26. But the Lord speaks in the Spirit of the Humility of Christ; Let it not seem grievous in thy Sight, that *People* find Fault with thy Words, and reject thy Labour: Hearken to *Sarah*, *viz.* to the *divine Voice*; and do thou thyself cast out from thee whatsoever thou hast at any Time spoke or meant evilly, wrongfully, or *partially*; for in *Isaac*, that is, in thy deepest *Humility*, thy Seed shall be called, where, in thy Words and Works, the Spirit of God works in Love, and not in thy natural Self, and peculiar *Ownhood* of Reason, wherein the Son of the Bond-woman speaks and works.

27. And the Children of God ought well to consider this Figure, and think, that whatsoever is spoken and done from Favour, *Affection*, and Partiality, be it either towards honest or dishonest Men, the same proceeds from the Son of the Bond-woman, which must go into *Judgment* to be tried, and must be judged of Men, *viz.* of the Evil and Good; it must be cast forth among a Company of evil and good *Tongues*, where every one passes his Sentence and Judgment thereupon: God judges upon the Earth externally by Men, both by the Evil and Good.

28. This now must seem so very grievous and heinous to *Abraham*, *viz.* to *Man*, when his Words and Works are judged and proved, to think, that his *divine Seed* must be brought forth only in the Love and Humility, and that whatsoever he speaks, judges, or does from *Partiality* or Favour, does belong again unto Judgment, where it must be proved and purged; as *Hagar* with her Son *Ishmael* was; and then, when it is judged, that is, cast out by the People, then comes the Angel of God, and speaks to this natural Man, that he should *not despair* in this Judgment, but take it in good Part, and be content that his Words and Works are judged.

29. Therefore we say, as the Lord has given us to know it, that whosoever will read and *understand* right the History of the Old Testament, he must set before him two Types, *viz.* externally *Adam*, *viz.* the earthly Man, and internally *Christ*, and change both these into *one*; and so he may understand *all whatsoever Moses* and the Prophets have spoke in the Spirit. *Note:*

30. He must not be so blind, as to look upon it as the *Jews* and *Babel* do, who make only of this History Conclusions of Reason in Respect of the *Election* of God, as if God had thus only chose to himself a several and peculiar Nation or Sort of People to be his Children: The *Election* of God passes upon the *Figure* only, shewing what People should bear the Figure of the *inward* Kingdom of Christ in the *outward*, in which People God would set forth and manifest the Kingdom of Christ externally: The *Jews* have had only a Mirror and Type hereof externally, and so likewise the *Christians*, who looked upon Christ in the Flesh as a *mere* pure Man.

31. These Figures have remained very speechless to the World, even to this last Time, and that from the *Purpose* of God; seeing Man is such a Piece of mere Vanity and *Flesh*, and is so soon weary of the *Pearls*, and afterwards comes to trample them under Foot, *therefore* God has dealt with Man in Types and *Parables*; as Christ also did when he came upon the Earth: *He spoke all these Mysteries in Parables*, on Account of Man's Unworthiness.

32. But *now* at preſent there is great Cauſe (as all the Prophets have propheſied thereof) that the ſame ſhould be made manifeſt; and the Cauſe is this, that in this *laſt Trumpet's Sound, the* [m] *Myſtery of the Kingdom of God ſhall be finiſhed*; and the Bride of Chriſt, *viz.* the wiſe Virgins, ſhall be prepared, who ſhall meet the Lord in his *Appearance*; and it denotes the Day of Chriſt's Coming, when he will appear with the holy City of the *New Jeruſalem*, and bring home his *Bride:* Therefore the Myſtery of the Kingdom of God muſt firſt be unfolded and explained out of its Types, and become wholly manifeſt.

[m] *Rev.* x. 7.

Note.

33. And this will be the Fall of the fleſhly *ſinful* Man, in that *the Man of Sin* muſt be made manifeſt, as St. *Paul* plainly propheſieth thereof, [n] *that the Child of Perdition ſhall be revealed* to all Nations, Speeches, Tongues, and *the Beaſt with the Whore ſhall go into the bottomleſs Pit*; that is, when the Kingdom of Chriſt becomes wholly manifeſt, then the Beaſt, and the Whore of Fleſh, *viz.* the falſe Bond-woman, with her ſcoffing Son, ſtands in great Shame, and are *judged* of every one, as an Whore in the Cage, that every one ſcorns and ſcoffs at.

[n] *2 Theſſ.* ii. 3.

34. As indeed hitherto Men have reviled Chriſt, in the outward Image of *Simplicity*, in his Children and Members, in which Reaſon has ſeen and known no more, than *Hagar* and *Iſhmael* in their miſerable Baniſhment; under which, notwithſtanding, the Voice of the Angel has been, which they have ſcorned and mocked in the fooliſh, plain Simplicity under the Veil, and have ſet up the *Mocker Iſhmael* in Chriſt's Stead, which has been only an *Antichriſt:* Now this Mocker and *Antichriſt ſhall be revealed* under this Trumpet's Sound, and be caſt out of the Children of God into the *Abyſs:* This *Babel* ſhall ſee in a ſhort Time, declares the Spirit of the Wonders of God.

Note.

35. We ſee an excellent Figure of this in *Abimelech*, that when God will manifeſt himſelf to a People, how he *terrifies* them in the Midſt of their *Sins*, and appears to them in Anger; as he did to *Abimelech* in the Viſion, and to *Moſes* in the Buſh of Fire, and to *Iſrael* upon the Mount *Sinai* alſo in the Fire; and alſo to *Elias* in the Fire and Wind; where always the Rebuke of God's Wrath is pre-ſignified, how God does bruiſe the Hearts of Men, that they may *fear* and tremble before him; as here *Abimelech*, when the Lord appeared to him by Night in a Viſion, and threatened him by Reaſon of *Sarah*, was aſtoniſhed, and told the ſame in the Ears of his People; and the People were ſore afraid, and *Abimelech* called *Abraham*, and made a Covenant with him.

36. This is an excellent Figure, and fully intimates how God terrifies the *Enemies*, and comforts poor dejected Nature, when it faints for Fear, and turns its Fear into *Joy*; and how the miſerable and afflicted, if he be *honeſt*, is at laſt drawn out of Miſery and Affliction; and how, at laſt, his Enemies, whom before he thought to be his Enemies, muſt *ſerve* him and *advance* him; ſo wonderfully does God lead his Children, if they do but endure Temptation, and continue under the Croſs of Chriſt in Humility, and not look upon *Self-Revenge*, but put on *Patience* in Hope, and perſevere ſtedfaſt in the Faith; at laſt, all a Man's Adverſaries muſt ſee and acknowledge that *God* is with the Man, and that the World has dealt wrongfully and unrighteouſly with him.

37. Alſo this is an excellent emphatical Figure, how *Abraham* (when God would puniſh *Abimelech*) *prayed* to God for *Abimelech*, and made Reconciliation, that God bleſſed *Abimelech*; and this whole Hiſtory ſtands in the *Figure* of *Chriſt*, and holds forth how *Adam* and Chriſt are together; how Chriſt is come into the ſelf-aſſumed *kingly* Ownhood or Selfneſs of Man, and terrifies *Sin* and *Death*; and how the poor, corrupt Nature turns itſelf, in the Horror and Acknowledgment of Sin, to God; as here *Abimelech* turned to *Abraham*; and how it then gives the Kingdom of Nature for a *Poſſeſſion* to Chriſt: And the inward Figure in the Spirit of *Moſes* (who was the Type and Figure of Chriſt, who yet points, out of the Father's Property, to the Son in the Fleſh, *viz.* in the *Humanity*) can be underſtood no otherwiſe than even thus: It is the true *Ground.*

The Forty-ſeventh Chapter.

Of the Covenant of Abimelech *and* Abraham, *ſhewing what the ſame is in the ſpiritual Figure; and what the Spirit in* Moſes, *under his Veil, does here point at.*

A very precious and excellent Gate to the Children of God in *Beer-ſheba.*

1. COURTEOUS and friendly Reader, know, that if a Man ſhould write many hundred *Books* of the Hiſtory of *Abraham*, yet he could not ſufficiently expreſs the abundant Richneſs which lies *hid* under this Figure: But we will afford a little Service to the Children of God in their Weakneſs, and ſomewhat unveil this Figure; it is not to be underſtood by the natural Man: But the Lord doth thus lead us in Grace [to the Underſtanding of it;] *therefore* I ſhall here give him the Hand thereto; obſerve it well. There is couched under it a peerleſs, matchleſs *Pearl*, which ſhall here ſtand open, and yet alſo continue hidden, which cannot be purchaſed with the Goods of the *whole* World; it is hidden to *Reaſon.*

The outward Figure in the Text of *Moſes* ſtands thus:

2. *And it came to paſs at that Time, that Abimelech, and Pichol the chief Captain of his Hoſt, ſpoke unto Abraham, ſaying, God is with thee in all that thou doeſt: Now therefore ſwear unto me here by God, that thou wilt not deal* ° *unfaithfully with me, nor with my Children, nor Grandchildren; but according to the Kindneſs which I have done unto thee, thou ſhalt alſo do unto me, and to the Land wherein thou art a Stranger. And Abraham ſaid, I will ſwear. And Abraham reproved Abimelech, becauſe of a Well of Water which Abimelech's Servants had violently taken away. And Abimelech anſwered, I know not who hath done this Thing; neither didſt thou tell me; neither yet heard I of it but to-day. And Abraham took Sheep and Oxen, and gave them unto Abimelech; and both of them made a Covenant. And Abraham ſet ſeven Ewe-Lambs of the Flock by themſelves. And Abimelech ſaid unto Abraham, What mean theſe ſeven Ewe-Lambs which thou haſt ſet by themſelves? And he anſwered, Seven Lambs thou ſhalt take of my Hand, that they may be a Witneſs unto me that I have digged this Well: Whereupon he called that Place Beer-ſheba, becauſe they there ſwore both of them; and thus they made a Covenant at Beer-ſheba. Then Abimelech roſe up, and Pichol the chief Captain of his Hoſt; and they returned into the Land of the Philiſtines. And Abraham planted Trees in Beer-ſheba, and preached there of the Name of the Lord the eternal God; and he was for a long Time a Stranger in the Land of the Philiſtines.* This Figure ſeems outwardly, as if *Abimelech* was afraid of *Abraham*; ſeeing God had given him to underſtand in a Viſion that *Abraham* was a Prince of God, thereupon he deſired a Covenant and Oath from *Abraham*, leſt he ſhould root out him and his Poſterity. *Gen.* xxi. 22—34. ° Unkindly.

3. But the Spirit of Chriſt under the Veil of *Moſes* has deciphered before him far *another Figure*, wherewith he alludes, and propheſies; for under all the Acts of *Abraham*, which the Spirit of *Moſes* has wrote, we are to underſtand a *twofold Figure*, *viz.* externally, an Hiſtory relating ſomething done; and under that ſame Hiſtory the Spirit of Chriſt in the Covenant does ſo aptly and exactly ſet its Figure, as if he played therewith.

4. For the Place here mentioned, is even the ſame whither *Hagar* fled with *Iſhmael*; it is even the ſame *Beer-ſheba*, and the ſame Fountain of Water ſignified, which the Angel ſhewed *Hagar*; which *Abraham*, that is, Chriſt, *digged*; where afterwards [p] *Chriſtendom* preached of the Name of the Lord the eternal God in Chriſt, by this Well of Water in *Beer-ſheba*.

[p] Or called on.

5. And the Covenant betwixt *Abimelech* and *Abraham* is the *Covenant* of Chriſt with the *Humanity*, where *Abraham*, that is, Chriſt, ſwore, that he would *not* deſtroy the Humanity; as he alſo ſaid, when he came into the Fleſh, that [q] *he was not come into this World to condemn the World, but to ſave the World*; that is, to bleſs and keep Covenant.

[q] *John* iii. 17.

The inward holy Figure ſtands thus:

6. *Abimelech* and *Pichol*, who ſpoke with *Abraham* concerning the Covenant, the Spirit does here repreſent in the Type of God the Father, and then alſo of Nature: King *Abimelech* points at the *Father* in the Soul's Property, and *Pichol*, his Field-Captain, points at *Nature*, *viz.* God's Officer; both theſe approach to the Type of Chriſt, *viz.* to *Abraham*. For Mankind was given to this *Chriſt:* He ſhould be a Prince of God in, and over the Humanity.

7. Now Nature had brought itſelf out of the Father's Property into falſe *Luſt*, underſtand in the human Nature, for it deſired to manifeſt *Sarah*, *viz.* the free Woman, underſtand the heavenly Virgin-like *Matrix*, in the earthly beſtial Property; which came to paſs in *Adam*, when he brought his *female* Property into a beſtial Luſt; now the Spirit here in *Moſes* hints at this Figure, and repreſents, under King *Abimelech*, *Adam* in the Father's Property and Nature.

8. As *Adam* luſted to manifeſt himſelf with his female Property, *viz.* with the *Mother* of the *holy Birth* in the earthly beſtial Mother, or to prove, try and taſte in the Tincture of *Venus* the Root or the Ground of the third Principle; ſo here King *Abimelech* in the ſame Nature (underſtand the *maſculine* out of the Father's Property) did luſt after the Mother of the Covenant which was now moved in *Sarah*, to know the ſame; which the holy God would *not* have; and therefore he came to *Abimelech*, and terrified this Nature of *Luſt*, and threatened Puniſhment and Deſtruction to it.

9. Now underſtand in King *Abimelech* the *Soul* out of the Father's Property; and by *Pichol* underſtand the *outward Nature*, *viz.* the third Principle; which is the Field-Captain or Servant of the King, *viz.* of the Soul; and by *Abraham* underſtand *Chriſt* in the *Humanity*, or in the *Ens* of the *Faith* of the Covenant, as the Spirit ſignifies and ſets forth pregnantly by Way of Alluſion in this Figure.

10. God the Father brings the poor *Soul*, *viz.* the King of the human Property, to Chriſt, after that it had given itſelf to Luſt with its Servant, *viz.* the *Body* of Nature; and now the Soul ſpeaks to *Abraham* in the Figure of *Chriſt*, Why didſt thou not tell me that God was in *Sarah*, *viz.* in this *Image?* Why didſt thou not ſay to me, that ſhe was thy Wife? underſtand *Chriſt*'s Wife, which is called the Woman's Seed in this *Mother*; for I had almoſt heinouſly offended towards *her*.

11. Underſtand, the Soul of *Adam knew not* Chriſt in its heavenly Matrix in the Tincture of *Venus*; it thought, that it was the fair, pleaſant Child; *therefore* it went with this holy Tincture into ſelf-ful *Luſt*; but now when God ſhewed the Soul this holy Tincture in the *Covenant*, then the Soul ſaid, I did not know it; *viz.* that this female Property, as it was *in me*, was God's Wife, who brings forth by it; and it ſpoke by the Field-Captain, *viz.* by the outward Nature, to *Abraham* in Chriſt, Take now thy Wife, *viz.* the *heavenly Matrix* in me; for, lo! God is with thee in all that thou doſt; that is, I will reſtore again to thee whatſoever I have taken into my *Self-Poſſeſſion*, *viz.* the *Matrix* of

the *divine* World's Property, which is closed up in me, and now awakened in thee; take it, it is thy Wife. And when *Abraham*, understand Christ, took the same, [r] *Then all the Women and Maids of Abimelech, and his Servants*, understand the Daughters of *Eve*, *were healed* in the heavenly Matrix through Christ's Wife, *viz.* through *Sarah* in the Covenant, that *they* again might bring forth God's Children.

[r] *Gen.* xx. 17.

12. Now the Soul, in the Father's Property, spoke to *Abraham* in Christ, seeing [s] *all Power* over the Humanity *was given unto him. Swear unto me by God, that thou wilt not shew any* [t] *Unkindness to me, nor my Children, nor my Nephews; but according to the Kindness that I have done unto thee, do thou also unto me, and to the Land wherein thou art a Stranger:* That is, as if God the Father in the Soul should speak with Christ his Son, to whom he had given the whole [u] *Humanity* for a peculiar Possession, and say thus, Seeing I have given thee the *Power* in the human Property, which is mine, to be thy *own*, swear now unto me by God, that is, deeply bind thyself therewith into an *essential Oath*, or one eternal Covenant, that thou wilt not shew any Unkindness to *my Nature* in the human Property; nor to the Children, *viz.* to the Branches which spring forth anew out of *their* Property; nor to *their* Nephews, or Grandchildren; that is, to those Children who spring out from the *wild* Property, where oftentimes a *wicked Husband* or a *wicked Wife* are joined together, the one being ungodly, and the other honest; but according to the Kindness which I have done unto thee, even unto thy *Image*; (in that I have restored unto thee again this heavenly *Matrix*, which in *Adam* was captivated in my Wrath, and disappeared from thy Image, in my Anger;) thou shalt do likewise to me, and to the Land, that is, to the *outward Man*, wherein God's Children bear the heavenly Image; that is, to the Land wherein thou *sojournest*.

[s] *Matt.* xxviii. 18.

[t] Or Unfaithfulness.

[u] That is, all Mankind.

13. For Christ is a *Stranger* in our earthly Humanity; and our earthly Humanity does often make our Children or Grandchildren *Strangers to God:* There the Father of Nature in the Soul's Property said to Christ, he was a Stranger in *our* Land; as Christ also said, that *his Kingdom was not of this World*, that is, of the earthly Man; but Christ should shew Kindness in this strange Land, understand the *strange Humanity*, and not reject the Children which should be born therein; as the Father had done to his Image of the heavenly Humanity, which disappeared in *Adam:* This Christ should swear to God, as he also swears in the Prophet *Ezekiel*, [x] *As true as I live, I will not* (or have no Delight in) *the Death of the Wicked or Sinner, but rather that he should turn and live:* For *Abraham* in Christ, *viz.* in the Figure, said, I will swear, that is, I will do it.

[x] *Ezek.* xxxiii. 11.

14. *And Abraham reproved Abimelech because of the Well of Water which the Servants of Abimelech had taken away by Force*; that is, Christ *reproved* the Soul, that the Soul's Servants, *viz.* the *Essence* of Nature, had taken away the Well-spring of the Essence from the heavenly *Corporality*, *viz.* Christ's Body in *Adam*, whereupon the heavenly Image *died* or disappeared; for Christ's holy Fountain of Water *sprung up* in the Soul's fiery Essence; but the Soul's Essence had taken this Fountain of *divine Sweetness* into its own self-ful Power, and changed the same in itself to *another* Property.

15. And *Abimelech* answered, that is, the Soul, I wot not who has done this; that is, I did *not* know that the *Devil* had deceived me, that the false Lust was risen in the very *Essence* of my Nature: And who has done this Hurt? Also thou didst not tell it me, that is, thou didst not declare to me, that thy Image was *in me*, that this holy divine Fountain was thine, which my Servants, *viz.* my Essences, have [y] taken to Self-hood; moreover, I *heard not* of it but to-day; that is. thou hast not revealed to me that this Fountain is *thy Seat*, but to-day only, that is, to-day, where thou dost *again* manifest thyself in me in *Adam* with a Covenant of Grace, where now I heard thy Voice *in me.*

[y] Turned it to a selfish Propriety.

16. *And Abraham took Sheep, and Oxen, and gave them to Abimelech; and they both made a Covenant with each other*; that is, then Christ took his Sheep, that is, Children; and

his Oxen are the *Gentiles:* The Sheep are the *Children* in whom the Covenant was manifested, *viz.* the *Jews*, and he gave them to the Father, and made between Christ's Spirit and Humanity, and between the Jews and Gentiles, an eternal Covenant, that it should be *one* Humanity and *not* two.

17. *And Abraham set seven Lambs apart by themselves.* These seven Lambs are the *seven* Properties of the natural Humanity of Christ, which he did manifest in our Humanity; and in that the Spirit says, *by themselves*, signifies, that Christ in his Humanity of the seven Properties is a *distinct Person*; so that we Men (*viz.* Jews and Gentiles, who come to his Grace) ought *not* to say, *We are Christ*; but we are his *House* in which he dwells; the Power of the holy Fountain of Water is *his*; we are only *Branches* on his Tree: He is with the seven *Lambs* of the divine Property [z] *apart in us*; they belong not to Man's Self.

[z] Or by himself.

18. Only in the right *Resignation* Christ and Man is wholly *one*, when Man's Will wills nothing any more without Christ, but gives up itself wholly in Christ, then it is *dead* to Self, and Christ only *lives* in it; also it signifies that his creaturely Person with the seven Properties of the Humanity shall dwell among us as a *distinct* Person, as eternal High *Priest*.

19. *And Abimelech said, What mean these seven Lambs which thou hast set by themselves?* That is, God the Father made an Allusion, through the Essence of the Soul in this Figure, with Christ's Figure in *Abraham*, and said, What mean thy seven Properties of *our divine* Nature *by themselves?* Why, seeing thou shouldst regenerate Mankind and dwell in them, wilt thou also set forth thy seven Properties of our divine Nature in a *distinct*, human Person? And Christ answered in the Figure of *Abraham*, *Thou shalt take seven Lambs from my Hand, that they may be an eternal Testimony unto me, that I have digged this Well*; that is to say, Christ speaks to his Father in Man's Person, Thou shalt take the Figure, or the *Image* of *my* seven Properties of the human Creature, *for an everlasting Testimony*, that I in my Sufferings and Death have *again digged* the Well-spring of eternal Life in the human Property, that Man's new-digged Fountain of *Life* is mine.

20. And the Spirit in *Moses* speaks wholly under a Veil; therefore, or from hence, the Place was called *Beer-sheba:* This is the very precious Place, where God the Father and his Son in the Humanity *swore* both of them together; the Place was called *Beer-sheba*; *viz.* a *Bruising of Death* by the Will of him that lives and sees in the disappeared Humanity, where, in Christ's Humanity (which he assumed from us Men) *Death* was *bruised*, and broken in Pieces, and the Well-spring of Love flowed forth again, out of the living God in our bruised Humanity of the *heavenly* Part, into the Soul's creaturely Fountain: Now the Spirit of *Moses* speaks here very pregnantly, that the Place was called *Beer-sheba*, where the Testimony of this Oath (*viz.* a Fountain of *Grace*) was established.

21. And the Place of God at *Beer-sheba* is shewn to us poor Men, where God the Father has made an *everlasting Covenant* with us in Christ Jesus, *viz.* in the *penitent*, contrite Soul; when the poor Soul in this precious Covenant and Oath wholly gives up itself with a *broken* and contrite Heart to Repentance; then the *Oath* of God in the Covenant of Jesus Christ stands open to it in *Beer-sheba*, *viz.* in the Soul's *Contrition*; where God in Christ Jesus has sworn that he will *not* destroy the poor Soul, and its Children, and Grandchildren; nor do any Hurt to this Land of the Soul, *viz.* to the Body of the Humanity.

22. Thus now we ought stedfastly to trust our dear *Immanuel* Jesus Christ, who has sworn a precious Oath to his Father, in our Soul's Property, that he will not turn away his *Mercy* and Love from us; we should but come to him in *Beer-sheba*, and receive the Oath as our own, that is, with *contrite*, penitent Hearts.

23. And *Moses* says further; *When this was done, then Abimelech arose, and Pichol his*

Field-Captain, and they returned into the Land of the Philiſtines: That is to ſay, when God the *Father* had given over the Humanity to his *Son* Jeſus Chriſt, with this Covenant and Oath, then he went with his Regiment or Hoſt, *viz.* with *Pichol*, that is, with the *outward* Nature, again into the Land of the *Philiſtines*, that is, into the Dominion or *Regimen* of the outward and inward Nature, which is of the Philiſtine Property, that is, *inclined* to Good and Evil: This denotes that the poor Soul, though it has taken on it the Covenant and Oath of God, and ſworn with Chriſt to God, yet it muſt in *this Life-time* dwell in the earthly Body, *viz.* under the heatheniſh Philiſtine Eſſence of the Fleſh; which is a conſtant *Adverſary* to this King *Abimelech*, *viz.* to the poor Soul, and only forſakes the Covenant and Oath, and brings itſelf, in its Philiſtine, ſelfiſh, luſtful *Concupiſcence* and Deſires, into Self-hood, as into its own Land.

24. And hereby it is ſignified to the poor *Chriſtians*, that they muſt lodge and lye with the New-Birth in this Philiſtine Land or *Houſe of Fleſh*, as mere Strangers, and cannot be *wholly* freed in the Time of this Life; for *Pichol* the Field-Captain of the Soul, *viz.* Nature, muſt have its Rule and Work in this Time, in Evil and Good, and be an hard *Croſs*, and continual *Temptation* to the precious Image of Chriſt, *viz.* to the *New-Birth*; by which Croſs the noble and dear *Tree* of *Pearl* is moved, ſtirred, and cauſed to ſpring and grow: As a Tree which comes out of the Earth muſt grow in Heat and Cold, in Wind, Rain, and Snow, ſo alſo muſt the precious little *Tree* of Jeſus Chriſt, which is a Stranger with *Abraham* in *Beer-ſheba*, *viz.* in the *earthly Cottage*.

25. And the Spirit in *Moſes* ſpeaks further, ſaying, *Abraham planted Trees at Beer-ſheba, and there preached the Name of the Lord, the ever-living God, and was a Stranger in the Land of the Philiſtines a long Time:* This is as much as if he had ſaid, The *Spirit* of Chriſt in *Abraham*, when the Soul has received the Covenant and Oath, that it is *contrite* in true Repentance, does plant Trees in *Beer-ſheba*, that is, it *brings forth* heavenly Branches in this penitent Heart in the ſtrange Land, the *earthly* Man, and preaches from theſe new Branches, of the Name of the eternal God, and dwells a long Time, *viz.* the *Time* of the *whole earthly* Life, in this Philiſtine Cottage.

26. And this is a real Figure of the poor *penitent* Sinner, who in Chriſt's Spirit becomes a new Creature according to the *inward Man*; ſhewing how he muſt enter into Repentance, and plant out of Chriſt's Spirit the little Tree of Chriſt in his contrite and truly broken *Mind*, and dwell alſo with this little *Pearl-Tree* of Chriſt among a Company of *wicked Men* in a ſtrange Land, *viz.* in the evil *corrupt* Fleſh and Blood, and there teach of the Name of God, and inſtruct the Heatheniſh, and Philiſtine Children, that *they* in his Preaching may come to him in *Beer-ſheba*, that is, into true and *unfeigned* Repentance.

27. Thus very exactly does the Spirit in *Moſes* play here with the Type of Chriſt, under an external Hiſtory in a *ſimple* child-like Form, and it ſhews us how we muſt *continually* ſtand in Temptation, Trials, Danger, and Oppoſition; and how God does thus wonderfully *deliver* his Children, that even thoſe of whom they are afraid, who alſo wiſh them no Good, muſt at laſt make a Covenant of *Peace* with them in their Conſcience; and alſo how the poor Soul, by Reaſon of great *Fears* and Horror, has *no Reſt* in itſelf, unleſs it comes through earneſt Repentance in Chriſt to God, and makes a Covenant with Chriſt in God, ſo that the poor, dejected Conſcience and Nature be *comforted:* Without this there is mere Diſtreſs, Anguiſh, Horror, Unſettlement; as it happened to *Abimelech* when he was enkindled in falſe Luſt towards *Sarah*; then God terrified his *Conſcience*, that he went to *Abraham*, and humbled himſelf before him, and with great Recompence and Gifts made a Covenant with him: Thus alſo it goes with the Children of Chriſt, when they *endure* Temptation, and continue ſtedfaſt in the Faith; then at laſt their *Enemies* muſt be aſhamed, and *return back*; as it is to be ſeen here in this Figure.

The Forty-eighth Chapter.

How God tried Abraham, *and set the Figure of Christ's Offering in his Suffering and Death.*

Gen. xxii. 1. AFTER the Spirit in *Moses* had deciphered the Figure of the Covenant of God, established in Christ Jesus with his Children, shewing how we poor Children of *Eve* should and must depart out of this earthly Will of Self, and be born in Christ with a new Will and Life, he here now sets forth the *Figure*, how the same should and must be brought to pass; how Christ must again offer up our Soul and Humanity to his Father, even as he also was to be cast as an Offering into the Fire of God's Anger, and *wholly die* in the Wrath of God to the human Soul's Selfness and own Will, and yet spring forth powerfully with the *divine* only Will of God, through Death, and the Anger of God, and break in Pieces and make a Scorn of Death which held the Humanity captive, and so bring the *human Soul* again to God his Father into the only eternal divine Will, and [a] *deliver up again the Kingdom to him*, which he had given him in the Humanity; so *that* afterwards, and to all Eternity [b] *God might be all in all*, and the Creature might not live any more to its *own* Will, but sound only as an Instrument of a divine Tune in a divine Harmony, and the whole human Tree might be only *one* in all its Boughs and Branches.

[a] 1 *Cor.* xv. 24.
[b] 1 *Cor.* xv. 28.

2. The Spirit in *Moses* sets forth this Figure very clearly, even to the End of all his Writings, and plays, under the *outward* Figure, with the *inward*, which shall remain for *ever*. I will therefore set down this Figure of *Abraham*'s Temptation, in respect of his Son *Isaac*, also in the *spiritual* Figure, and shew what is thereby to be understood; for though the Learned have explained it, that God tempted *Abraham*, to see if he would continue *stedfast* in the Faith upon him, yet it has far another Meaning and Interpretation; for God *knows* well *beforehand* what Man will do; also Man *cannot* without his Grace stand in the Temptation, as may be seen here in *Abraham*, when he denied his Wife before King *Abimelech*, as he came into *Gerar*.

Note.

3. *Abraham* is here represented in *Adam*'s Stead, and his Son *Isaac* is represented in Christ's Humanity, and the Voice which came to *Abraham* is *God the Father's*; these three stand here in the Figure of the Process of the Work of Man's Redemption, shewing how *Abraham*, that is *Adam*, should offer up his [c] Person in *Isaac*, that is in *Christ*, to the Voice of God in the *Fire* of God, that so the Humanity might be proved in the Fire of God.

[c] *Text*, Image.

Gen. xxii. 1, 2. 4. Now the Voice of God spoke to *Abraham*, and said, *Abraham! And he answered, Here I am:* That is, God called to *Adam* in *Abraham*, *viz.* to *all* Men, *and said, Take thy own Son Isaac whom thou loveſt, and go into the Land of Moriah, and offer him there for a Burnt-Offering upon a Mountain which I will tell thee of.* Here the Spirit looks with *Isaac* upon Christ, for in *Isaac* laid the Covenant, and the *Ens* of *Abraham*'s Faith, out of which Christ *should come*. Now said the Voice of God to *Adam* in *Abraham*, Take thy Son whom thou loveſt, and offer him for a Burnt-Offering upon the Mountain which I shall tell thee of; that is, the *Jews*, *viz. Adam's Children*, should offer Christ for a Burnt-Offering; that is, the *divine Ens* should give in itself into *Adam's Ens*, which the Children of *Adam* should offer up one with another in the Fire of God. And it denotes, that every Man, when he has received the *Ens* of Faith, must offer up himself *wholly to* God,

and die to his own Will in the Fire of God, and in the divine *Ens* of Faith be born anew through the Offering in the Fire of God.

5. For ſaid the Spirit in *Moſes*, Thy Son whom thou loveſt, *viz.* thy *own Will*, which has brought itſelf into *Self-love*, this Self-will muſt be offered up to God, that it may leave the own ſelfiſh Will in the Fire of God, and wholly give over its own Propriety, and *no more* will and live to itſelf, but to God; and it rightly points out, how Chriſt in our human Will, which had broken off or turned itſelf in *Adam* from God, ſhould again *wholly* offer, and give up himſelf in *Adam*'s Perſon to God his Father; and how the *Wrath* of God ſhould devour the Will, *viz.* the Will wherein *Adam* had introduced himſelf into Self-hood.

6. In which Devoration of the Fire of Anger, the Love *Ens*, in the Word of Faith, of divine Power, *viz.* the true Man created in *Adam*, muſt be formed, and alſo *preſerved* in this devouring Fire, as Gold or Silver in the Crucible; where the Copper, and all that is impure, [d] purges from it, and only the Gold or Silver *ſubſides* in the Fire; ſo likewiſe the human aſſumed own Self-Propriety, together with the aſſumed *Ens* of the Serpent and Beaſt, and all whatſoever ſubſiſts not in the divine Fire, muſt be *conſumed* in the Offering. And that we might have again, in Chriſt's Perſon, a wholly pure *Entrance*, and open Fountain of Grace, Chriſt muſt offer up *our* human Will of Self to his Father, and reſign it up to him wholly, and that upon the Mount *Moriah*, that is, in his *Death*, where he, for [e] all, and in all, ſhould die to the human Self-hood; [f] even as when the Stock of a Tree dies, then alſo all its Branches in it die; and as the Tree renews its youthful Growth, it alſo introduces its new Power and Strength into its *Branches*; which indeed is not poſſible to the outward Nature, but in God it is very poſſible; as may be ſeen in the dry *Rod* of *Aaron*, which was dead to its Sap and Life, and yet in one Night ſprang forth afreſh, and bore fair Almonds.

[d] Evaporates.

[e] 2 *Cor.* v. 15.

[f] *Note*, How Chriſt's Death was effectual to all Men.

7. Now ſaid God, Upon the Mountain which *I ſhall ſhew thee*; that is, it muſt not be done according to *Adam*'s Will; alſo it muſt not be done in us according to our Will, as if we ſhould preſcribe to ourſelves where and how we would offer up ourſelves in Chriſt to the Father, as *Babel* does: No; but upon the Mountain; that is, on the Place, in the Property, and in the *Death*, as the Lord appoints, orders, and ſends it to us: We muſt be only obedient with *Abraham*, and give up ourſelves willingly thereunto when *he will* have us offer to himſelf; not whip, beat, and plague ourſelves, but only ſink with our Will into him, and wait till the Lord ſhews us the Place where, and how he will have us offer to him: We muſt give up to him our *whole Heart* and Will, with Body and Soul, and commit it to him what he will further do with us; where he in the [g] Type of Jeſus Chriſt will offer us according to the Body: And when the Lord calls us to the Offering with his *Croſs*, or will offer us up to the *temporal* Death, then we ſhould ſay with *Abraham*, Lo! here am I, Lord! Do what thou pleaſeſt.

[g] Image, or Likeneſs.

8. *And Abraham roſe up early in the Morning, and* [h] *ſaddled his Aſs, and took with him two young Men, and Iſaac his Son, and clove Wood for the Burnt-Offering, and roſe up, and went unto the Place of which God had told him.*

Gen. xxii. 3.

[h] *Text*, girt.

This Figure ſtands thus:

When the Voice of God calls us, then we ſhould with *Abraham* go preſently; for *early in the Morning* ſignifies here, when the Voice breaks forth as the Dawning of the Day; when God *in* us calls us; when Man has a *Thought* come into him, ſaying, Thou ſhouldſt return, amend, and truly repent; *then* it is Time: He muſt forthwith girt his Aſs, *viz.* the *beſtial Man*, with Power, although he cries, Stay yet a while, it is Time enough To-morrow; yet it ſhould be done *preſently* in the firſt Looking of the Will to

God; for this is *the Hind which is hunted early in the Morning*, as the prophetical Spirit propheſies: For Chriſt muſt girt this Aſs early with the Voice of God, and go to the Offering.

9. And the two young Men which *Abraham* took along with him, denote the Soul from the *firſt* Principle, and the Soul of *this* World, *viz.* the outward Spirit of the outward Life; theſe muſt go with *Iſaac*, that is, with Chriſt in the old *Abraham*, that is, *Adam*, to the Offering of God; and *Abraham*, that is, the Man *Adam*, in his Children, muſt *himſelf* cleave the Wood, upon which the Offering muſt be burnt; that is, when he *confeſſes* Chriſt, then he cleaves the Hearts of the Wicked, who run with him to the Death, and the Offering of God: For *Adam* in his Humanity clove God's Love and Anger; and now alſo *Abraham* muſt cleave the Wood for the Offering; for Chriſt ſhould alſo *cleave* Death and Life aſunder, and offer up himſelf upon the cloven Wood of Death and Life to God's Anger.

Gen. xxii. 4. 10. *And on the third Day Abraham lifted up his Eyes, and ſaw the Place afar off.* Here the Spirit points at the Sleep of *Adam*, wherein he ſlept to the angelical World; and on the *third Day* after his falling aſleep, when now the Woman was made out of him, and the Fall effected, he ſaw Chriſt, *viz.* the Place of God, in the Covenant *afar off*; alſo herein is included the Reſurrection of Chriſt on the *third Day*, where he ſaw his Place (where he would and ſhould offer and give up Man to God his Father) *viz.* the *laſt Judgement*, and the final Offering *afar off*; alſo it ſignifies that *Abraham* in the Spirit ſaw the Offering of Chriſt afar off, *viz.* above 2000 Years then to come: And that the Spirit ſays, *Abraham lifted up his Eyes on the third Day, and ſaw the Place*; it is nothing elſe, but that Chriſt did again lift up on the third Day *our* human Eyes out of the *Grave*, from the Dead, to God; and alſo that it was yet afar off in the Days of *Abraham:* Thus the Spirit alludes with the outward Figure to that which was and is to come.

Gen. xxii. 5. 11. *And Abraham ſaid unto the two young Men which he took with him, Abide you here with the Aſs, and I and the Lad will go yonder and worſhip, and come again to you.*

The Figure of it internally ſtands thus:

The two young Men muſt tarry there with the Aſs, and not go, at this Time, to the Offering, only *Abraham* and *Iſaac* muſt perform that; that is, *we* poor Children of *Eve* muſt abide with the firſt and third Principle of our Life, this our Time with the Aſs, *viz.* with the *outward Body* here in this World; but Chriſt in *Iſaac*, and *Abraham* in *Adam*, muſt go forth to the Offering; that is, Chriſt ſtood in *Abraham's*, *viz. Adam's Perſon*, and alſo in his heavenly Humanity, who ſhould only go, and offer up the Offering of his Body to the Anger-Fire of his Father, and worſhip for us God his Father; therefore he ſaid he would go yonder; that is, when he ſhould offer up his Life, he would go yonder, that is, to God, and *worſhip* God *for us*.

12. This points at his *Aſcenſion* according to the Humanity; when he had finiſhed the Sacrifice, he went [1] *thither*, and worſhipped in our aſſumed Humanity God his Father; that is, our aſſumed Soul, in *divine* Power and Property, does pray and *intercede* for our *Weakneſſes* and Ignorances, to and before God. Therefore ſays *Abraham*, We will go yonder and worſhip; that is, we, God and Man; and when we have worſhipped, we will come again to you; that is, *we* poor Children of *Eve* muſt in the mean while *tarry* with the Aſs, till the Time of its Offering and Prayer be out; and then he *comes again* to us, when we have finiſhed the Courſe of the *outward* Aſinine Life.

[1] Yonder, or to that Place.

13. Alſo it intimates very pregnantly, that he (when the Time of the Offering in Prayer is out) will certainly *come* again to us, from the Place whither he is gone, and dwell *viſibly* with the creaturely Humanity among us; as the two Angels ſaid to the Men

of *Israel*, [k] *Ye shall see this Jesus come again in like Manner as he is ascended*; which Time is now near; and his Voice to prepare the Bride has already sounded: And therefore hold not this for an uncertain Fiction; the Morning Star and Messenger of the Annunciation has appeared.

[k] *Note*, That Jesus comes again, *Acts* i. 11.

14. *And Abraham took the Wood of the Burnt-Offering, and laid it upon Isaac his Son,* Gen. xxii. 6. *and he took the Fire in his Hand, and the Knife; and they went both of them together.*

The inward Figure stands thus:

Adam had divided and rent asunder God's Love and Anger in himself, and brought himself with the creaturely Life into the Anger, which had amassed the earthly *Vanity* to itself; now the Spirit of *Moses* does here point at this Figure, how Christ should take *our* introduced Sin upon himself, and carry it to the Burnt-Offering.

15. And *Abraham* took *the Knife and Fire: Abraham* denotes *Adam*, who took the Fire of God's Anger into himself; and the *Knife* signifies *Death*, that Christ should be killed, and offered up in *Abraham's*, that is, in *Adam's*, *Anger-Fire* to the Father; and it clearly denotes, that *Abraham*, that is *Adam*, should do it to Christ; for Christ should be offered up of Man: Seeing the Man *Adam* had taken on himself the Fuel *(viz.* the *Sin)* for the Offering, therefore also Man, *viz.* the *Jews*, must offer it up to the Anger of God, that so Man might be atoned by Man: Understand by the Humanity of Christ.

16. *And Isaac spoke unto Abraham his Father, and said, My Father! and Abraham answered, Here am I, my Son. And he said, Lo! here is the Fire, and the Wood, but where is the Lamb for the Burnt-Offering? And Abraham said, My Son, God will provide himself a Lamb for the Burnt-Offering; and so they went both of them together.* Gen. xxii. 7, 8.

The precious Figure is thus:

The Spirit here plays in Christ's Person, who was come in great *Humility* into *Adam*'s Humanity, and presents himself to his Father in *Adam*'s Essence, with his heavenly Humanity, and said, Behold, my Father! here I have taken on me the *Sin* and *Death* in the Humanity; here is now the Fire of thy Anger; *viz.* the divided Life's Forms of Man's Property, Self-hood, and own Will; in *this* now I have the Fuel, wherein thy Fire of Anger burns; here now I have the *Wood*, *viz.* the Sins of all Men, and also *thy Fire* to the Offering; where is now the [l] Lamb, *viz.* the *patient* Lamb, which shall be offered up in this Fire? And *Abraham* answered from his *strong* Faith's *Ens*, God will provide himself a Lamb for the Burnt-Offering; and they went both of them together.

[l] Sheep.

17. Here Christ does in *Isaac*'s Figure present himself in our assumed Humanity to his Father, and says, Where is now the *Lamb* for the true Peace-Offering? But the Faith of *Abraham* had apprehended the *patient* Lamb, which laid in *Isaac*, *viz.* the *heavenly Humanity*, which God would open in the *Ens* of Faith in our disappeared and also heavenly Humanity, and said, God would provide himself a Lamb for the *right* Burnt-Offering: And hereby he secretly points at the heavenly Humanity, which God would *introduce* into Christ's Humanity, *viz.* into our Humanity, which should be the *patient* Lamb that God would provide for himself; which *Abraham* had already apprehended in Faith, and hints at.

18. And that the Spirit of *Moses* says, *They went both of them together*, understand, to the Offering; it denotes our *Adamical* Humanity, and Christ's heavenly supernatural Humanity of divine Essentiality, that *both these* should go together to the Offering of God; as Christ offered on the Cross his heavenly Humanity in our Humanity to the Father,

and with the heavenly reconciled ours captivated in the Anger of God, and preſerved it in the Fire of God's Anger, as the Gold is preſerved of the Tincture in the Fire.

Gen. xxii. 9, 10. 19. *And when they came to the Place of which God had told him, Abraham built there an Altar, and laid the Wood in order upon it, and bound Iſaac his Son, and laid him on the Altar upon the Wood. And Abraham ſtretched forth his Hand, and took the Knife to ſlay his Son.* This is now the right *Earneſtneſs, viz.* the Figure, how God would *bind* his Son by *Adam*'s Children, *viz.* by *Abraham*'s Children, the Jews; that is, he would bind our *Sin*, and lay it upon the Wood, that is, hang it on the *Croſs, viz.* on the Figure of the holy Trinity, which was become in Man a *wooden* earthly *Croſs*; whereas before the Life's Croſs, *viz.* the Figure of the Deity, was ſpiritual and *holy* in *Adam*; but in the earthly Luſt it had made itſelf earthly, and as it were wooden: Thus alſo the Death, *viz.* the Dying of the holy Croſs in Man, muſt be again offered up to God upon a *wooden*, earthly *Croſs*, and be again changed out of the earthly Death into the holy ſpiritual Figure.

20. But Chriſt ſhould not be ſlain, but *hung* up on the Croſs, pierced through in his Hands and Feet, for the Anger of God was awakened in the Converſation and Works of our *Hands* and *Feet*; and therefore alſo *Iſaac* in the Figure of Chriſt muſt not be ſlain, nor alſo burnt; for he was not the right one, but the Figure only in our Humanity, for he *could not* accompliſh this Offering in its Powers. And it denotes, that we are indeed bound with Chriſt, and laid upon the Wood, and alſo muſt *die* for Chriſt's Sake, but with our Death we *cannot* attain this Offering, as *Iſaac* alſo could not effect that; but the *Ens* of Faith in *Abraham* and *Iſaac*, out of which Chriſt roſe, the ſame *did effect it*, and can yet now in theſe Days effect it *in* the Chriſtians, in Chriſt, in his Humanity *in us*.

21. And as *Iſaac* was repreſented in Chriſt's Figure, as if he was to be the Sacrifice, ſo every *true* Chriſtian muſt with *Iſaac* enter into Chriſt's Figure; he muſt willingly reſign himſelf into Chriſt's Death, and bind his *Sin* with the Will in the Spirit of Chriſt, and offer it upon the Altar of Chriſt, and with a full and free Will die *wholly* to Sin; then comes the Voice of God, as it came to *Abraham*, and to *Hagar* in the Wilderneſs of *Beer-ſheba*, and ſays, *Do not any Thing to Nature, viz. thy Son; now I know thou believeſt God.*

22. But it muſt come ſo far with the penitent Sinner, as here it did with *Abraham* and *Iſaac*, where *Iſaac* was laid *ready* bound upon the Wood, and *Abraham* took the Knife to ſlay him. There muſt be a very *real* ſincere Earneſtneſs in this Matter; the ſinful Man muſt bind the *Sin* with all his Thoughts and Mind, and give himſelf wholly into the Proceſs; that he will now die to Sin, and offer it up in Faith and Confidence to God in Chriſt's Death; he muſt take the Knife with *Abraham* into the Hand; that is, he muſt wholly take and faſten into his Mind *to perform the Work of* earneſt *Repentance* in dying to Sin: It muſt come to the real and effectual Practice, and not only come before the Altar, and ſay, I am a Sinner, God has offered Chriſt for me, and yet keep the ſinful Will; but he muſt bind Sin in Chriſt's Death, and lay himſelf *wholly* with all Power and Strength on the Altar of Burnt-Offerings, upon the Wood.

23. The evil *earthly* Will muſt be bound, and reſigned up with Earneſtneſs, and caſt upon God's *Altar* in Chriſt's Death, and be alſo offered up in Chriſt's Dying; we muſt not only comfort the ſinful Man, and flatter it with Chriſt's Death, ſaying, God *takes away* Sin from us in Chriſt's Satisfaction and Merit; we need only comfort ourſelves therewith, and *apply it* from without to ourſelves: No, no; but we alſo ourſelves muſt die to Sin in Chriſt's Death, and *put on* Chriſt's Offering in his Death; and as an obedient *Iſaac* we muſt caſt ourſelves on God's Mercy, in the Spirit and Will of Chriſt, and ariſe in Chriſt, in and with him, that God may *juſtify* us from the Altar of Sin-Offering with *Iſaac*, in Chriſt, which is the true Offering in the Figure of *Iſaac*.

24. It is *not* as *Babel* teaches: There must be an entire and sincere Earnestness, and not only a comforting, [and applying Promises of Consolation,] but we must with *Abraham obey* God, and then we put on Christ's Suffering and Death; and Christ's Death avails only *in* us. And here it is truly said, *You are saved by Grace in Christ's Merit:* The Will of Self attains it not, but that which enters into Christ's Death and dies; it must come to the Death and Mortification of the own Self-Will: The Soul's Will must be an utter destroying *Enemy* to Sin in the Flesh, *viz.* to the Lust of the Flesh; there must be an opposite Enmity between them, else Christ's *Death* is [m] *not* at all profitable to any.

[m] *Note,* To whom Christ's Death is not profitable.

25. And *Moses* says, *The Angel of the Lord called unto him out of Heaven, and said, Abraham, Abraham!* That is, when Man resigns up his Will wholly, and willingly desires to obey the Voice of the Lord, having given himself into Christ's *Suffering*, Death, and Reproach, that he now will in the Cross and Suffering hold still and stedfast to God under Christ's red [n] Banner, then God calls Man with a [o] *double Voice*, as here he did *Abraham*; where God said to him, *Abraham, Abraham!* that is, he calls to him in his own Voice in *his Word*, and also in the Voice of the *human Essence*; that is, he opens to him the *divine Hearing* in himself, so that he hears God from without in *his Word* of his *Servants*, and also from within in his own *Life's Word*, *viz.* in the sensual Voice, which was divided in *Babel* by the Children of *Nimrod*, and formed into the Spirits of Letters, where the *mental* Tongue was then compacted. Here it arises again in the uncompacted sensual Tongue, so that Man *hears what the Lord speaks in him*; of which *Babel* knows nothing, nor can know, nor will know, but climbs up continually in the compacted Tongue, on the *Tower* of *Babel*, into an Heaven of human Self-hood; and it has put Christ's Garment outwardly upon itself, but it has not the twofold Voice: Therefore also it does not hear when God calls *Abraham*. *Gen.* xxii. 11.

[n] Enfign.
[o] Twofold.

26. And *Abraham* answered, *Here I am. And he said, Lay not thy Hand upon the Lad, neither do thou any Thing unto him; for now I know that thou fearest God, seeing thou hast not spared thy only Son for my Sake.* That is thus: When Man has wholly resigned up himself, *viz.* his own *Will* or Son, and put it wholly to the Mortification in Christ's Death, then the Nature of Man falls into *Sadness*; for it has lost its Right, [its own Law and Will;] then says the Spirit of God by the Soul, Do nothing to thy Nature, now I know that it is given up and resigned to me; and the Soul has now [p] an *Assurance* of Confidence in God, and is fully *bold*, even to leave the outward Life, for God's Sake, and give over its Will to God in Obedience; as here *Abraham* had fully resigned up his Will to God; he would now do whatsoever God commanded him. *Gen.* xxii. 12.

[p] Plerophory.

27. And as *Abraham* did not spare his Son, and would have given him up to Death, so also God did not spare his Son, and gave him to Death for us; and so should *we* also not spare even our own Will, but rather be willing to leave all whatsoever the own Will has taken Possession of, and *delights* in, and willingly *die* to all Temporals for God's Sake, let it be Principality, Dominion, or Kingdom, Temporal Honour, or Goods, or whatsoever it may be that is our *dearly* beloved Son, all this a Christian must give over, and resign up in the Mind, and account and esteem himself only a Servant therein; yea, he must esteem his *outward* Life *not* for *his own*, but in his *Mind* depart from and forsake every Creature; and then he lies bound upon the Wood of the Altar of Burnt-Offerings, and waits for the Voice of God from Heaven, which calls to him, and becomes the *Voice* and *Mouth* of his Life; and this is truly, with *Abraham*, *to believe God*; where God beheves in Man: And then God says, Now I know that thou fearest God, and puttest thy Trust in him alone, for the human Will sinks into the most pure Being of God.

28. *And Abraham lifted up his Eyes, and looked, and lo! a Ram was hung in a Thicket by his Horns: And he went, and took the Ram, and offered him up for a Burnt-Offering in the* *Gen.* xxii. 13, 14.

[s] Jehovah-jireh.

Stead of his Son. And Abraham called the Name of the Place [s] *The Lord seeth*; *as it is said to this Day, Upon the Mount where the Lord seeth.* This is the golden Figure, which shews, that the Killing, Death, and Dying, does *not* reach the true Man, but only the *Ram* with his Horns, which sticks in the Flesh and Blood in the *Thorns* of *Sin*: And it chiefly denotes that the true [r] human Soul in Christ, and his Children, shall *not die* in this Burnt-Offering of God; but after it has resigned up the Will of Self, then God opens its Eyes, that it sees the *Ram* behind it, *viz.* it spies the Will of the wild evil Flesh, and *learns* to know it; which will stick, with its pushing Beast's Horns, in the thorny Thicket of the Devil, in Flesh and Blood, *viz.* in the Desire of the *Vanity* of the World in self-ful Lust: This the resigned Soul sees, and offers it up for a Burnt-Offering in the *Stead* of the true Nature; for the right Nature is delivered in this Burnt-Offering from the *Ram* of the Flesh: The *Horns* are the Injections, Oppositions, and Assaults of the Devil; and the Thicket of *Thorns* is the Serpent's *Ens*, which the Lust of *Adam* has introduced.

[r] *Text*, Soul's Man.

29. Thus we must understand in this Figure, that the *whole* Man in Christ's Person should not be given to the Anger of God, as if the *Adamical* Man should be wholly consumed and devoured by it; no, but the wild Ram only, the *Enmity*, the opposite Will, the Property of Apostacy and Rebellion; but the Life's *Essence* should remain for ever: The same *Adam*, which God created to Paradise, the same shall remain eternally; but the Division, or dissonant Disunion of the Life's Forms, in that they are rent asunder, and brought into the Property of Self-hood, whence Strife and Enmity are risen in Man; I say, *this* evil Ram, *viz.* this introduced Infection, vain Desire, and adverse Will, must be offered up in Christ in the Fire of God's Anger: This was the *Beast* for the Burnt-Offering: The Lamb of God in *Adam* shall *not* be consumed in the Fire, but it must only *shed its Blood*; it must immerse and sink itself wholly with the human Nature into the One, *viz.* into the eternal Nothing, without all Nature; and then this Place is called *Here the Lord seeth*; that is, when the Ram is offered, then this Place is afterwards the Temple of God, *where the Lord seeth.*

30. And the Spirit of *Moses* speaks very hiddenly hereof, and says, *Hence it is said still to this Day, Upon the Mount where the Lord seeth:* The Mount is the *Life's Nature*, where the Lord has seen not only in *Abraham* and *Isaac*, but he sees in Christ's Spirit, yet at *this* Day, upon this Mount, in the Children of God: When the Ram is offered up, then the Spirit of God sees through Nature, as the Sun shines through a Glass, or as a Fire thoroughly heats an Iron.

31. Therefore a Man ought not to be so foolish, as to *torment* his whole Life in his Repentance and Conversion, and to offer it up in the Fire of Death without God's Command; but he must only sacrifice the *Sin*, and Self-Love of Vanity; he must offer up only the Ram, and not do any Violence or *Mischief* to Nature; *not* strike, whip, and beat it; or creep into a Corner, and suffer the Body to *starve* for Hunger: No, he must not, out of his own *Purpose*, give the Image of God to Death; but the Ram he must; he merits not any Thing by plaguing and torturing himself; for God has bestowed his Heart to that End, to redeem us from *Pain* and Torment.

Note.

32. When the Soul with the right Nature has tamed itself from the Ram of the Flesh, then it must sacrifice the Ram to the *Death of Christ*; but it must remain stedfast in great Humility, in the Resignation in God, and not any further afflict and rack itself, either with Doubts, or with any other external inflicted Tortures. It must also give Nature its *necessary* Nourishment, and not enfeeble and distemper itself; for it is the Temple and the Image of God: But it must daily and continually *mortify* the Ram in the Flesh, *viz.* the selfish *Lust* of the evil Flesh, and the Will to the Self-hood of this World; and though the Flesh be disquieted, seeing it must forsake what it fain would have, yet the true Nature and the Soul must not give Heed to it. It must *not* also *take Care* for the

Sake of the Fleſh, where that ſhould have its Maintenance, but commit it to God, and go on in his Calling as a *Day-Labourer* in the Service of his Lord and Maſter, and let God take Care for the Ram, and give it what he pleaſes.

33. *And the Angel of the Lord called unto Abraham out of Heaven the ſecond Time, and ſaid,* Gen. xxii. *By myſelf have I ſworn, ſaith the Lord, becauſe thou haſt done this Thing, and haſt not ſpared* 15—19. *thy only Son, that I will bleſs and multiply thy Seed as the Stars of the Heaven, and as the Sand that is upon the Sea-ſhore; and thy Seed ſhall poſſeſs the Gate of his Enemies; and through thy Seed ſhall all the Nations of the Earth be bleſſed; becauſe thou haſt obeyed my Voice. And ſo Abraham returned to his young Men, and they roſe up and went together to Beer-ſheba, and dwelt there.* This is now the *Seal* of Faith: When Man has wholly given himſelf up to God, then God ſwears to the Humanity by himſelf, that he will bleſs Man; that his Life's Eſſence ſhall thenceforward ſpread forth itſelf in his *Power*, and grow to a great Tree of divine Eſſence in the Wiſdom, whoſe Fruit and Knowledge ſhall be infinite and *innumerable*; as he ſwore to *Abraham*, that out of his Body, or Life's Eſſence, many Nations ſhould ariſe; alſo how his *Life's Eſſence* ſhould poſſeſs the Gates of the Enemies, *viz.* of the Devil and Death; as here he gives a full and pregnant Hint concerning Chriſt and his Chriſtendom, how they ſhould deſtroy the Devil's Kingdom, and break down his Gate *in* Man: This the *Faith* in God's Children is able to do.

34. For as ſoon as the Judgment of the earthly Man has been held in the *penitent* Man, ſo that the Soul rejects the Will of the evil Fleſh, *viz.* the Will of the animal Soul, and brings it into Judgment to the Condemnation of Death, and *reſigns* itſelf up wholly to God, then God *ſwears* in Chriſt Jeſus this Oath to the Soul, and ſets it to be a Prince over the Enemies, *viz.* over the proud and haughty Devils, even to *judge* them, and obtains full Power over them, and *drives* them out.

35. After theſe Things *Moſes* mentions how the Bleſſing of *Abraham* ſpread forth itſelf, and he makes a Relation of his Brother *Nahor*, how *Milcah* bore to him eight Sons, from whom great Nations did ariſe, *viz.* the *Aſſyrians*; who indeed did not ſpring forth out of the *Ens of Faith*, *viz.* in the Line of Chriſt, as *Abraham*, but out of the natural *Adam*, upon whom *alſo* the Bleſſing of *Abraham* did [a] light; for the Hiſtory is ſo exactly deciphered, that a Man may ſee that God has not only choſen the natural Line of Chriſt, proceeding from *Abraham* and *Iſaac*, but alſo the *Lines of Nature* in the *Adamical* Tree, which he would alſo bring together, and manifeſt himſelf to them; and they who would believe in God ſhould be engrafted into the Line of Chriſt; that is, they who ſhould be capable of the divine *Ens* in the Voice of the Lord, whoſe Will ſhould direct itſelf to God.

[a] Paſſed or went.

36. As we may ſee again in this Figure, how God has not rejected the Kingdom of Nature in Man, but that he in Chriſt will *deliver* it out of the Anguiſh and Enmity; and that a Man ſhould and muſt continue in the Kingdom of Nature; as *Abraham*, when he had finiſhed his Offering, went with his Son and two young Men to *Beer-ſheba*, and dwelt there; by which the Spirit in *Moſes* ſignifies, that when *Abraham* had performed this Calling in the Figure of Chriſt before the Lord, he returned again to his natural Affairs, *viz.* to the Doing of *this World's Buſineſs*; he went to *Beer-ſheba*, that is, into the Toil and Labour, whereinto *Adam* has brought us, where a Child of God in the cloven and broken Nature, *viz.* in *Beer-ſheba*, muſt work in God, with *teaching* and *praying*, and alſo in Nature, with the *Labour* of the Hand to maintain the outward Man, and follow the Wonders of the outward World in the formed Word, and help to form, manifeſt and bring them forth in Figure, to the Contemplation of the Wiſdom of God.

37. Alſo hereby is hinted very clearly, that a Child of God, in this World's Exiſtence, does not ſtand daily and *hourly* in the Operation of the *ſpiritual* Figure, that his Spirit can ſee and know that [only] but alſo in the *natural*, where the Spirit of God goes alſo

along working in the Work of Nature, and manifests itself in another Property in him; as it may be seen *here* in *Abraham*, and in all the Saints; that God did sometimes manifest himself to them in the Figure of *Christ*, and sometimes again in the *Cross* and *Labour*, in the Temptation and Contrariety of the Nature of the corrupt *Adam*; so that they have lived in Weakness and *Infirmities*, as all *Adam*'s Children [have done and do.]

38. And we ought to look upon and consider this Figure concerning *Abraham*, in all
[t] *Text*, Ezra. that the Spirit of *Moses* and [t] *Esdras* has written down, as a Type of Christ and *Adam*; *viz.* of the Kingdom of Christ, and the Kingdom of Nature; that hereby God has represented the Figure of Christ and his Christendom, how he would again *redeem* and deliver them from the great Toil and Labour.

39. Wherewith also the Kingdom of Darkness in the Pain and Torment is continually represented, and how the same does *pant* and reach after Man, and how Man stands here in this Life as in a Field, and grows; on whom sometimes the Sun of divine Love does cast a Glimpse and shine, and sometimes again God's Wrath and Anger; and how Man must be *purged*, tried, and purified: And the chiefest and most especial Point herein is this, that a Man must give up and *resign* himself to God, in Faith and full Assurance, and hold still to him, and let him work in him as he *pleases*; and how also he must learn to bend and bow his own Nature, and *lead* it towards God, that in all Things it may desire to be God's Instrument and Servant, and desire and will to work nothing but what belongs to the *divine* Manifestation in the Wonders of Nature, for the Contemplation of God's Wisdom; and on the contrary, it must *reject* the own Will of the Devil, and all Desire to Self-hood.

40. And we should not look upon the written History of *Moses* concerning the *Patriarchs so blindly*, as the *Jews* and *Babel* do; as if they were only a mere History: No; the same is not only full of the Types of Christ and *Adam*, *viz.* of the old and new
Note. Man, but there are also secret and *mysterious* Intimations, and Prophecies concerning the *hidden* spiritual World, shewing what shall be *after* this Time.

41. Reason must know, that the Spirit of God has not laboured in the Work only to set forth the *Histories* of the Ancients, which for the most Part seem but simple and childlike: No; they are set forth for a *Type* and Information.

42. The Spirit of God has represented the *greatest Wonders* therein, which he would accomplish in Man, and that in a plain, simple, and childlike Manner, that so the Pride of the *Devil*, and the Subtlety or Wisdom of *Reason*, might be confounded and made foolish thereby.

43. For we must know, that the greatest Power and Virtue, together with the Wonders, lie in the *Humility* and *Lowliness*; and how God is so *near* to all Things, and yet nothing apprehends him, unless it stands still unto him, and gives up the *own* Will; and then he works through all; as the Sun does through the whole World.

The Forty-ninth Chapter.

Of the Death of Sarah, *and the hereditary Sepulchre of* Abraham: *What is underſtood, and ſignified thereby.*

1. THE Spirit in *Moſes* has ſet before him the whole Figure of Man by *Abraham*, ſhewing what his Condition ſhould be in *this* World, and what *hereafter* ſhould become of him; for after he had firſt ſpoke of the Beginning, *viz.* of the *Stock* of the human Tree, ſhewing whence it did ſpring, he afterwards declares its Boughs and *Branches*, together with its Power and Virtue, and mentions how this Tree is corrupted in its Power and Eſſence; and that God has beſtowed the higheſt Tincture upon it, to tincture it again, and *renew* it; and how the *Poiſon* in the Eſſence of the Tree is to be reſiſted. *Gen.* xxiii.

2. Here he does now very wonderfully ſignify, how this Tree has ſtood in the *corrupt* Property in a ſtrange Field, and rooted itſelf with the Root into a ſtrange or alienate Ownhood, wherein the Root was *not* native; and how the Root of the human Tree muſt forſake the ſtrange Field, together with the ſtrange introduced Eſſence, and wholly give itſelf freely out of its Life's Will and Deſire.

3. Hereby alſo is ſignified, how the Place whence the human Root did ſpring is *between* the holy ſpiritual World and this earthly corrupt World; and that Man's Propriety, from whence he is ſprung, ſtands in a *double* [u] Cave, *viz.* in two Principles; and how he muſt be *buried* in this twofold Pit, as a Kernel which is ſown into the Ground; and how alſo [this Cave of *Machpelah*] this twofold Pit, is Man's Propriety, of which Eſſence or Subſtance he himſelf is eſſentially.

[u] Our *Text* has it, *The Cave of* Machpelah; which here in the *German* Verſion is rendered a double Cave, or a twofold Pit.

4. The Figure of this we ſee here in *Abraham*, that when he converſed in this outward World, he poſſeſſed upon the Earth *no* Land of his own, but went from one Place to another, and was every where a Stranger; but when his *Sarah* died, then he would have a Burying-place for a certain Poſſeſſion for his Wife, for himſelf alſo, and his Children; and moreover he would *not* have it for nothing, but *buy* it: All which is a very wonderful Typification, and not only a bare Hiſtory, as the *Jews* have held it to be, before whoſe Eyes the Veil of *Moſes* is hung, but we will here alſo ſet forth the inward Figure with the outward, and ſee what the Spirit in *Moſes* does here ſignify.

5. *Moſes* ſays, *Sarah died at Hebron in the* [x] *Head-City in the Land of Canaan:* This may very well thus be, but the Spirit has his Figure under it; for he looks upon the Center, where the Death of the *Saints* is, and where the true Man muſt die; as namely in the Head-City *Hebron*; that is, in the *formed Word*, where he has introduced the Ownhood, and ſelfiſh Luſt, into the formed Word of his Life's Property, and ſet himſelf up into a ſelf-ful Dominion and *Regimen*, as into an Head-City, where the Self-will has framed, and contrived to itſelf a City, or Propriety, in the formed Word, and built it up for its own peculiar Land of Poſſeſſion; where he indeed ſuppoſes he is a God, or ſomething of his *own*, that he may do with and how he pleaſes; now this Self-will muſt die in the *Head-City*, *viz.* in the formed *Ens* of the Word in its Center, *viz.* in the City of its *Self-hood*. *Gen.* xxiii. 2.

[x] Our *Text*, *Kiriach-arba*.

6. And *this City Hebron lies over-againſt Mamre*; *viz.* between the eternal and temporal Nature; where [the Cave of *Machpelah*] the twofold Pit is, *viz.* the Kingdom of God and of Nature; for in this twofold Pit *Abraham* would bury his *Sarah*, and have the Pit for his *own*.

7. That is to ſay, when the Children of the Saints in *Hebron*, *viz.* in the City of *human* Self-Propriety, die to the ſelf-ful outward natural Life, or Self-hood, then the true reſigned Life will no longer ſtand in a ſtrange Field, or ſtrange Eſſence, but in its own, from whence it is *originally* riſen: But ſeeing it has loſt this ſame Life's Field in *Adam*, and rooted itſelf into a ſtrange Field, *viz.* into the Serpent's Field of *Falſhood*, the Life cannot take to itſelf again, of due Right, the firſt true Field; but it muſt *buy* it: This is even the Figure; that Chriſt has bought it for his *Blood* of the heavenly Eſſentiality, for the holy Tincture; underſtand [he has thus purchaſed it] of the eternal Nature, wherein God's Anger, *viz.* the Wrath of God in the Center of Nature, was manifeſt, and had *devoured* this Field in the human Property into itſelf as its own; for out of the Center of Nature the Word of the human Property was brought into a *Formation*; this the Children of Self had taken into Poſſeſſion; therefore ſays the Spirit, the Children of *Heth* had this Field for their own Poſſeſſion.

8. This ſignifies, that God's Children muſt wholly forſake the *Nature-Right* in this Field of the formed Life or Word; for they have loſt the natural Right in it; but in Chriſt they muſt *buy* it again of the Father of Nature; they muſt take Chriſt for their Ranſom, and give the Father *four hundred Shekels of Silver* for the ſame; and theſe are the four Centers in the ſpiritual Body's Property, which are born in the holy Tincture, *viz.* in Chriſt's Property.

9. The firſt Shekel is the true *magical Fire*; the ſecond is the Light, or *Love-Deſire*; the third is the holy *Sound* of the mental Tongue; the fourth is the formed or *conceived Ens* out of the other Properties, where the holy Life is formed, and ſtands in an Eſſence: This is the pure Silver without any Spot or Foulneſs, under which the Spirit of *Moſes* points out, that *Abraham* in Chriſt has given to the Children of *Heth*, *viz.* to *Ephron*; underſtand to the Father, or the Father's Property, [for his Cave of *Machpelah*] for his twofold Pit, *viz.* for the Center of the Father's Nature according to Eternity, and for the Center of the temporal Nature; in both which the divine [y] *Lubet* has brought itſelf out of the Property of both Centers into an *Ens*, and into the Creature of the Humanity; which human Creature has broken itſelf off from the *univerſal* Being, and put itſelf into a Selfiſhneſs; therefore it muſt be again rooted into the univerſal; for which End it muſt be tinctured with the moſt *holy Ens*, and engrafted; which the Spirit does here compare to pure Silver, and ſo ſecretly intimates in the Figure.

[y] Or good Will and Pleaſure.

10. When *Abraham* converſed upon the Earth, he deſired to buy *no Field* for his own Poſſeſſion; but now when he was to bury his *Sarah*, he would have the Sepulchre *hereditary*, and peculiar; [z] *and bowed himſelf before the Children of the Land*, and entreated them for it; whereas they would freely have given him the Field, and bowed themſelves before him alſo; but the Spirit in *Moſes* has its Figure here: For he has repreſented *Man* to him in a very perfect Model; for which Cauſe alſo he plays in the Proceſs in the Figure; ſhewing that the Children which belong to Chriſt muſt *bow themſelves* before God the Father, from whom all Beings originally come; deſiring that he would *ſell* to them the [a] twofold Pit, *viz.* the Kingdom of Nature, and the Kingdom of Grace, in Chriſt's Blood; for that, with the four Centers of Humility and the Love-Birth, the Father takes for *Payment*.

[z] *Gen.* xxiii. 7.

[a] The Cave of *Machpelah* the double Valley.

11. And that the Children of *Heth* and *Ephron* would freely give it to *Abraham*, and yet at laſt, upon the Deſire of *Abraham*, took Money for the ſame, it intimates to us, that God the Father has indeed freely given us the Kingdom of Grace; for he gave it freely to Chriſt his Son, in our Humanity; but Chriſt would have it for a natural due Right; therefore he offers his *Humility* to his Father, that he would be pleaſed to take his Payment for it, *viz.* his human Property, of him; as here *Abraham* did in Chriſt's Figure; although he could have taken the Field, yet he *would* not; for the Cave of

Machpelah ſhould not be taken, but dearly *purchaſed* with the moſt precious Subſtance: God took the Earneſt or Ranſom of Chriſt, for his [b] *Cave of Machpelah*, for Payment; therefore *Abraham* muſt ſtand in Chriſt's Figure; for the Body muſt be buried in the *Cave of Machpelah* (in this twofold Pit) *viz.* in the eternal and temporal Nature, *viz.* in the *formed* compacted Word, if it ſhall riſe again in the Motion in the Voice of this ſame Word, and ſubſiſt in its *Image* which it firſt had. [b] Twofold Pit.

12. For *Moſes* ſays, *Hebron is ſituate in the Land of Canaan*, which God promiſed to give to *Abraham*; underſtand by *Canaan* the holy *cryſtalline* World or Earth, *viz.* the City of God, which *ſhall* hereafter be manifeſt; wherein *Hebron* lies, *viz.* the Head-City of the Land; whereby externally the outward World with its *Figure* is ſet forth, and internally the holy *eternal* Land of *Canaan*. *Gen.* xxiii. 2.

13. And we ſee very clearly what the Spirit of *Moſes* means in its Figure; for firſt it repreſents by *Iſaac* Chriſt's Figure with his Offering and Death; and preſently thereupon it ſets forth alſo *Man's own Death*, and where Man muſt die, namely, in his City *Hebron*, the City of human *Self*; and whereinto he muſt be buried and put, namely, into the twofold Pit; *viz.* into the Kingdom of God and this World; and it is therefore called a *twofold* Cave, becauſe there are two Manſions, *viz.* a twofold Life in two *Principles*, whence Man did originally ariſe: But if he be buried in the Will of his Self-hood in the *Serpent*'s Deſire, then he does not reach this twofold Cave; and though he ſhould be therein, yet he lives only in the apoſtate Eſſence in the Self-hood of the *Devil*, *viz.* in the introduced Serpent's *Ens* in the dark World's Property, which is manifeſt and predominant in the Serpent's *Ens*.

14. The chiefeſt Part in this Figure is, that the Spirit of *Moſes* points at the twofold Life; how this World has a *twofold Life* and Eſſence, which he intimates by the twofold Cave, wherein *Abraham* would have his *Burying-Place*, to ſignify that his twofold Humanity, *viz.* one out of the *divine Ens*, out of the Eternity and heavenly ſpiritual Eſſentiality, and the other which is out of the Time, even out of *this World*'s Eſſence and Subſtance, ſhould be buried and put into an eternal Sepulchre; where the Subſtance of the twofold Body ſhall lie in its *original* Mother, and leave the own Will in this *eternal Grave* in Death, that ſo the Spirit of God might alone live, rule, and *will*, in the Spirit of the Creature, *viz.* in the Soul, and the Life of Man might be only his *Inſtrument*, wherewith he might work, and will, how and what he pleaſes.

15. For ſo it muſt be, that the human Will might be brought again into the only Will of the Deity and Eternity; for it was, in the Beginning, when God breathed the Soul into the Fleſh, in the eternal [c] *living Word*, and God's Spirit formed it into a Likeneſs of the Deity, *viz.* into a *creaturely Soul*; which Soul had turned itſelf away from the only eternal Word of God into a Self-hood, that ſo it might be manifeſt in Evil and Good, and rule in the Diſſimilitude or Diſtemperature. [c] *John* i.

16. This Diſſimilitude or Diſtemperature ſhould be buried or put again into the Likeneſs or Temperature, *viz.* into the *Eſſence* out of which the Soul and Body did ariſe; that is, each Eſſence's Property ſhould return again into its Mother; and the Mother is a twofold Cave, *viz.* the *inward* ſpiritual and divine Kingdom, and the *outward* viſible, ſenſible, palpable Kingdom of the external World, wherein *Abraham* would have his Burying-Place.

17. For the *outward* Kingdom *remains for ever*; for it is produced out of the eternal, as a Model, Repreſentation, or viſible Image of the *inward* ſpiritual Kingdom; but the *Dominion* in the Stars and four Elements do *not* remain for ever in ſuch *Self-hood* or Propriety, but only *one* Element, wherein the four are underſtood, but in equal Accord and Harmony, in juſt and equal *Weight*, *Number*, *and Meaſure*, in one only Love-Will; where the aſcending, domineering, ſtirring Might of the divided Figure, the four Ele-

ments, do no longer rule, but the ſoft, meek, and ſtill Humility in a pleaſant, lovely, delightful [d] *Air*, [or ſtill harmonious Sound.]

[d] Muſical Air.

18. The *compacted* Property of the Word, in the Soul of the outward World, *viz.* in the Ownhood, or Selfneſs of the third Principle, *ceaſes*; the outward Spirit of the World is changed into the inward, that the inward might rule and govern wholly through the outward; which, at *preſent*, the great Motion of the enkindled Might of the dark World does with-hold and carry in its Dominion; in which [dark World's Property, which is now ſo predominant] the Devil is an aſpiring, *aſſaulting Prince*; and all Things work and tend to the great *Seperation*, that ſo the Properties of the three Principles might each become creaturely in themſelves; to which End the Eternity has brought itſelf into a *Fiat*, or Deſire, to the Formation of the Eſſence, *viz.* of the [e] *Grand Myſtery*, that thus one might be manifeſt in the other; the Evil in the Good, and the Good in the Evil; and each Thing might have its own Seat and Habitation.

[e] Myſterium Magnum.

The Fiftieth Chapter.

Of Abraham's *ſending his Servant to take a Wife for his Son* Iſaac: *What we are to underſtand under this Figure.*

Gen. xxiv. 2, 3, 4.

1. *ABRAHAM ſtrongly engages his Servant, who was the chief Ruler in his Family Government, and laid an Oath upon him, that he ſhould not take a Wife unto his Son of the Daughters of the Canaanites, among whom he dwelt, but go unto his Kindred and to his Father's Houſe, and take him a Wife.* Reaſon looks upon this Figure in a mean and ſimple Manner, *as if Abraham* hated and abominated this People among whom he dwelt, becauſe of their *evil* Converſation; but the Spirit of God in *Moſes*, who has thus noted down this Figure, has his ſecret and myſterious *Meanings* couched herein, and plays with the whole written Hiſtory of the [f] firſt Book of *Moſes*, as with a moſt pleaſant Interlude, and points continually, by the outward *Act* of the external Man, at the ſpiritual *Figure* of the ſpiritual eternal Man in the Kingdom of Chriſt.

[f] *Geneſis.*

2. The Servant muſt ſwear an *Oath* to *Abraham*, that he would take a Wife to his Son out of his Family, Stock, and Kindred: Why did *Abraham* lay an Oath upon him, whereas the Servant muſt *obey* his Maſter *without* taking an Oath, and *Iſaac* would *not* have taken a Wife contrary to his Father's Mind and Will? The Spirit of *Moſes* looks here into the *internal* Figure. *Iſaac* ſtands here in the Figure of *Chriſt*; and *Abraham*'s Servant ſtands in the Figure of *Nature*; and the *Canaanites* ſtand in the Figure of the introduced *Serpent's Ens*, out of which the rebellious, ſelfiſh Will of Man's Self-hood is riſen, *viz.* in the Figure of the *beſtial* Man, which *ſhall not inherit the Kingdom of God:* Theſe three the Spirit of *Moſes* does ſet before him in the Type, and thereby points at the true Man which ſhall ſubſiſt *eternally*.

The inward Figure is thus:

3. *Abraham* requires his Servant, who was the chief in his whole Family. *Abraham* here denotes *God* the *Father*, and the Servant, by whom he governs, denotes *Nature:*

Nature must here in its Might and Strength *swear* to God, that is, deeply engage and essentially bind itself, that it will not take to *Isaac*, that is, to the *Christians*, *viz.* to God's Children, a Wife, that is, a *Matrix* of the *Canaanites*, *viz.* of the *Serpent's Ens*, or associate with it to the Propagation of the Serpent's Ens; that it will not assume the *Poison* of the dark World's Property to it, *viz.* the *Canaanitish* Property, and introduce it into the Children of Christ for their Wife, *viz.* into the Tincture of *Venus*, which is the true female Matrix in Men and Women; but that it will join the true *Adamical* Man, which God had created in his Image (*viz.* the true human Essence proceeding from the first original Tree out of the first Root, *viz.* from *Abraham*'s Stock, who denotes *Adam*) to the *Ens* of Christ, *viz.* to the true *Isaac* in the Children of Christ.

4. Understand thus: *Adam* has introduced into our Flesh and Soul the *Ens* of the Serpent and the Devil, which Nature has taken into Soul and Body, and has begotten and brought forth therein a selfish rebellious Will, which is *disobedient* to God.

5. But now seeing that God had again introduced the holy *Ens* of his holy Word into *Isaac*, which *Abraham* apprehended in the Desire of Faith, and represented the same herein *Isaac*, with a new Twig springing forth out of the *corrupt Tree* of the human Property, and born out of Christ's Spirit; thereupon Nature, *viz.* God's Officer, must here deeply engage itself to God, and swear, that it will no more take the *Serpent's Ens* for a Wife, *viz.* for its beloved Companion and Yoke-fellow; understand that it will not take its Consort out of the poisonful, serpentine Property of the introduced Iniquity of the adverse opposite Will; but God's Officer, *viz. Nature*, must take Essence and Substance out of *Abraham*'s true Climate, where *Abraham's Home* was, in *Adam*, *viz.* out of the right human Essence, and bring the same to *Isaac*, *viz.* to Christ's Members in their heavenly spiritual *holy Ens* of Faith, as a spiritual Woman, with whom the true Man takes Delight in himself with the heavenly Matrix, in *pure* Desire of Love, and loves his own Nature in God's Love, and *not* in the *Canaanitish*, selfish Serpent's Ens, in the apostate, rebellious, ungodly Will; that so the New-Birth might be holy in its Virginity, as to the inward Man.

6. For Man in his Essence or Being stands in a *twofold* Essence, *viz.* in the natural, and supernatural; in the divine *Ens* of the formed Word, and in the natural *Ens* of the Center of Nature in the *Fiat*, *viz.* in the divine Desire; in which Desire Nature, and the *bright*-burning World, take their Original, which bright flaming Nature should not any more take the false Lust of the *bestial* Serpent's Property into itself; of which the Spirit here does prophesy in the inward Figure.

7. *And Abraham's Servant said, How, if the Woman will not follow me, shall I bring thy Son again unto the Land from whence thou camest?* The Meaning hereof in the inward Understanding is this: Nature speaks to God, and says, How, if the *right* human *Ens* will not follow me, seeing it has a cleaving *Affection* to the Serpent's Poison, shall I then bring thy Son, *viz.* the holy heavenly *Ens*, again into the Land, *viz.* into the Place from whence it came, along with me? That is, when God entrusts the Officer of Nature with his holy *Ens*, to bring the same into the human Property, and to take the human *Ens* for a Wife of the heavenly Man, then says Nature, *viz.* God's Officer, How then, if the Woman (understand the *human Ens*) will not follow me and come with this *Isaac*, that is, with the *Ens* of Christ, into the true *human Land*, *viz.* into the true *Adamical* Paradisical Tree, shall I bring thy Son again, *viz.* thy holy *Ens*, into the Place of God? Gen. xxiv. 5.

8. *And Abraham said, Beware thou, that thou dost not bring my Son thither again: The Lord God of Heaven which took me from my Father's House, and from the Land of my Kindred; and that spoke unto me, and did swear also unto me, saying, Unto thy Seed I will give this Land; he shall send his Angel before thee, and thou shalt there take a Wife unto my Son. But if the Woman will not follow thee, then thou art clear from the Oath; only bring not my* Gen. xxiv. 6—9.

Son thither again. And then the Servant put his Hand under the Thigh of Abraham his Maſter, and ſwore unto him concerning this Matter.

9. The inward Meaning is thus: God ſays to his Officer Nature, Take Care that thou doſt *not* go according to thy *Reaſon*, and conceive another Will, and bring my *holy Ens again* thither from whence it is come, for it *muſt* dwell in Man. The God of Heaven, who has taken the human *Ens* from the eternal Word, from his eternal native Country, which is the *Houſe* of the eternal Father, who has promiſed Man the Land of *Canaan* according to the Paradiſical Property, and moreover has ſwore to him he ſhall ſend his Angel before thee, that ſo thou mayeſt take a Wife unto my Son there, even where the Angel, *viz.* the *divine Will*, ſhall guide and direct thee; that is, when God will betroth and bind himſelf with his Word and Power in his Children, with an *eternal Marriage*, then he ſends his Angel before, *viz.* his Will, into the human *Ens*, that the ſame does *convert* and turn itſelf to God.

10. The Nature of the Mind muſt not in its Will of Reaſon take upon it to be Lord and Maſter, and *doubt* at what God will do, when the Office or Charge of a Servant is laid upon it; it muſt not make itſelf its Looking-glaſs, and doubt, when it ſees that the Soul lies *captivated* in the Ens of the Serpent; it muſt not think with itſelf, I ſhall not here arrive with a proſperous Succeſs with my *divine Meſſage*, but it muſt leave that to God, and diſcharge its Meſſage according to God's Command, and commit it to God, how he will bring the Woman, *viz.* the *human Spirit*, and betroth and join it with the Son *Iſaac*, that is, with Chriſt in the *divine Ens.*

11. But if the Woman will *not follow* thee, then thou art *clear* of the Oath; that is, if the *human Will*, when I ſend my Will before thee in Man, will not follow thee, then the Meſſenger, *viz.* God's Officer, with the Heaven's Ens which is ſent, is *clear*; only bring not my Son thither again; that is, bring not the heavenly Ens again into that Eſſence out of which it is come, but *ſtand ſtill* therewith, and hear whereunto God ſhall direct and incline thee: For the *Rain* from Heaven ſhall not aſcend up again empty without Fruit, ſo likewiſe *God's Word* and Command ſhall not return Home empty, but work and bring forth Fruit in its *formed Wiſdom.*

12. If one Man will not, then the ſame Word falls upon another which is capable of it: Therefore Nature, *viz.* the Meſſenger, Officer, Advocate, or Petitioner of the heavenly Meſſage, *muſt not* bring the Word with the divine Ens back again into that Place, *viz.* into the *inward* divine Voice; for what God once ſpeaks forth by his Word in Power, that ſhall and muſt *ſtand* in a divine Form, to the divine Contemplation: Nature muſt go forward, as a Meſſenger muſt go on his Way, and declare that the Lord has given *Iſaac all his Goods*; that is, he has given to Chriſt all his Goods, and deſires now a *Wife*, viz. *Man*, who ſhould give himſelf in Marriage with *Iſaac* in Chriſt.

Gen. xxiv. 9. 13. *And the Servant laid his Hand under the Thigh of Abraham his Maſter, and ſwore to him concerning this Matter:* That is, when God put his holy Word with the *heavenly Ens* or Eſſence, *viz.* with the formed Wiſdom, into the *natural Ens* of *Mary*, as into God's Servant, and God and Man became *one* Perſon, then the human Nature ſwore under the Thigh of the Father's eternal Nature to God, that it would *obey* God, and henceforward go forth, and ſeek the human Wife, and marry it to the divine Ens: All which is to be underſtood in *Chriſt's Perſon*, who in his aſſumed Humanity, as *Abraham*'s, or God his Father's Servant, in the natural Property, ſhould go forth with his Word, and *ſeek* this Woman, *viz.* his Bride and Spouſe, which the Angel of the Lord, *viz.* God's Will, ſhould bring to him.

Gen. xxiv. 10. 14. *And the Servant took ten Camels of the Camels of his Maſter, and departed, and had with him all Sorts of his Maſter's Goods; and he aroſe and went to Meſopotamia, the City of Nahor.* Here now the Spirit looks upon the Proceſs of God, and intimates how God

sent his Angel, or Messenger *Gabriel*, with the Voice of Nature to the human Nature in *Nahor*, *viz.* to *Adam*'s Nature in the *Ens* of *Mary*; in which Voice the living holy Word was hidden with the heavenly living *Ens*; and gave also the Father's Nature Ten Camels; that is, the [g] *Ten Forms* of the three Principles to the natural and supernatural Fire-Life, *viz.* [h] Seven Forms of the Center of Nature, and [i] Three Forms of the three Distinctions of the Principles; all which are *God's Camels*, whereby he bears and carries all Things.

[g] Ten Forms. [h] Seven Forms. [i] Three Forms.

15. And the Goods of the Lord are the formed Wisdom of the great Wonders and *Powers:* All these God's Officer took along with him when he had the *divine Word* in himself, and introduced the same into the human natural *Ens*, even into the *Ens* of *Mary*, or awakened, opened, or manifested the same therein, according as a Man might express the great Deeds and Works of God; whereas indeed the outward, compacted, bound-up, *sensual* Tongue, cannot give Words sufficient enough to the deep *mental* Understanding.

16. For here the Spirit of *Moses* takes the Angel's Message along with *Isaac*'s Figure, and plays externally in the Figure with *Isaac* and *Rebecca*, as Christ's Figure; and inwardly he plays with *Mary*, as *Adam*'s Essence, and with Christ's, as the Virgin-like divine *Ens*.

17. And the Spirit of *Moses* says further, *And the Servant made the Camels to kneel down without the City, by a Well of Water at Evening Time, even about the Time that Women use to go out to draw Water:* This signifies and notes internally, how the Mystery of the Nature of the three Principles, being the *Bearers* or Carriers of the formed Wisdom of God, has laid itself down by the divine Fountain without the City; the City denotes the *hidden* Mysteries of the divine holy Ens of the formed Wisdom; about which the Nature [k] of the three Principles has laid itself; for Nature is external, and a Carrier of the Mysteries of God: It lies by the *Well-spring* of God, *viz.* by the Birth of the holy Trinity. Gen. xxiv. 11.

[k] Or the three Principles of Nature.

The outward Figure is thus explained:

18. *At Evening*, that is, in the last Days of the World, or towards the Evening Time *in Man*, when the eternal Night draws near, then God brings his [l] Bearer, *viz.* the Will of the Father's Nature, which lies down by the Fountain of the *divine* Property in Man, and will there give his Camels, *viz.* his *Will*, Drink; like as towards the Evening, that is, in the *last Time*, he laid his Will to the human Nature in the *Ens* of *Mary*, by the true Well-spring of the Covenant, and there gave the *human Nature* Drink.

[l] Or Carrier.

19. And as the Servant of *Abraham*, standing by the Well of Water in *Mesopotamia*, did purpose and endeavour to fulfil his Master's Will, and yet did not look upon himself [and cast about in his Reason] how it should be, but commended his Cause to God, to do as he would please, and only set a *Lot* before him, that he might see what *Way* God would lead and direct him; even so also does the Spirit of *Moses* here play in the Figure of Christ; for Nature in the *Ens* or *Seed* of *Mary* was the Servant of God, which pitched down before the *Ens* of the Covenant, as an Instrument of God, and gave God the Honour, and committed it to him, how he would bring it to the holy Virginity in the holy *Ens* of the Covenant in *Mary*; as here *Abraham*'s Servant commended it to God, when he came before the Fountain, how he would lead him, and *whither*, or what he should do, that God might bring him to the true Virgin, whom God would give his Master's Son.

20. So likewise it was *not effected* by and from the Purpose, Understanding, or Power of Nature, that Nature was brought to the holy *Ens* in the Covenant, and *married* the divine Virgin in the *Ens* of the Word of God; Nature understood *nothing* of it, how it

ſhould be brought to paſs, or what it ſhould do to *purchaſe* or accompliſh the ſame; it knew not the holy Virginity in the Covenant; but when God's *Command* did ſound or ſpeak to it, by *the Angel Gabriel*, then it gave God the Honour, and committed to him what he would do and work through it, that God might eſpouſe it to the Virgin of Wiſdom; as here *Abraham's Servants prayed to God*, that he would bring the right Virgin, which God had choſen for him, to the Fountain of Water.

21. For, by the Well of God, Nature ſhall know what Kind of *Virgin* ſhall come and give the Camels, or the Bearer Nature, Drink; as *Rebecca came forth* by God's Inſtigation, *and gave the Camels of Abraham's Servants Drink*, ſo likewiſe the divine Virginity, in the *Ens* of *Mary*, came and gave the Eſſence in the *Seed* of *Mary*, and took the human Nature for a Spouſe and Conſort.

22. And the human Nature in the Covenant, in the Seed of *Abraham*, in his *Ens* of Faith (when he apprehended the *Word of Promiſe* in the Faith, which was his Righteouſneſs) had the fair golden Forehead [m] *Jewel* in itſelf, and the two Bracelets, which it hung on the Word of God, which moved itſelf in the Angel's Meſſage *in Mary*, where then the *Ens* of Faith was eſpouſed or *married* with the now-moving Voice; which Motion beſet, and embraced Nature; as here *Abraham*'s Servant, when he ſaw that God had brought to him *the true Virgin*, he drew forth the *Free Gift* of his Maſter *Abraham*, and hung it on the Virgin.

[m] Or Earrings.

23. Thus alſo Nature, in the Covenant, in the *Seed* of *Mary*, put the *fair Jewel*, which God promiſed *Adam* in Paradiſe, and opened in *Abraham*, which *Abraham* apprehended in the Spirit and Faith, *upon* the Voice of God, *viz.* on the living, moving Word of God, which ſounded in the Angel's Meſſage, in *Abraham's Ens* of Faith; and herewith alſo itſelf.

24. For *Abraham* had laid hold of the Word of the Covenant in Faith, ſo that it was formed into an *Ens*, but *not wholly* into the Humanity; and this *Ens* was the fair Jewel, which Nature bore as a *hidden Treaſure* in itſelf, till the Limit of the Covenant, even towards the *Evening* of the World, and then God's living Voice ſounded into Nature, *in the Seed of the Woman*; and ſo Nature, *viz.* God's Servant, gave forth the *hidden Pearl*, and hung it on the Forehead of the Virgin-like Love of *Jeſus*, which was moved in the Angel's Meſſage, and came now to the Fountain to draw forth the *ſhut-up* Virginity in Man from the divine *Ens*; and there it obtained its Bridegroom, *viz.* the Soul of Man, with the Father's *Jewels*, and great Goods: With this, the Spirit of *Moſes* does here play, and hold forth a *ſecret* Intimation under the outward Act.

Gen. xxiv. 14. 25. *Abraham*'s Servant made him a Lot, to know the Virgin by, which was this, *She that ſhould come and give him, and all his Servants and Camels, Drink*, ſhe ſhould be the right one: Thus alſo God has planted this *Lot*, and put it into the Nature of the Soul, and the right Humanity, that the *Virgin*, which ſhould refreſh the Soul with the true Humanity out of God's Love-Fountain, the ſame the Soul ſhould deſire for its eternal *Spouſe*.

26. As it came to paſs in *Mary*; *when the Angel greeted her*, he refreſhed the Soul, and alſo her Seed of the Soul's Nature proceeding from the Woman's Tincture, whereby this Soul's Eſſence brought its Deſire towards the *ſweet* Spring-water of the Fountain of Jeſus, and *drank* of this Water of the Love of Jeſus, whereby, and wherein, it was married to the ſweet Love of Jeſus, in JEHOVA; ſo that in this Seed of *Mary*, in the Limit of the Covenant, *a manly Virgin of God* was conceived, which is Chriſt Jeſus in our Humanity; and in the divine *Ens*, in the Power of the Word of God, a formed God, according to the Creature; but according to the divine Voice, *God all in all*; underſtand a formed God, according to the human Property, *viz.* a *viſible Image* of the Deity, and therein the whole inviſible, immenſe God in Trinity in Eſſence.

27. This whole Figure ſtands in the Proceſs of the New-Birth, and ſhews how it ſhould come to paſs; for *Abraham* in his *Faith* ſtands in the Figure of *Adam*, *viz.* in God the *Father*'s Figure, who created him in his very Image and Likeneſs; and *Iſaac* his Son ſtands in the Figure of the *Humanity* of Chriſt, *viz.* in the *Son*'s Figure.

28. God the Father has given all his Goods, underſtand, of the formed Word, *viz.* all created and procreated Beings, in the *Place* of this World, to his *Son*, who manifeſted himſelf in the divine Image of the Humanity; *even as Abraham gave all his Goods to Iſaac*, who was the Type of Chriſt.

29. And as *Abraham* would take a Wife to his Son *Iſaac* of his Kindred, and ſent out his *chief Officer* to take a *Wife* to his Son, and yet did not before-hand *name* the ſame to him, and tell him who ſhe ſhould be, but bade him *go* only *to his Father's Houſe*, *and to his Kindred*, and ſee what Woman God would bring to him for his Son *Iſaac* to take; ſo likewiſe God has ſent his Officer (who ruleth chief in his whole Houſe, that is Dominion, which is the *Voice* of his revealed Word) into the World, to the right *Adamical* Man, and *not* to the *Canaanitiſh* Serpent's *Ens*; but to the diſappeared Virgin-like Image of God, and to the living Soul, which is of God the Father's Houſe, that is, his Property; and looks out for a Virgin, for a Wife to his Son Jeſus Chriſt, *viz.* he *wooes* for the heavenly Virginity in Man, which diſappeared in *Adam*; for this Virgin God's Officer of Nature does woo, by his *Servants*, whom he ſends forth, and bids them make *Suit* for this Virginity, for a Wife to his Son, and join it with him in Marriage.

30. And as *Abraham* did *not name* before-hand the Virgin to his Officer, but commanded him to go to his Father's Houſe, and there look up unto God, and ſee *where* he ſhould bid him make Suit, and take that Virgin which *God* ſhould chooſe, and bring to him; ſo likewiſe God has ſent his Officer, *viz.* his *holy Word* by his *Servants*, into the World to the true Man, not to the Serpent-Beaſts; for *theſe hear not God's Word*, they have *no Hearing* in them thereto; like as the *Canaanites* in the Serpent's *Ens* were even wholly beſtial, and half dead as to the *divine Hearing*, by Reaſon of their Iniquity and *Self-Will*.

31. And he cauſes his Servants, *viz.* Officers, to *ſit down* by the Fountain of his holy Word, with Command, that they ſhould, in their Office and Charge committed to them, call upon God, and pray, and *teach* his Word, *till* God draws the Virgin's Heart, and brings her to the *Fountain* of his Word, to draw Water out of the Well-ſpring of God's Word.

32. And when this Virgin, underſtand the *inward* divine Image, which was obſcured in *Adam*, draws Water in the Fountain of the divine Word, then the Officer, *Abraham*'s Servant, *viz.* the Father's *Will*, ſpeaks *in the Soul*, ſaying, *Give me to drink of thy ſweet Water of the eternal Virginity*; and the precious Virgin ſays to the Will of God, *Drink, my Lord:* I will alſo draw [Water] for thy Camels; underſtand by the Camels the *Eſſences* of the human Nature proceeding from the Father's Property; and by the Virgin underſtand the Nature and Property of the *Light* in the *Love*; *viz.* the Eſſence of the divine *Ens* of the angelical World, which diſappeared in *Adam*, and now comes again to draw Water for its Bridegroom *the Soul*.

33. And now, when the Officer (*viz.* God's Will) with his Camels, *viz.* the Eſſences of Nature, is *refreſhed* with Drink by the Virgin, then the Will ſent forth of the Father, in the Eſſence of Nature, gives Thanks to the true Deity, that God has brought this Virgin unto him, that he ſhould take this Virgin of the Love and Humanity of Jeſus Chriſt for a Wife.

34. And immediately the Will of God the Father takes the precious *Jewels* (which God did incorporate into *Adam*'s Soul, even into the Light of his *Life*, in Paradiſe, with the precious *Name Jeſus*; yea, which Jewels were incorporated in the *Center* of the

[n] *Eph.* i. 4. *Note.* Soul [n] *before the Foundation of the World was laid*, which have been wholly hidden to the Soul; which Jewels are *the holy Fire* of the hidden Love-desire) and hangs the same on [o] Or Jewel for the Forehead. the noble Virgin of the heavenly World's Essence, as a golden [o] Ear-ring of half a Shekel Weight.

[p] Half a Shekel. [q] *John* iii. 35. This golden Jewel [or Ear-ring] of [p] *half a Shekel* Weight is the new heavenly Essentiality, which came down or proceeded from Heaven; as Christ said, [q] *That he was come from Heaven*; there he means the *Ens* proceeding or coming from thence, which was the half-holy Humanity, *viz.* the holy *Ens* in the Word, which did unite itself to the disappeared heavenly *Ens* in the Humanity; so that this *golden* Jewel of half a Shekel Weight *belongs* to the divine Sound or Word, which comes into the Humanity, and is hung upon the heavenly Virginity *in Man*.

[r] A whole Shekel. 36. And now when the Marriage is celebrated, and the Virgin-like *Ens* betrothed to this holy *Ens*, so that the Virginity receives this Jewel offered unto it, then it is a [r] *whole Shekel* of Gold; *half* of the Deity, and *half* of the Humanity.

[s] Ten Shekels. 37. And the two Bracelets, which *Abraham*'s Servants, *viz.* the Will of the Father in the Soul's Nature, puts on the Virgin, which are of [s] *Ten Shekels* Weight of Gold, they are the ten Forms of the holy Fire, which are hung with the new-introduced Humanity of Jesus Christ's divine *Ens* on the disappeared Virginity; whereby it again *receives* its true Life.

38. And when this Virgin has thus received this Jewel and Bracelets, then it rejoices, and *runs to her Brother Laban*; *viz.* to the third Principle of the outward Humanity, proceeding from the *Limus* of the Earth, that is, to the *outward Soul*, and tells this to him; that is, when the Virgin's Image does receive the *Ens* of Christ, *viz.* this fair and precious Jewel of half a Shekel, together with the holy Fire of the Word, then it penetrates, with its Voice of the divine Essence, *through* the outward Man, *viz.* its Brother, and declares the divine Power; whereby the outward Man, understand the third Principle, is glad, and *exceedingly* rejoices with the Virgin of the inward Man, and runs also to the Fountain of the Word of God, and prays God, that he would be pleased to *come in to him* with his Word; as here *Laban prayeth Abraham's Servant to come in to him*; which *Abraham*'s Servant, *viz.* God's Will, does *willingly*, and turns to the outward Man, as *Abraham*'s Servant did.

39. Thus does the human Nature likewise, when it hears the Voice of Christ sounding in the *inward Man*, and sees the *Ornament*, which the holy Spirit has put on the Virgin's Image, then *Laban*, *viz.* the Brother of the inward Image, does earnestly intreat the *Will* of God to come in.

40. And when the Will of God (here typified by *Abraham*'s Servant) is come into *Bethuel* and *Laban*, *viz.* into the third Principle of the Humanity; then the Officer of God, *viz.* the *Word of God*, which comes into Man, says, *I will not eat of thy Food* (understand of the *outward* Life's Essence) *except I obtain my Errand*, that thou giveſt my Master, *viz.* my Master's Son (that is, the *Humanity* of Jesus Christ) thy Sister, *viz.* the heavenly Virginity, to Wife; and he relates the Mission or Errand of God to the human Nature; that is, he opens to it the *divine Understanding*, so that *even* the natural Man learns to understand the Will of God, in which before it was blind.

41. And then the poor *Nature* with the Soul gives up itself into God's Will; and then thus speak *Laban* and *Bethuel*, *This comes from the Lord, we shall not speak any Thing against it*; behold here is thy Place, do with me and with my inward [Ground] as thou pleasest: *Here is Rebecca*, *viz.* the formed Word of the *heavenly* Property, take it, and marry it to thy Master's Son, *viz.* to the Humanity of Jesus Christ, according to thy good Liking, as the Lord has spoken.

42. We see here very exactly, how the Spirit of *Moses* does speak in the Figure; for

he sets *Laban*, *viz. Bethuel's Son*, before the Father, *viz.* the outward Soul before the inward Fire-Soul, the Air-Soul before the right Fire-Soul; though they are not two, but *one*, yet they are understood in two Principles; for the Fire-Soul gives Answer through the Air-Soul; the Fire-Soul uses the *uncompacted* Tongue; but the Air-Soul uses the *compacted* formed Language.

43. *Therefore* the Spirit of *Moses* sets *Laban*, *Rebecca*'s Brother, first, as if the Business was done by *Laban*; to signify, that when God's Officer, *viz.* the Will of God, in *the Drawing of the Father*, comes into Man, and seeks a Lodging, and the Virgin, then the outward Spirit of Man must *give* its Promise; for it is turned away from God and the true Resignation; now it must again give its Will *wholly* and *fully* into God's Will.

44. And when it comes to pass, that the outward Soul with the inward Fire-Soul does wholly *consent* to this holy Match, and gives up itself to God, then the Will of God, *viz.* the Officer, in the drawing of the Father, *bows himself again* towards the true Deity; that is, he comes again to its Seat and Place, and brings forth out of *Abraham*'s Treasure, that is, out of God the Father's Treasury of his formed Wisdom, the *silver and golden Jewels, and hangs them on Rebecca, viz.* the heavenly Virginity.

45. For these Jewels do not belong to *Laban* or *Bethuel* (understand to the outward or inward Fire-Soul) while it is *here* in this earthly Life, but to the true *Virgin Rebecca*, proceeding from the *divine Ens* of the formed holy Word, according to the angelical World's Property, *viz.* according to the second Principle, *viz.* the inward spiritual *new Man*, which is, with *Rebecca*, married to the right *Isaac*, Christ; and therefore the Spirit of *Moses* sets down, how *Abraham's Servant gave Rebecca the golden Ear-ring and Bracelets, with silver and golden Jewels and Raiment; but unto Laban*, viz. *unto Rebecca's Brother, and her Mother also, he gave* [t] *Spices.* Gen. xxiv. 53.

[t] Our Text, precious Things.

46. O thou wonderful God! how plainly dost thou set forth the great Mysteries? The silver and golden Jewels are the *Treasure* of the divine Wisdom in the Word of Life, which Treasure the divine Word brings along with it to the right *Virginity*, which died in *Adam*, and is again brought in Christ to its Beloved, and gives it wholly and peculiarly for the Ornament of the Banquet; and the Raiment is the *new Humanity*, wherewith she comes before her Bridegroom; and the *Spices* which were given to *Laban* and the Mother, are the Power and *Virtues* of the holy Spirit, which are freely given to the Fire-Soul and the Air-Soul, by the *Coming-in* of the tender Humanity of Jesus Christ.

47. For the outward Soul is not in this Life-time (seeing yet the earthly Body *adheres* to it) cloathed with the new Raiment; neither is the silver and golden Jewel of the Humanity of Jesus Christ given in *this Life*-time *wholly* to the peculiar Possession and Power of the Fire-Soul; but the Spices only; that is, the Virtue and *pleasant Aspect* of the holy Spirit: For the Fire-Soul might become proud and haughty again, if it should have this Virgin in its *own Power*, as *Lucifer* and *Adam* did; therefore the Fire-Soul must here in this Life-time *remain* in its Principle; and in the Air-Soul, *viz.* in the third Principle, where the earthly evil Man lives, it must take on it *the Cross of Christ.*

48. But Virgin *Rebecca* or *Sophia*, with her Bridegroom Christ, remains in their own, *viz.* in the second Principle, in Heaven; for St. *Paul* says, [u] *Our Conversation is in Heaven*, understand the Conversation of the Virgin [*Sophia*,] where she with her beloved Christ stands in *Wedlock*; and Christ and Virgin *Sophia* are *one Person*; understand the true manly Virgin of God, which *Adam* was *before* his *Eve*, when he was Man and Woman, and yet neither of them, but a Virgin of God. [u] *Philipp.* iii. 20.

49. And now when these Nuptials are celebrated, then *Abraham's Servant with all his Servants sits down with his obtained Bride, and with Father and Brother, at the Table, and eat together* the Marriage-Feast; that is, when Man, understand the inward Virgin-like spiritual Man, is married to Christ, then God eats of Man's Will and Words; and again Gen. xxiv. 54.

Man eats of God's Will and Words; there they ſit at one Feaſt, and then it is truly
[x] *Luke* x. 16. ſaid, and applied, [x] *Whoſoever heareth you, heareth me*; whoſoever hears *theſe Men* teach and ſpeak of God, he hears God ſpeak, for they ſpeak in the Power of the holy Spirit's Spices, and eat together of *the great Supper* of Chriſt.

50. O what a very glorious and *ſumptuous* Feaſt is there kept, where this Wedding-Day is celebrated in Man! Which no *Canaanitiſh* Serpent-Man is worthy to know, or taſte of, yea, he does not *experimentally* taſte of it to all Eternity; neither knows he what Meat or Food is there eaten; nor alſo what internal Joy is there, where Chriſt and Virgin *Sophia* are Bride and Bridegroom; and the inward and outward Soul *ſit by* the Bride, and eat with her of this Feaſt; which we leave to the Conſideration of the Children of Chriſt, who have been at this Wedding-Feaſt; no Man elſe in this World underſtands it: No one knows any Thing thereof, but the right *Laban* and *Bethuel*.

51. But this Bridal does not laſt continually, but *when Abraham's Servant had obtained the Virgin*, and celebrated this Feaſt and Wedding-day with the Father, and Mother,
Gen. xxiv. 54. and *Laban*, *and had continued there all Night, he aroſe up early in the Morning, and ſaid, Let me go unto my Maſter.*

The inward Figure ſtands thus:

52. When *Chriſt* has married himſelf with Virgin *Sophia*, *viz.* with the *inward Humanity*, ſoon after the Voice of God ſounded in the Soul, and ſaid, *I will go away from thee with the Virgin*; and it is continually, as if he would force away, and depart from Man; then the poor Soul muſt make *continual* Prayers and Supplications that he would be pleaſed to tarry ſtill longer with it; but the Voice oftentimes ſounds, *Hinder me not, I muſt go, or make my Journey, to my Maſter*; thou art vain, evil, and ſinful, I may not tarry with thee any longer.

53. And then the poor Soul calls Virgin *Rebecca*, *viz.* Chriſt with his Bride; and puts
[y] *Matt.* xxviii. 20. him in Mind of his precious *Word* and *Promiſe*, in that [y] *He hath promiſed to remain with us even to the End of the World, and to make his Abode in us*; and thus one Day after another it is delayed, and yet Chriſt goes with his Bride into his native Country, *viz.* into the ſecond Principle; but the Marriage is celebrated in *all the three* Principles.

Gen. xxiv. 61---67. 54. A very excellent Figure we have in this alſo, that *when Rebecca went home with Abraham's Servant, and Iſaac met her in the Field, and ſhe aſked him what Man that was, and Abraham's Servant told her, that it was his Maſter Iſaac, how ſhe lighted off the Camel, and put a Veil before her Eyes, and was aſhamed*; *and how Iſaac took her and carried her into his Mother's Tent.*

The inward Figure is this:

55. When the inward diſappeared Humanity does *again* obtain the precious Jewel, and is quickened in the Spirit of Chriſt, and diſcovers its beloved Chriſt in itſelf, then it falls down into the *deepeſt Humility* before the Holineſs of God, and is aſhamed that it has laid ſo long captive in the *beſtial* Man, and that it was a Queen, but has loſt its Kingdom in *Adam*; then it veils its own Face before God's glorious Clarity, and humbles itſelf: But Chriſt takes her into his Arms, and leads her into his Mother's Tent, *viz.* into the *heavenly* World's *Eſſence*, from whence he is come with his heavenly Eſſence, and there ſhe becomes his Wife; and thus *Iſaac* is truly comforted for his Mother, *viz.* for the *diſappeared Matrix* in the Tincture of *Venus* which died in *Adam*, and which he *again* does now obtain in Virgin-like Chaſtity for his Spouſe; as here the Hiſtory concerning *Iſaac* ſounds.

56. And we ſeriouſly admoniſh the Reader not to contemn, ſcorn or deride our *Explanation*, it is the true Ground; for when *Iſaac* met his Bride, he *came from the Well Lahai-roi*, [from the Fountain of the Living and Seeing One,] as *Moſes* ſays: If any deſires to underſtand our Meaning and Knowledge, he muſt then make towards *this* Fountain, that ſo he may be received with *Rebecca*; and then he will ſee from what Spirit this Pen has wrote, and in what [z] *Number* and *Voice* [it is riſen.] *Gen.* xxiv. 62.

[z] Seal, Vial, or Trumpet.

57. If any one here ſees nothing, he may well blame himſelf for being *blind*, and no Man elſe; the *Jews*, and *Turks*, and alſo *Babel*, may here open their Eyes wide, and look upon the Figures of the Old Teſtament right; they will even find them ſo.

The Fifty-firſt Chapter.

How Abraham *took another Wife, of whom he begat* ſix *Sons, to whom he gave Gifts; and to his Son* Iſaac *he gave all his Goods; but the other he ſent away from his Son* Iſaac, *while he lived; and alſo he died, and was buried by his Sons* Iſhmael *and* Iſaac: *What hereby is ſignified unto us.*

1. MOSES ſays, *Abraham took a Wife, and her Name was Keturah, and ſhe bore unto him Zimran, Jochſhan, Medan, Midian, Iſhback, Shuah*, from whom ſprang forth ſix Generations: Of *Sarah Abraham begat only one* Son, at which the whole Hiſtory points; but of *Keturah* he begat *ſix Sons*, concerning whom no peculiar or eſpecial Thing is mentioned, but only their Families or Generations. *Gen.* xxv. 1, 2.

This is thus to be underſtood in the inward Figure:

Abraham and his *Sarah* muſt be firſt *old*, before he begat *Iſaac*, to ſignify, that Chriſt ſhould be manifeſted in the Fleſh in the *Old Age* of the World.

2. *Iſaac* was begotten and conceived of *Abraham*'s Nature, and of the *Ens* of Faith in an old and almoſt dead *Matrix*, as to the human Nature, that ſo the divine *Ens* might have the Predominance; but when *Sarah* died, *Abraham* took unto him *Keturah*, and ſoon begat of her *ſix Sons: Keturah* does in its Name expreſs the *Center* of Nature; when we form the ſenſual uncompacted Spirits of the Letters in this Word *Keturah*, then we underſtand, that *KETURAH* is a formed *Matrix* of Nature; which ſignifies to us, that *Abraham*, after he had begot the Type of Chriſt in the *Ens* of *Faith*, ſhould now beget his own Likeneſs as to *Abraham*'s Nature out of the *ſix Properties* of the natural Spirit's Life, and alſo ſet forth and repreſent his own natural Likeneſs; and therefore he muſt alſo have ſuch a *Veſſel* thereunto.

3. *Sarah* muſt bring forth but *one* Son, to ſignify, that the Kingdom of Mankind is given but to *one*, and that they *all* belong to this one, and ſhould in him become the ſame only one, as Branches on one Tree; which [*One*] ſhould be *Chriſt* in *All*.

4. But here *Abraham* did now with *Keturah* beget *ſix Sons*, according to the *ſix Pro-*

perties of the formed Nature, of the Operation of the *ſix Days* Works; and *Iſaac*, that is Chriſt, is the *ſeventh*, *viz.* the Day of Reſt, or *Sabbath*, wherein the ſix Sons ſhould enter into Reſt; even as the ſix Days of the Creation, underſtand the ſix *Properties* of the Center of Nature (*viz.* the *working* Spirit-Life) do *reſt* in the ſeventh; thus the Spirit of God repreſents the *Figure* in *Abraham*.

5. And we have here a very excellent Figure againſt the *Reaſon*-wiſe, who ſay, that whoſoever is not born by Nature in the *Ens* of Faith (that is naturally as it were begotten of the Seed of the Woman which works only by a *particular* Election of God as they feign) the ſame is *hardened*, and cannot attain to the Adoption of God; he is *not* drawn by God, that he ſhould come to the New-Birth: This Figure quite ſtrikes down their *Fiction*, and ſhews the true Ground; and firſt, it ſets forth *Iſaac*, *viz.* *Chriſt*, and declares plainly that to *him* alone the Kingdom of God is hereditary and *peculiar*, and that no Man can have it any more for or from the Right of *Nature*; and it ſhews how *we* are altogether *caſt out* from thence with *Adam*, and have *loſt* the ſame; as the Children of *Keturah* were all caſt out from the Inheritance of *Abraham*'s Goods, and only *Iſaac* inherited them.

6. And it ſets down hereby, how *Adam*'s Children were alſo begotten of *Abraham*, *and how he gave them Gifts of his Goods* [b]; denoting how free Gifts were given to *Adam's natural Children*, out of God the Father's and Chriſt's Goods; as *Abraham*'s Goods were given them of Grace as a free Gift.

[b] *Gen.* xxv. 6.

7. For *Abraham* did not caſt out his natural Children from him *without Gifts*; ſo likewiſe God did not caſt *Adam* out of Paradiſe *without* his [c] free Gift; he firſt gave him the *Bruiſer of the Serpent* in the Word of the Covenant; and afterwards he caſt *Adam* from the childlike Inheritance of the *natural* Right; and yet he received him again in the *free Donation*; as *Abraham* alſo did not here reject his Children, and caſt them out from the Childſhip, but from the *natural Right* of his Goods; yet they were *dear* unto him in the Childſhip; therefore he *freely* gave them Gifts of his Goods: And thereby he ſignifies to us, that the Kingdom of Heaven does indeed belong only to *Chriſt*, *viz.* to the true *Iſaac*: But as he freely of Grace gave the Covenant to *Adam*, and as *Abraham* gave Gifts out of *Iſaac*'s Right to the Sons of the Concubines, ſo God the Father does ſtill, *to this Day*, give *Adam*'s and *Abraham*'s natural Children the *Covenant* and Heritage of Chriſt, as a free Gift of Grace.

[c] *Note*, where the free Grace of God was given to Mankind.

8. And as *Abraham's natural* Children were not *diſinherited* from the Covenant, but only from his Goods, ſo likewiſe *no Man* is diſinherited from the Covenant of God eſtabliſhed in *Adam* and *Abraham*; *every* Man *receives* the free given Covenant in the *Womb*, in which his free-given Covenant he has *Power* to turn in to Chriſt's Goods.

9. But he has not the Goods in the *Right of Nature*, to take the ſame at or by his *own* Will, but as a *free* Gift; he ſhall and muſt reſign himſelf up to the Covenant as a Servant, wholly giving up his own natural Will in the Covenant, and *forſake* the Will to the Right of Nature, and become wholly the Covenant's own; ſo that he does not any longer introduce his own *natural Will* into the Covenant and free Gift, but give up his Will to the Covenant. And then the free Gift ſtands in the Place of the own Will; and the Nature of *Adam* lives in the free Gift, and alſo enjoys the Inheritance, but *not* in the Self-Will, but in the true Reſignation, where the *Will of the Covenant* becomes Man's Will.

10. For the Will of the Covenant inherits the Sonſhip in the Right of Nature, but the Will of the natural Self is caſt out from it, the ſame muſt die to the aſſuming own Propriety; and when it is brought ſo to paſs, it ariſes in the Covenant in Chriſt, and poſſeſſes the free Gift in the *Right of Grace*: Chriſt has manifeſted himſelf in the Covenant in *Adam*'s freely given Gift in the human Nature, and is become the Life and Will of the Covenant, and has *fulfilled* the ſame.

11. But now this free-given Covenant, which God beſtowed on *Adam*, lies *in all* Men; for as *Sin paſſed* as a Birth-right from one *upon all*, ſo alſo the Covenant and the Free Gift of Grace paſs from one upon all: *Every Man has Chriſt in him*; but the own Will does not apprehend him, but it *crucifies* him, and will not die to its Selfiſhneſs, that ſo it might enter into *Chriſt's Death*, and *ariſe* in the Covenant in the Will of Chriſt.

12. The own Will deſires only to be an outwardly aſſumed or adopted Son of Grace, and yet it is caſt out from the *Preſence* of God: As *Abraham* caſt out his natural Children from his Goods, and diſinherited them, and gave the Goods *only to* Iſaac, ſo likewiſe the Kingdom of God *belongs only* to the Will of the Covenant.

13. *Which* indeed *lies in all Men*; but no Man can receive or ſee the Kingdom of God, unleſs he becomes the *Child* of the Covenant, ſo that he *forſakes* the natural Will proceeded forth, and put on the Will of Chriſt in the Covenant, ſo that his Will in the Covenant be *born anew* in Chriſt; and then he is [d] *a Branch on the Vine* of Chriſt, and receives Chriſt's Spirit, Will, and Life, and becomes as to the Covenant *Chriſtus*, or one anointed; and thus *Chriſt then dwells* in *Adam*, and *Adam* in Chriſt; and this is that which the Spirit of *Moſes* repreſents in this Figure. [d] *John* xv. 5.

14. But that *Abraham ſent the Children of his* Adamical *Nature away out of his Houſe with Gifts*, and did not keep them with him as Sojourners, it denotes that the external Man *will*, while in this Life, *live* in the Will of Self upon the Earth, and that he cannot wholly put off the ſame according to the *earthly* Man; but this ſame earthly Self-will is caſt out of the Holineſs of God, *viz.* from the Kingdom of Heaven.

15. And though the free Gift of the Covenant lies *hidden* in him, yet the *outward* earthly Man is caſt out from Paradiſe and the Covenant of God, and *ſhall not inherit the Kingdom of Heaven* [e]; but he only ſhall inherit it who is born of the free Gift of the Covenant, not *Adam*, but Chriſt in his Members; not the *Serpent's Ens*, and the ſelfiſh rebellious *Iſhmaelitiſh* ſcoffing falſe Will, but the Will of the Covenant in *Iſhmael's Circumciſion*, where the Mocker is cut off from the Covenant, and *Iſhmael* then becomes *Iſaac's Brother*. [e] *John* iii. 3, 5. Chap. vi. 1 *Cor.* xv. 50.

16. The Own ſelf-made groſs earthly *Adam*, who by his own Luſt has made himſelf a *Beaſt*, and received and taken in the Devil's Deſire and Will into the ſelf-aſſumed Beaſt, the ſame cannot be or *remain* in the Image of Chriſt; he is caſt out from thence, and walks in the World of *Vanity*, and his own *Luſt*, ſo that he is not capable of the free Gift in the Covenant.

17. But the right *Adamical* Man, which God made out of the *Matrix* of the Earth, out of which the Earth had its Original, *in the ſame* is the Covenant, and the Free Gift; even as a Tincture in the groſs Lead, which ſwallows up in itſelf the Groſſneſs, *viz.* the groſs *Saturn* in its own Deſire, and mortifies the Saturnine Will, and advances or ſublimes its own (underſtand the *Tincture*'s Will and Propriety) in the Lead, whereby the Lead is changed into Gold.

18. Thus likewiſe we are to underſtand, that the groſs Saturnine Self-will, proceeding from the dark World's Property, in Man, *cannot* dwell in God's Houſe: It is without in the corrupt World; God has *caſt* it forth out of Paradiſe; as *Abraham* caſt out his natural *Adamical* Children from *Iſaac*'s Goods, ſo alſo our earthly Man, as to its aſſumed *Groſſneſs* and Self-Propriety, is not at all fit for or profitable unto the Kingdom of Heaven; it is only the *Ax* wherewith the Carpenter builds in this Life-Time; in Heaven he hath no Need of *this Ax*, for he ſhall not have Occaſion to build him an Houſe for his *Propriety*; but Chriſt, *viz.* the formed Word of God, is his Houſe.

19. For as *Abraham* caſt out of his Houſe *the Sons of his Concubines* with Gifts, ſo

likewiſe the *Adamical* Man is caſt out from God, whom Chriſt, *viz.* the Father's Free Gift, receives again unto himſelf; for when Chriſt was come into our Humanity, *God ſuffered him to be hung upon the Croſs, and be put to Death*, but received him again in his free Favour, *and ſet him at the Right-Hand of the Power of God in Heaven*, and our Humanity alſo with and in him; but the human Self-will muſt die on the Croſs.

20. Thus likewiſe the Spirit of *Moſes* does here ſignify in the Figure, concerning *Abraham* and his natural Children, that the *outward* natural Man ſhall not dwell in the *Ens* of Chriſt, for he is *caſt out* of Paradiſe in *Adam*; therefore alſo he cannot be received according to his beſtial ſelfiſh Propriety to the Poſſeſſion of *Iſaac*'s Goods, that is, to the *Ens of Faith*, viz. in Chriſt; and though Chriſt, *viz.* the Free Gift of the Father, dwells in the *inward* true Man which God created in *Adam*, yet the groſs *Beaſt*, viz. the Earthlineſs and Vanity, ſhall and muſt in every Reſpect be caſt away from Chriſt; yea, every Man, who deſires to be a Chriſtian, muſt caſt out the *Earthly Will*, which longs and breathes after Vanity and Self-*luſt*.

21. As *Abraham* (in this Figure) did not ſpare his own Children, but caſt them out, ſo likewiſe a Chriſtian muſt *not* ſpare or *forbear* his Children, *viz.* his own Luſt and *vain Deſire*, and all whatſoever hangs or depends thereon, but daily and hourly caſt them by the Underſtanding out of the true Temple of Chriſt, *viz.* out of God's Free Gift, and *crucify* the old *Adam*; otherwiſe, if it be not thus effected, the old ſelf-willed *Adam* crucifies Chriſt in him, and ſo Chriſt indeed muſt hang on the Croſs, and be put to Death.

22. And this Figure alſo, concerning *Abraham*'s caſting out his natural Children, ſignifies that when Chriſt, *viz.* the true *Iſaac*, came into the Fleſh, *viz.* into the *Humanity*, *Abraham*'s natural Children, *viz.* the *Jews*, ſhould, under the Kingdom of Chriſt, be caſt out from the natural Goods, *viz.* from all *Dominion*, from Country and Kingdom, and their Rule and Dominion ſhould *ceaſe*; for the Dominion belongs only to Chriſt, *viz.* to *Chriſtendom*, for Chriſt brought an eternal Kingdom with him; the Goods were *all* his, as *Abraham*'s Goods belonged to *Iſaac*.

23. And though it has not Dominion over all, as *Iſaac* had Poſſeſſion and Rule of *that only* which his Father left him, for the natural Children of *Abraham* born of *Kethura* became afterwards heathen, and ruled over the outward Goods as Children of the outward Nature, yet *Abraham*'s Children, who were in the Covenant under *Circumciſion*, muſt, when Chriſt did manifeſt himſelf, be caſt out, to ſignify, that the earthly Man alſo, *viz.* Self in the *Serpent's Ens* which is on the Children of the Covenant, muſt be caſt away from God.

24. Thus in *Abraham* and his Son *Iſaac* the Figure of the Kingdom of Chriſt was repreſented: But when Chriſt came into the Fleſh, God *put away* the Figure, and took from the *external* Children of *Iſaac* the *outward* Goods of the Land *Canaan*, to intimate, that now the Holy Land of *Canaan* is become manifeſt, where *Iſaac*'s Children ſhall take Poſſeſſion of the true promiſed Inheritance in Chriſt, and no longer have the *Figure only*, but the Eſſence of the Figure, *viz.* the *perfect Subſtance*, and now forſake the outward Goods with the Figure, and put on Chriſt in the Fleſh.

25. But that the *Jews*, viz. *Iſaac*'s and *Abraham*'s Children, *viz.* the Children in Chriſt's Figure, did not all turn to Chriſt, when he manifeſted himſelf in the Fleſh, has this Meaning; God gave them *the Law of Nature*, where, in the Law, the Government of Nature was underſtood externally, and internally Chriſt, *viz.* the Covenant, and the promiſed Free Gift of God in Paradiſe; ſo that the Law of Nature was to be Chriſt's *Sojourner*, and the true Man alſo was to live *under the Law* of Nature in a right *Note.* *Rationality*, and yet bring his own Nature into Chriſt's Houſe; and thus the Figure of

the Law muſt continue among ſome of *Abraham*'s Children, *viz.* among *ſome* of the *Jews*, to ſignify, that the Law is Chriſt's Sojourner.

26. Underſtand, that the *Nature of Man* ſhall remain; for it is not ſo rejected of God, as if quite another new Man ſhould *ariſe* out of the old; but the new Man ſhall ariſe out of *Adam*'s Nature and Property, and out of God's, in Chriſt's Nature and Property; ſo that Man is become an *Adam-Chriſt*, and Chriſt a *Chriſt-Adam*, a Man-God, and a God-Man; and therefore the Figure *continued ſtill* among the *Jews*; and for this Cauſe they were *not all* converted to Chriſt; that ſo Nature might *keep* its Figure, and due Right; for it ſhall deliver up its Children under the *Law*, viz. the *Figure* of Chriſt, to God the Father, in Chriſt, but its Figure ſhall be *proved* in the Fire of God, ſo that it ſhall be known, who has been the *true* Child of the natural *Law*, in the Figure of Chriſt, who has been born in the *Spirit* in the Law out of the Figure of Chriſt, and who has *not*.

27. It is not he that has the *Words* and Title of the Law, that is, a *Jew* born in the Figure, and in the Law, but he who is born of the *Promiſe* in *Abraham*'s Faith; he that lives in the Figure of Chriſt, *viz.* in the Law in *Profeſſion, and Practice*, with Mouth and Heart, the ſame the *Law* of God in Chriſt's Figure has comprehended, and will bring him into the *fulfilling* of the Figure.

28. For it does not only depend on Man's *knowing* that Chriſt has given himſelf into the Law, and is become the fulfilling in the Law, as the *titular Chriſtian* boaſts; but it depends on God's Order, on the Mercy of God: Whoſoever has been a *true* Jew, and has put on *Abraham's Faith* in the Law, he has put on the *Ens* of Chriſt, which *Abraham* conceived or apprehended, which *Ens* of Faith the Humanity of Chriſt has fulfilled; and it is *hidden* to him what it is, for he works in the Office of Nature in the *Law* of God, which Chriſt has taken into himſelf and fulfilled; ſo that he ſerves God in the Office of Nature, and the *Office of Nature* ſerves Chriſt, for it is become Chriſt's own Propriety.

29. For [f] *to him all Power is given both in Heaven and on Earth*, under which Power the Office of Nature alſo is in the Law; for God, in the *Spirit* of Chriſt, is even the ſelf-ſame who *gave* the Law and the Office of Nature to do *Righteouſneſs*, together with the Figure of the Kingdom of Chriſt, with the *Ens* of Faith, to *Abraham* and *Moſes*; and *he* is alſo the very ſame who fulfilled the Faith and the Law. [f] *Matt.* xxviii.

30. Thus the Jew works in his Faith in Chriſt's Office, *viz.* in the *Law*, wherewith Chriſt governs in Nature, and has put on Chriſt in the *Covenant*, and in the Ens of Faith in Chriſt's Figure, which Chriſt has fulfilled.

31. For the Chriſtian who confeſſes Chriſt in the Fleſh, works in his *Faith* in the Fleſh of Chriſt, and has the *Law* of Nature, *viz.* God's Officer, to do uprightly in his Faith; for Chriſt rules in the Law of God, which he has fulfilled, and made a Servant in his Children, and *kills* the Law of *Sin* through the fulfilling of his Love in his *Blood and Death*, both in them who live in the Dominion of *his Law*, and alſo in them who live in the Dominion of *his Conqueſt*, as the Chriſtians do.

32. For the Faith which preſſes or comes in to God in the Law, in the Figure, in the Covenant, the ſame comes to God in the *Ens* of *Abraham*'s Faith, out of which Chriſt was born; and he that comes in to God in the *fulfilling* of the ſame, comes or preſſes in to God in the *Humanity* of Chriſt, *viz.* in the whole Proceſs of his Suffering, Death, and Reſurrection.

33. A Chriſtian is Chriſt in the *inward* Humanity, and a Jew is Chriſt in the *Figure*, and in the Office of his Law, *viz.* according to Nature; but now *Adam* in his Nature, and Chriſt in the divine Nature, are but one Perſon, one only Tree, [g] *Who now is here that judges?* [g] *Rom.* viii. 34.

[h] *Rom.* ii. 11—15.

34. Saint *Paul* ſays, [h] *There is no reſpect of Perſons before God; for as many as have ſinned without Law, ſhall alſo periſh without Law, and they who have ſinned in the Law, ſhall be judged by the Law; for not the Hearers of the Law are juſt before God, but the Doers of the Law ſhall be juſtified: For when the Gentiles which have not the Law, do by Nature the Things contained in the Law, theſe having not the Law are a Law to themſelves, which ſhew that the Work of the Law is written in their Hearts, their Conſcience alſo bearing Witneſs to them, and their Thoughts within themſelves either accuſing, or excuſing each other.* That is, or ſignifies, thus much:

35. When the *Gentiles* apprehend Chriſt, then they apprehend the *Law* of Nature to do uprightly, for Chriſt is the Beginning and the Fulfilling of the Law: But the *Jews* have the *Law*; now whoſoever tranſgreſſes, and ſins, either the Jew in the Law of Nature, or the Gentile who acknowledges Chriſt in the Law of the Fulfilling, each ſhall be puniſhed or judged in *his Law*; viz. the Jew in the Law of God the Father in Chriſt, and the Chriſtian in the Law of the *Goſpel*, viz. in the Law of the Accompliſhment.

36. For here is no reſpect of Name, in that one ſays, I am a Jew, the other I am a Chriſtian, the *Name* makes *no Difference* in the Adoption of God, but the Spirit in the *Heart* to do uprightly, to obey God; they all come in the *Grace* under the Obedience of Chriſt to God, both the *Jew and Chriſtian.*

37. For without Chriſt there is neither Law nor Goſpel, Chriſt is the Righteouſneſs which avails before God in the Law; ſo that Man without Chriſt has no God; now let him run either in the Law or Goſpel, if he runs in the *Deſire to obey God*, then he runs in the Law of the Accompliſhment; for Chriſt is the only Obedience which avails before God, both in the Law and Goſpel; all Men who give up themſelves in Obedience to God, they are received in *Chriſt's Obedience*, viz. in the fulfilling of the Obedience, the Jew and the Chriſtian, and ſo likewiſe the *Heathen* who has neither the Law nor Goſpel.

38. For if the Gentile *deſires* to obey the only God, and yet knows him not according to the Eſſence of his Manifeſtation, but preſſes in to the Obedience of God, then he is *a Law to himſelf*, and declares indeed that *God has written his Law in him*, which he has fulfilled in his Son, as *Paul* ſays; for he who knows the Law and the Goſpel knows the ſame only as a Gift of the Giver, who has *given* him the Knowledge; but he that does not know it, and yet *deſires* the Power of the Law and Goſpel in him, God in Chriſt knows what he pleaſes.

39. For Grace does not only lie in *knowing*, that one knows the Grace in Chriſt, but it lies in the preſſing into that Grace, and in the Mercy of God. *One* preſſes in to Mercy in the Law, the *other* in the Goſpel, and the *third* without the Law, and without the Knowledge of the Goſpel; he that has neither, but hangs on the Grace of God, the ſame is freely given *without* his Knowledge of it.

40. Even as the Branch on the Tree does *not know* whence the Stock introduces the Sap and Power into it, it only longs and gaſps after the Power and Virtue of the Root, and *draws* with its Deſire the Sap into itſelf; ſo likewiſe many an *ignorant* Man longs after his eternal Mother, out of whom he is ariſen with *Adam*, and *comes* in his Ignorance again to the free Gift of Grace, which God freely beſtowed on *Adam* in his Fall; for the Covenant and Grace paſſed from *Adam* upon all originally, or by way of *Inheritance*, even as Sin paſſed from one upon all: Whoſoever deſires the Grace of the only God, he *obtains it in Chriſt*, who is the Grace itſelf.

41. The Jews will not believe the outward Humanity of Chriſt, and *deny* the ſame; but the Chriſtians believe it, and yet *defile* the ſame with ungodly Converſation; and the

one is as the other before God, except the Children of *Faith* among the Jews and Chriſtians, whoſe defiled Garment is waſhed in the Blood of Chriſt.

42. We do *not* hereby confirm, or *ſpeak for* the Unbelief of the Jews and Gentiles, that they ſhould or might remain in Blindneſs, for the Time of their *Viſitation* is at [i] Hand, that they ſhall ſee; but we hereby diſcloſe and lay open the wicked *Antichriſt* among the Jews and Chriſtians, in that every one boaſts of his Name, and condemns another; the Jew in the *Law*, and the Chriſtian in the *Goſpel*, and the Heathen in his *Superſtition*.

[i] *Text*, born.

43. Each of them will be God's Child in his Knowledge, and yet the Diſobedience and Unbelief are as great among one People as another; and they are in the Knowledge only as a *Figure* before God, and none is ſaved by his Knowledge only; for that I believe and hold for a Truth, that Chriſt was born, died, and roſe again from Death for me, does *not make* me a Child of God; the Devil knows it alſo, but it does not avail him: I muſt *put on Chriſt* in the Deſire of Faith, and enter into his Obedience, into his Incarnation, Suffering, and Death, and riſe again in him, and put on *the Obedience of Chriſt*, and then I am a Chriſtian, and not before.

44. The judging, cenſuring, and condemning others without God's Command, is only the Antichriſt among the Jews, and among the Chriſtians: Without *God's Mercy*, none comes to the Sonſhip; we muſt all enter through the free Mercy of God; the Jew, and Chriſtian, the Knower, and he that knows not; our Knowledge muſt be filled and abound with the *Love of Chriſt* effectually, ſo *that we love one another*, otherwiſe Knowledge is not at all available: If I bring not my Knowledge with the Deſire into the Love of God, wherewith he has loved us in Chriſt, *and love my Neighbour* in the Love of God in Chriſt, with that Love wherewith God generally loves us, *and loved us when we were his Enemies*, then *I have not* as yet *the Love of God dwelling in me*.

45. But *how* will he love his Brother, who contemns him for the Sake of his Knowledge? Did not *God* love us when we knew nothing of his Love? If a Man has not *this* Love of God in him, wherewith God loved us *when we knew him not*, why does he boaſt then of God's Sonſhip? If he be the Child of God, then he *has* the free Love of God, wherewith he loves all Things; if he has it not, he is not then *as yet* capable of the Adoption: Now then if any one contemns and condemns his Brother, who has not *as yet his Knowledge*, how can he boaſt of the Love of God, *wherewith God loved his Enemies in Chriſt*, wherewith *Chriſt prayed for his Enemies?*

46. O thou falſe cold Love of the titular Chriſtendom, how does the eternal Truth ſtrike thee in the Face of thy *Conſcience*, in that thou only dependeſt on thy *knowing*, and contendeſt about the mere Knowledge, and haſt *not* Love? Thou judgeſt thyſelf only in thy judging others: One Sect and Company judges and condemns another, and before God they are no other than the natural Children of *Abraham* born of *Kethura*, one laying the Blame upon another that the Father had *caſt* them out from the Inheritance, and yet they could not ſee what was the Fault, namely, that it was by reaſon of the evil *corrupt Nature*, which was not a true Heir.

47. So likewiſe your judging and cenſuring others does not entitle you to the Goods of Chriſt: Nay, the ſame is *wholly caſt* out from the Inheritance, both of the *Jews* and *Chriſtians*, and alſo of the *Turks*; all your Contention is nothing elſe but the *Mocker Iſhmael*, who mocks Chriſt in his Members; you do all abuſe the Name of God with your judging, and condemn the manifold Gifts of the Spirit of God among you, and judge only in Self, and not according to the Love of Chriſt.

48. Your judging one another is only the Hurt and *Wound* of the World, wherewith you make the Ignorant to err, and bring them to *blaſpheme*; you teach them the Art of cenſuring and condemning, and you yourſelves have *not* the true Knowledge in the *Spirit* of God; you do not teach yourſelves, and yet you will be teaching and judging others;

and in this Way and Courſe you are all, one with another, the diſinherited Children of *Kethura*; you contend, bite, and devour one another about *Abraham*'s, *viz.* Chriſt's Goods, and yet you *have* them *not*; if you had them, then you would have the *Love* of Chriſt, which is the true Goods.

49. No Knowledge without the Love of Chriſt is at all available to the Sonſhip, it is only *Babel*, and Fable, teaching, and yet an effecting and doing *nothing*, but only honouring the Idol *Maozim* in itſelf: The Knowledge of the high Schools, and the Knowledge of the Devil, without the Spirit of Chriſt in Love, do both of them bring only Contention and Deſolation.

50. If the *Devil* had not known in Self, then had he been an Angel; and if *Adam* had not deſired the Self-knowledge without God's Love, he had continued in Paradiſe; if the *high Schools* did not know the ſharp acute Diſputing, they had continued in the Simplicity of Chriſt, and had not brought the whole World with their Contentions and Diſputings into *Opinions*, and Judgings of one another, ſo that now there is nothing but contemning and condemning in Chriſtendom, and all Love and Truth are extinct; and Men have ſet and put *Salvation* in Opinions, [in this or that *Way* and *Form*,] and bound the Maſter to the Servant, ſo that Antichriſt *domineers* over Chriſt, and yet *pretends* all for Chriſt; but indeed he thereby only honours and minds his *Lucifer*, and Belly-God *Maozim*, as it is plainly to be ſeen.

Gen. xxv. 6–9. 51. Now after that *Abraham had ſent away all the Children of the Concubines from Iſaac's Goods, with Gifts towards the Eaſt*, as *Moſes* ſays, they came into the Eaſt-Country; that is, into the Dominion and Government of Nature, where the Eſſence begins, *and* * Near to. *Abraham died in a quiet Age when he was old, and full of Years, and was buried by* his Sarah in the Cave of Machpelah, which is before Mamre.*

The inward Figure is this:

52. *Abraham*'s natural Children of the Concubines went towards the *Eaſt*; here the Spirit points at the Figure of the whole Man, when Chriſt has manifeſted himſelf in [k] *Text.* Beginning. Man, and poſſeſſed his Goods, as here *Iſaac*, then *Nature* goes into the [k] Eaſt, *viz.* into the *Father's Property*, and works according to the Soul in the firſt and third Principle; and Chriſt ſits in the midſt, *viz.* in the ſecond Principle, and rules over that which Nature in the Father's Property forms and *faſhions* in the *divine* Wiſdom.

53. Therefore *Moſes* ſays here, that they went towards the Eaſt, and points ſecretly [l] *Text*, Morning. in his Figure at the Property of Man, ſignifying how *Nature* poſſeſſes the [l] *Eaſt*, *viz.* the Beginning or Riſe of the Dominion; even as Chriſt alſo ſaid, that *He was a Vinedreſſer who did glean.* In God's Kingdom Nature is Chriſt's Servant, but in the Kingdom of Nature's Self or Propriety, Chriſt has given himſelf with his *Humility* to be a Servant, and an Aſſiſtant, and ſerves the Father in his natural Manifeſtation, and continually picks up or gleans; what the Father formeth through Nature, that the Wiſdom brings into its Treaſure.

[m] 1 *Cor.* xiv. 32. ii. 10. 54. Therefore ſays Saint *Paul*, that [m] *the Spirit of God is ſubject to the Children of God*, and goes along with them in the *Searching*, *even into the Depths of the Deity:* And when it comes thus far, then Man is in a quiet old Age, and then all Things ſtand in Order [n] Eaſt. [o] Weſt. in him; *viz.* Nature in the [n] *Morning*, in the Father's Property, and Chriſt in the [o] *Evening*, in the Humility; and then Man has *enough* of the outward, evil, ſinful Life, he [p] That is the twofold Pit, as the Dutch Tranſlation has it. longs continually to enter with his Eſſence into the Cave of [p] *Machpelah*, *viz.* into the *eternal Mother*, as it is before [q] mentioned.

[q] Chap. xlix. 55. And when he has brought his Life's Forms into the divine Order, as here *Abraham* had ſet all Things in *Order*, then he gives up himſelf wholly and fully in one Eſ-

ſence into the eternal Generatrix, and with his own Will he reſigns up himſelf into *Mortification* and Death, and is wholly tired, and weary of the Life of Self, and ſo reſts in his God.

The Fifty-ſecond Chapter.

Of the Hiſtory of Iſaac, *and alſo of the Birth of* Eſau *and* Jacob, *and what has been acted concerning them; the Meaning thereof is hinted to us in this Chapter.*

1. MOSES ſays; *After the Death of Abraham, God bleſſed his Son Iſaac, and he dwelt by the Well of the* [r] *Living and Seeing.* Reaſon underſtands this *externally* of a Place where *Iſaac* dwelt; but the Spirit looks upon the *Figure* of the Life's Form, ſhewing how the human Nature and Creature has dwelt by the Well-ſpring of the *divine Ens* in the Covenant, which *Abraham* laid hold of in Faith, *viz.* the Soul of *Iſaac* dwelt by the *Well-ſpring* of the holy Trinity, in which the Soul received its Light, and *ſaw* and knew the Will of God, out of which Well-ſpring the higheſt Love of the Deity manifeſted itſelf to the Soul; and out of which Fountain afterwards, *in the Fullneſs of Time*, the holy Name *Jeſus* out of *Jehova* manifeſted itſelf, and eſpouſed itſelf for a Bride to the Soul. *Gen.* xxv. 11. [r] Laharoi.

2. The Soul of *Iſaac* dwelt by this Fountain of the Living and Seeing, till the ſame Fountain afterwards poured forth, and opened itſelf in the *Humanity* of Chriſt in the Soul; and then afterwards the Soul dwelt in the Fountain, when it was *exalted* in Chriſt's Perſon to the right Hand of God; and then the Fountain of God ſprang forth through the Soul, where then it received the *divine Might* as a Prince of God, or as an Image or expreſs Likeneſs of God, or as a formed Word of the Voice of God, through which Voice God was made known and manifeſt.

3. So likewiſe our Soul when it forſakes the earthly Will of its aſſumed Self, and apprehends the *Ens* of Chriſt in the Covenant, and *turns* itſelf to God, then it dwells alſo by the Fountain of the Living and Seeing, that is, by *God's Eye*, which he has again with Chriſt manifeſted and opened in the Humanity: Indeed our Soul does *not* in this Time of the earthly Cottage dwell in the Well-ſpring of God, as if it apprehended the Well-ſpring *in Self*, but like as the Sun ſhines through the Glaſs, and yet the Glaſs is not turned to be Sun, but it dwells by the Luſtre and Virtue of the Sun, and ſuffers the Sun to work and ſhine through it, ſo is the Soul in this Time.

4. And further yet, As the Sun gives its Tincture into the *metalline Ens*, and the metalline *Ens* gives its Deſire into the Sun's Tincture, ſo that out of them both the fair and precious Gold is generated, ſo likewiſe it is to be underſtood concerning the Soul and the *Fountain* of God; the Deity [s] inhabits the Soul, but the Soul comprehends not the ſame as to its *creaturely* Power; but the Eye or Light of God, with the holy Love-Tincture from the Light's Luſtre, gives itſelf into the Deſire of the Soul. [s] Or dwells through the Soul.

5. For the Deſire of the Soul is the *Fiat* [t], which takes the Power of the holy Love-Tincture into itſelf, and makes it *eſſential*, ſo that the divine Tincture proceeding [t] *Note*, what the Fiat is.

proceeding from the Deſire of the true Love-Spring, *viz.* from the Fountain of the Living and Seeing, and the Soul's believing Deſire, become *one* Eſſence.

6. Underſtand a ſpiritual Eſſence; and this ſame ſpiritual Eſſence is the *inward* new Man, *viz.* a new Houſe or Habitation of the Soul, in which it dwells according to the inward heavenly World: The Name of which Eſſence is *Sophia*, *viz.* the Bride of Chriſt, Chriſt's Humanity, in which the glorious *Jacob*'s Star of the dear and precious Name *Jeſus* is a ſhining Light, whereby the Soul *ſees* and knows God.

7. The Soul is not changed into the Deity, *viz.* into *Lahai-roi*, the Fountain of the Living and Seeing, for it is the eternal and temporal Nature's; but the Deity is not Nature's, but *the Will* to Nature, and manifeſts itſelf *through* the Soul's Nature, as the Fire manifeſts itſelf through the Iron, where then the Iron ſeems as if it were mere Fire, and yet it keeps its own Nature, and the Fire alſo its own, and the one does only *dwell* in the other, and one is the Manifeſtation of the other. The Iron has no Power over the Fire, only the Fire gives itſelf to the Iron, and the Iron gives its *Ens* to the Fire, and ſo *both* are changed into *one*, and yet remain two Eſſences; ſo likewiſe it is to be underſtood with the Soul and the Deity.

8. And as the fiery Property is different from the groſs Iron, and has another Source, ſo likewiſe the new *ſpiritual* Humanity in the Ens of Chriſt in the divine Love-Fire is quite another Eſſence than the *earthly* Body, though the Soul is underſtood in the Fire, and in the Light's Luſtre the Body of *Sophia*, for the Power or Virtue of the Light is the Tincture or the Beginning to the new ſpiritual Body; which Power the Soul's believing Deſire takes, and forms or brings into an *Eſſence*, that is, it makes it eſſential; it becomes an Eſſence or ſpiritual Body from the Deſire, which ſpiritual Eſſence is the *Temple of God*, of which the Scripture ſpeaks.

9. But our *Babylon* will underſtand nothing hereof, but will be wholly blind therein; for ſhe will not know how Chriſt is born in the Faith *in us*, and how Faith comes to Eſſence, but ſhe will directly make the *Half-Serpent* Man to be an aſſumed and adopted Child of Grace, and ſet in God's Temple; but it avails not: Shall the Devil ſit at the Right-Hand of God in the Fountain of the Living and Seeing? He hath been once caſt away from thence, he ſhall not any more poſſeſs the ſame: A Beaſt is not *Sophia*. The Scripture ſays, [u] *You muſt be converted, and be born again as Children, otherwiſe you ſhall not ſee God.*

[u] *Matth.* xviii. 3.

10. The Soul cannot ſee God but only in its new-born Image, only through and in Virgin *Sophia* in *Jacob*'s Star, *viz.* in the Name of *Jeſus* it ſees in *Jehova* in the Well-ſpring of the Life of God; it is not itſelf this very Fountain, it gives only the Fire to the Manifeſtation of this Fountain: But the Fountain is underſtood in the Light, *viz.* in the *Meekneſs* of the Light.

11. Now the Soul's *magick Fire*-ſource could not ſo be enkindled that a ſhining Luſtre of a Light might ariſe in the Soul's Fire, if the divine Love-Deſire, *viz.* the *Love-Ens*, had *not* given itſelf into the Soul's Fire; the Ens of Chriſt, out of the divine Love, gives itſelf into the Soul's Fire-Source, which the Soul's Fire *eats* into its fiery Eſſence, and thereupon the Life of the Wrathfulneſs *dies*, and the fair precious Light is thence generated; for here *Chriſt ariſes* out of the conſuming Fire of the Father's Property, according to his Anger, *from Death*, out of the Fire of another Life: Here the magical Soul's Fire becomes the precious *Sophia's Bridegroom*, and here are Man and Wife, *viz.* both Tinctures of the Fire and of the Light become one Perſon, *viz.* an *Angel* of God.

12. Here *Lucifer* loſes his Throne, and the Serpent his viperous Seed, *and Chriſt ſits at the Right-Hand of God* in Man; and Man then dwells truly by the Fountain of the Living and Seeing: And this is that which the Spirit of *Moſes* ſets forth by this Figure concerning *Iſaac*'s Habitation, if we would but once become ſeeing, and forſake the mere Huſk,

Huſk, and know *ourſelves* right, not according to the earthly Beaſt, but according to the inward, ſpiritual, heavenly Man.

13. As to the Part of the beſtial Soul [of Man,] that *attains not* the precious Image in this Life-time for Propriety; the *mortal* Soul either from the Stars or four Elements attains it not, only the *inward* Soul, out of the eternal Word of God, out of the eternal *Nature*, out of the formed Word, out of God's Eſſence according to God's Love and Anger, *viz.* out of the *Center* of the eternal Nature, which has its Original out of the divine Deſire through the eternal [x] *Verbum Fiat*, whereby the divine Lubet forms and faſhions the Wiſdom into a Subſtance, to the Contemplation of the Deity, *This* [Soul is that which] is betrothed to *Sophia*. [x] Word.

14. The outward Soul is now betrothed and eſpouſed to the Stars and four Elements, to form and bring forth the Wonders of God's formed Wiſdom in *Figures*, both in Words and Works: This outward Soul obtains ſometimes only a *Look* from *Sophia*, for it has the Death and Mortality in itſelf, but it ſhall *after* this Time be changed again into the firſt Image, which God created in *Adam*, and *leave* the *Serpent's Ens* to the Earth, which ſhall at the End of Days be tried in the Fire of God, where the Serpent's *introduced* Deſire ſhall evaporate from it; and then the whole Image of God out of all the Three Principles ſtands in One Eſſence; and then [y] *God fills all in all:* This is here to be underſtood by this Figure. [y] *Epheſ.* i. 23.

15. Further, the Spirit of *Moſes* deſcribes the *Children of Iſmael*, and relates how *he begat twelve Sons, from whom twelve Princes aroſe in their Generations*; and he ſets down at laſt, *he fell in the Preſence of all his Brethren*; here he means, before *Iſaac*'s Generation, and yet he waxed great in worldly Dominion before them, and potent Nations aroſe from him; and *Iſaac* with his Children and Poſterity were only as *Pilgrims*, and travelled up and down from one Place to another, till they were at laſt *redeemed* from the *Egyptian* Bondage, and poſſeſſed the promiſed Land. *Gen.* xxv. 16. 18.

The inward Figure.

16. *Iſmael* in his *twelve* Princes typifies the Kingdom of the *corrupt Nature* of Man's Property, which Kingdom is twofold, *viz. ſix* Numbers out of the *inward* Life's Figure, and *ſix* Numbers out of the earthly *outward* Life's Figure, *viz.* the outward, viſible, palpable Man, and the inward, ſpiritual, ſouliſh Man; both theſe have twelve Numbers in the Figure, whence *twelve* Princes aroſe, according to the inward and outward Nature's Property: Theſe the Spirit of *Moſes* puts in the Figure, and ſays, that they *fell* in the Preſence of all their Brethren, to ſignify, that the twelve Dominions of the inward and outward Nature of the *human* Property in its *Corruption* fell before the twelve Dominions new-born of the *Ens* of Faith in their corrupt Self; for the Devil had ſet his Dominion and Power into theſe Properties. 12 Princes. 6 Inward. 6 Outward.

17. But when the promiſed Seed of Faith was conceived in *Abraham*, it *ſuppreſſed* and beat down the Devil's Power in the Dominion of Man's Self; and then happened the ſpiritual Fall in *Iſhmael*'s Line, wherein the Devil as an haughty Prince had ſet himſelf to bear the chief Sway and Dominion; for *Chriſt kills* the Pride of the Serpent in Man.

18. Now ſays *Moſes*, *Iſhmael fell in the Preſence of all his Brethren*; this was nothing elſe but a ſpiritual Fall of the human Self before *God*, for as to this World they were famous renowned People, as their princely Dominions teſtify: Whereas, on the contrary, *Iſaac*'s Generation were only *Strangers* among the Nations; which ſignifies, that *Chriſt's Kingdom* and Dominion *is not in this World's Nature*; and yet the Kingdoms of this World ſhall *fall* before Chriſt, and be in Subjection to Chriſt.

19. Afterwards the Spirit of *Moſes* deſcribes *Iſaac*'s Children by *Rebecca*, and ſays,

Gen. xxv. 21, 22. that *ſhe was barren, and Iſaac intreated the Lord for his Wife, and God was intreated of him; and Rebecca conceived with two Sons, which ſtrove together in the Womb.* Here now the Figure of the Kingdom of Nature, and alſo of the Kingdom of Chriſt in the New Birth, is clearly ſet forth; for *Rebecca*'s two Sons which ſhe brought forth, *viz. Eſau* and *Jacob*, point at two Lines, *viz. Eſau* proceeds from *Abraham*'s own *Adamical corrupt* Nature, and *Jacob* ariſes in the *Ens of Faith*, in which *Abraham*'s Faith's *Ens* had incorporated itſelf into his *Adamical* Nature, in which alſo the Covenant and the Line of Chriſt ſtood, who ſhould bruiſe the Serpent's Head in the *Adamical* Nature.

20. And here is deſcribed and held forth how the two Kingdoms in the two Brothers, *viz.* the Devil's Kingdom in the corrupt Nature of *Eſau* in *Adam*'s own Nature of the introduced Serpent's Ens, and alſo the Kingdom of Chriſt in *Jacob* in the *Ens* of Faith, did both ſtrive together while they were Children *even in the Womb*; where then the Kingdom of Nature in *Eſau* began to fall before the Kingdom of Chriſt in *Jacob*; for here the Woman's Seed *already* bruiſed the Head of the Serpent's Ens, its Might, in *Eſau*, and the Serpent *already* ſtung the Woman's Seed, *viz.* the *Ens* of Faith in *Jacob* on the Heel, and *therefore* they *ſtruggled together* in the Womb.

21. Alſo we have here a very emphatical, pregnant Figure in *Rebecca*, in that ſhe was *ſhut up*, and could not be opened to conceive of *Iſaac*'s Seed, until *Iſaac* had intreated the Lord, that he would open the [z] Withholding in the Covenant in *Rebecca*; where then the Lord *was intreated* in the Covenant concerning the Barrenneſs of *Rebecca*, ſo that he opened the Tincture in the Woman's Seed to this Impregnation or Conception.

[z] Stop or ſtrong Bar. Barrenneſs.

The inward Figure ſtands thus:

22. The Seed of Faith was in Iſaac *inherited* from his Father *Abraham*, but *Rebecca* had *not this* Ens; indeed ſhe was in the Covenant, but the Ens of Faith was not in her in the *Eſſence*, but only in the Covenant, and therefore her Matrix was ſhut up, and was not capable of the *Ens* of Faith, ſo long, till *Iſaac* immerſed his believing Deſire into the Lord, underſtand into the *Center* of Nature in *Rebecca*, ſo that the Spirit of the Lord moved itſelf in the Covenant in *Rebecca*, and moved alſo the *Covenant* together with her *Adamical* Nature, ſo that the Barrenneſs in her Matrix was diſcloſed, both in the ſhut-up Ens in the Covenant, and then likewiſe the *Adamical Matrix*, whereupon ſhe conceived *two* Sons, of two Kingdoms Property.

23. And this is the Meaning of the Saying, *The Lord was intreated:* When *Iſaac* brought his Faith's Deſire, through the eternal and temporal Nature, into the *Lord*, and therewith did earneſtly preſs for his Wife *Rebecca*, that the Lord would be pleaſed to open her through his Prayer and Faith's Deſire, that ſo ſhe might be with *Child* by him; which Faith's Deſire, together with the *Adamical* Nature's Deſire, gave in themſelves into the *Barrenneſs* of the Matrix in *Rebecca*, and opened her; whereupon ſhe conceived both Nature's Properties from a twofold Seed of *Iſaac*.

24. *Not* that we are to think or underſtand that *Jacob* was wholly conceived of the Ens of Faith, but as well of the *Adamical* ſinful Nature as *Eſau*; only the Kingdom of Grace in the Covenant ſet forth its Figure in the *Ens* of Faith in him; and in *Eſau* the Kingdom of *Nature*, *viz.* the right *corrupt Adamical* Nature, ſet forth its Figure, not as a Separation, ſundry Partition, or *Rejection*, but to ſignify that Chriſt ſhould be conceived and born with his holy divine *Ens in* the *Adamical corrupt* Nature, and *deſtroy Death*, and the Strong-Hold of Sin, together with the ſelf-raiſed Deſire to Ownhood and Propriety in Self, and *mortify* the ſame with the Love-Deſire in the divine *Ens*, and ruin the Devil's rampant Fort of Prey, which he has built up to himſelf therein, and change the Wrath of God according to the eternal Nature, in the Center of the dark fiery World's

Property, into *divine* Love and Joy, and tincture the *Adamical* Nature with the *holy* Tincture of the Love-Fire.

25. Therefore the *corrupt Adamical* Nature in its *Type* was repreſented in the Womb in *Eſau*, with the *Type* of Chriſt in *Jacob*; and they both muſt be formed of *one* Seed, to ſignify, that Chriſt ſhould give in himſelf to our corrupt Nature, and *redeem* our corrupted right *Adamical* Nature from Corruption, and *introduce* it into his own holy Nature in himſelf.

26. Alſo God *repreſented* in *Eſau* the Figure of his Wrath; and the Devil's Might, who had poſſeſſed the Kingdom of Nature in Man, ſhews how *he* would fight, and exerciſe great Enmity againſt the Ens of Faith, and the Kingdom of Grace, which ſhould deprive *him* of his Strength.

27. Reaſon ſays, Wherefore ſhould God *permit* the Devil to fight againſt the Kingdom of his Grace? Hear and hearken, thou very *blind* and altogether ignorant *Reaſon:* Learn the [a] A, B, C in the Center, how God's Love and the Kingdom of *Grace* and *Mercy* would not, and could not be manifeſt, without *Strife* and Enmity, and then thou haſt here no further Queſtion: Go forward into the Center of *this* Book, and thou findeſt the Ground. [a] Inſtruction.

28. And when the Striſe between the two Kingdoms began in theſe Children in the *Womb*, ſo that they ſtrove or ſpurned againſt each other, *Rebecca* became diſcontented and troubled at it, and ſaid, [b] *If it ſhould be thus with me, why am I with Child? And ſhe went to enquire of the Lord: And the Lord ſaid to her, Two Nations are in thy Womb, and two Manner of People ſhall be ſeparated from thy Bowels; and one People ſhall be ſtronger than the other, and the greater ſhall ſerve the leſs.* [b] *Gen.* xxv. 22, 23.

29. Theſe two Nations, which were conceived of one Seed in *Rebecca*, are on one Part the Man of the *Adamical ſelfiſh Nature* in Self, *viz.* the Original of Man, and on the other Part the new ſpiritual Man regenerated of the Kingdom of *Grace* in the Covenant, theſe came out of one Seed; one out of the *Adamical* Nature only, and he was the *greater* or *elder*, *viz.* the firſt Man which God created in his Image, which became *corrupt*, and died as to God; the other came indeed out of the ſame *Adamical* Nature, but the Kingdom of Grace in the Ens of *Faith* had given itſelf to it as a Conqueror, and this was as to the *Adamical* Nature the *younger*, but God was manifeſt in him; therefore the greater ſhould ſerve, and be ſubject to the *leſs*, who was the *leaſt* according to the human Property, but the greateſt in God.

30. And yet we do *not* ſee that *Eſau* was ſubject to *Jacob*, but it is the ſpiritual Figure, ſhewing how the Kingdom of Nature in Man ſhould be *broken* by the Children of God, and made ſubject to the Kingdom of Grace, *viz.* to the *divine Humility*, and wholly dive itſelf into the divine Humility, and be born anew of the Humility; thus the Spirit of God ſhewed this by the *Anſwer* to *Rebecca*, ſaying, that it ſhould be a *ſtriving* or fighting Kingdom, where indeed the firſt corrupt Man, being the greater or elder in Nature, ſhould *ſtrive* againſt the leſs, *viz.* the Spirit of Chriſt in his Lowlineſs and Humility, and *perſecute* him: But the *Adamical* Man muſt at *laſt* be obedient and ſubject to the Humility of Chriſt, *if* he will be *Abraham*'s Child and Heir; but if not, then he muſt be ſo long caſt out from *Abraham*'s and Chriſt's Goods, *till* he humbles himſelf, and freely *yields* under Chriſt's Humility, and forſakes the Self-hood of the greater and elder Self and Enmity aſſumed in *Adam*.

31. By *Rebecca's Trouble*, Diſcontent, Impatience, and Regret, in that ſhe runneth to enquire of the Lord why the Striſe was in her, that the Children did *ſo ſtruggle* together, is ſignified thus much to us; that when Chriſt manifeſts himſelf in the *Adamical* Nature, then begins and *ariſes the Striſe* of both theſe Kingdoms, *viz.* the Devil's Kingdom in God's Anger in the Serpent's Ens, and alſo Chriſt's Kingdom: When Chriſt bruiſes the

Serpent's Head, then ariſes great *Diſquietneſs* in the Mind; for the Serpent ſtings Chriſt, *viz.* the New Birth on the Heel, and then ariſes this kicking and ſpurning, *viz.* a lamentable and woeful *Diſtreſs:* And then ſays *Reaſon* in the Mind with *Rebecca*, If it ſhould be thus with me, why am I entered into the divine Impregnation, into *Repentance?* Am I not thereby come only into Diſquietneſs, and thereby become a *Fool* to the World, and to my Reaſon alſo? And then ariſes the *Combat*, and Satan's Bruiſing, in the Mind, with Anguiſh and Grief, and then the Mind knows not where to betake itſelf, but runs into *Penitence*, and aſks the Lord why it goes ſo with it.

32. And then the Lord ſhews him in his Language, that Chriſt now is in him in *Hell*, and aſſaults the Devil's ſtrong rampant Fort of Prey, whereupon there is ſuch Conteſt and Diſquietneſs in him, and ſhews him how his Reaſon, and the *Adamical* Nature, *viz.* the *greater Part* of his Life, muſt be broken, and dive itſelf wholly into Reſignation, into the deepeſt *Humility*, into the Proceſs of Chriſt *under his Croſs*, and become a Stranger to itſelf, yea *its own* Enemy, and go with the Reaſon, and the greater *Adamical* Will, into its *Nothing*.

33. And when this is done, then *Eſau*, *viz.* the *Adamical* Nature, is indeed born, and comes forth always firſt; but *Jacob*, *viz.* the Spirit of Chriſt, comes ſoon after, and deprives *Eſau* of the Kingdom and Power, and makes Nature a Servant; and then *Eſau*, *viz.* Nature, muſt ſerve *Jacob*, *viz.* the Spirit of Chriſt: Then it is even here, as [c] the Son ſaid to the Father, [c] *Father, the Men were thine, and thou haſt given them me,* [d] *and* [d] *I give unto them eternal Life.*

[c] *John* xvii. 6.
[d] *John* x. 28.

34. Underſtand, Nature is the Father's Property, for it is the Strength and Might, *viz.* the *Fire ſpirit:* This Fire-ſpirit was given to the Light or *Love-ſpirit* in Chriſt, *viz.* to the holy Name *Jeſus*, which introduced itſelf in *Abraham*'s believing Deſire into an *Ens*, out of which Chriſt, and then the new Man out of Chriſt, is born, to *whom* the Kingdom of Nature in the Father's Fire-property *was given*; and he wholly gave his Love-Ens for Food to the Father's Fire-ſource, *viz.* to the *fiery Soul* in the Father's Nature: And even there Chriſt with Love took Poſſeſſion of the Father's Fire-ſtrength, and changed it into the Glory of the *triumphant* Kingdom of Joy; and thus alſo it is to be underſtood in the new Birth of Man.

Gen. xxv. 24—26.

35. And *Moſes* ſays further: *And now when the Time came that Rebecca ſhould be delivered, behold there were Twins in her Womb; and the firſt which came out was red, and all over rough like an hairy Hide, and they called his Name Eſau; and preſently after came his Brother out, and his Hand took hold on Eſau's Heel, and they called him Jacob.* Here now ſtands the Figure ſo lively and ſo clearly ſet forth, that *Reaſon* may even ſee it: That which before was hinted at in the *ſpiritual* Figure, that ſtands here in a lively *perſonal* Figure; for *Moſes* ſays, *Eſau came forth firſt, who was red, and had a rough Skin.*

36. Red betokens the Father's Nature in the *Fire:* Rough denotes the earthly *beſtial* Nature, which *Adam* with his Luſt introduced into him from the Earthlineſs. His Name is called *ESAU* from the ſenſual Language, from the Property of the Formation of his Nature's Property; the ſame in its Formation in the Language of Nature ſtands thus: E is the original *ex uno*, *viz.* [aus dem Einem, out of the One;] and is the true angelical Property created in *Adam:* ([e] *SAU*) is the formed Beaſt of Self-luſt, which has encloſed and ſhut up the E, and obſcured and *ſlain* the ſame in itſelf; that is, when it was extinct in it as to the Light's Fire, yet the SAU, *viz.* the outward beſtial Man, who had changed the E, *viz.* the [Engels, Angelical] Image into a Beaſt, did yet *remain* in its Form: Therefore the Spirit called his Name ESAU, *viz.* a formed or amaſſed Image of Luſt, turned from its fine Pureneſs into Groſſneſs, wherein notwithſtanding the E did ſtill remain, but wholly encompaſſed and ſhut up with the SAU.

[e] *Sau* ſignifies Sow, or the earthly ſwiniſh Property.

37. After this *Eſau* comes *Jacob*, *viz.* the Type or Image of Chriſt conceived in the

Ens of Faith, and holds *Eſau* by the Heel: This declares, that the *Adamical* Image which God created ſhall and muſt be *firſt born*, for the ſame is it which ſhall live for ever, but not in its rough Beaſt's Hide; for in that *Jacob holds Eſau*, *viz.* the firſt Man *by the Heel*, it ſignifies, that the ſecond *Adam*, *viz.* Chriſt, is born after the firſt *Adam*, and takes hold of him behind, and brings him back again from the Courſe of his own Self-Will into the firſt Mother, from whence Nature is riſen, *viz.* to another *new Birth*.

38. But that *Eſau* goes forward with his Birth, and *Jacob* by holding him by the Heel *cannot withhold* him, denotes, that the earthly Man in his *Selfn ſs* ſhould go forward, and not go *wholly* in this Life-time back again into the Mother of the new Birth, but he would walk up and down with the *beſtial* Man through this Time; for the Beaſt ſhall not be new born, but the Image of God, which was loſt or periſhed in *Adam*.

39. And it further denotes, how Chriſt ſhould take the true *Adamical* created Man by his Heel, that is, by the *Mind* of his Converſation, and put him back again into the firſt Mother, whence he did ariſe, and how the Spirit of Chriſt ſhould *follow after* the earthly Man in this Life-time; when the *Devil* ſhould be the earthly Man's chief Guide in the Anger of God, then *Chriſt* ſhould come after him, and take the inward Property of the poor fallen and captivated Man, *viz.* the poor *corrupt Mind* of the Soul into his Arms, and draw it back again out of the Devil's Nets and Snares; as Chriſt ſaid, *That he was a Vine-dreſſer who gleaned:* For in this Life-time the *Adamical* Nature's Image ſtands before, and the Image of Chriſt behind; therefore the natural Man *muſt die*, and Chriſt muſt ariſe and put himſelf forth eminently in him.

40. And it ſhews further, how the Spirit of Chriſt in *Eſau*'s Line ſhould take *Eſau* in this Life-time by his Heel, and hold and rebuke him, and by his Children labour to *hinder* and ſuppreſs his *evil Converſation* and wicked Walking; but the *Eſauitiſh* Generation would contemn, deſpiſe, and only trample it under foot, and lay about them as an evil, malicious, fiery Beaſt; as it even ſo comes to paſs, when God ſends his Prophets, that they muſt reprove and rebuke Men, then they even *ſpurn* them away from them as Dogs, and will by no Means endure them; but *Jacob*, that is, the Spirit of God, holds them yet by the Heel, and makes them *naked* and bare ſo long, till *Jacob*'s Footſtep or Impreſſion is known.

41. JACOB ſignifies, in the Formation of the Name in the high Tongue, a ſtrong Lubet or Deſire out of the mental Tongue, *viz.* out of the *Name* JEHOVA brought into a Compaction or *Ens*; where the I takes the A, and exalts itſelf in the A, and takes the ſenſual Tongue into the mental, *viz.* into the COB, ſo that the O is ſet for the Center of the Word; where then the profound Name of God is conceived or brought into the O, and therein it is rightly underſtood how the Father's Nature, *viz.* the Spirit of Senſe in A, C, and B, does form itſelf into the I and O; for I is the Center of the higheſt Love, and O is the Center of the perceptive Word in the *Deity*, which is underſtood [to be] without or beyond all Nature.

42. This the Spirit has underſtood in *Iſaac*; therefore they call him JACOB, ſo long till this Name was moved through the I in the Ens of Faith, ſo that the I opened the C and B, and put forth the formed or conceived *Ens* in the O, ſeeing the I had formed itſelf with the O in Nature, through Nature, as an holy Bloſſom; and then the Name was called *JESUS:* For the I brought itſelf again into the encloſed ſhut-up [Engels Angels] Property in *Adam*'s Nature, and then the A was put into E, for the Father gave his Nature in the Humanity to the Son, *viz.* to the I, and the Son made again an [Engel Angel] of it through the I, for the I entered into the deepeſt Humility and Lowlineſs; and then the Figure ſtood thus, IE, out of which the fiery Love-ſpirit went forth, and made itſelf *predominant*, and ſet forth before it its Character with the S and V; for the S is the Character of the holy Fire, and the V is the Character of the *Efflux*, iſſuing forth or Emanation, out of the Fire.

43. Thus the Name *Jacob* was in the Fulneſs of Time in the Ens of *Mary* changed into the Name *Jeſus*, which Underſtanding has been dumb and dead both to the *Jews* and *Chriſtians*; ſeeing no Nation does any more underſtand its *own Language*, but they contend only about the Compaction of the formed Nature of the *outward* Name and Underſtanding: The *mental* Tongue none will learn to underſtand, how the ſame has formed, imprinted, and [f] ideaſied itſelf in the Words and Names in the ſenſual Tongue; and yet the *whole* Underſtanding lies therein without Opinions: If we were not *ſo very blind* and ſhut up in Ignorance, ſuffering Self in Pride to rule and govern us, we ſhould *ſoon attain* to the deepeſt Underſtanding, but the Antichriſt bears the Supremacy; therefore *Eſau* only rules in the Underſtanding.

[f] Modellized.

Gen. xxv. 27, 28. [g] Honeſt.

44. And *Moſes* ſays further; *And when the Children were grown up, Eſau was a cunning Hunter, and a Man of the Field; and Jacob was a* [g] *plain Man, and dwelt in Tents; and Iſaac loved Eſau, and loved to eat of his Veniſon, but Rebecca loved Jacob.* O thou wonderful God, how very ſimply and plainly are the greateſt Myſteries typified and deciphered! Who can be able to underſtand, without thy Spirit, from whence it was, that the precious Man *Iſaac*, in the Type of Chriſt, loved the natural Man in *Adam*'s corrupt Image, *Eſau*, more than *Jacob* in the Type of Chriſt in his Figure? If thou hadſt not in thy Knowledge *vouchſafed* me to underſtand the ſame, I muſt be here even ſtark blind: But it is by thy Counſel, O Lord, that we know *thee*; and thy Time is born, that thou *revealeſt* the Secrets.

45. *Moſes* ſays, that *Eſau was an Hunter, and a Man of the Field, and the Father loved to eat of his Veniſon, and loved him above Jacob.* Here ſtands an *external* Figure, as if *Iſaac* loved *Eſau* for his Activity, cunning Skill, or worldly Exerciſe, and loved him more than *Jacob*; ſo wholly has the Lord the Heart of the Wiſe and of his Children in his Hand, that his Children muſt *not* in their Will *do* what they pleaſe, and oftentimes well underſtand, but what God wills.

46. Alſo we herein ſee how oftentimes God *withdraws* the Myſteries from the moſt holy, that they muſt be even Children in them; and though they bear the divine Play in their *Hands*, and it is their Work and Exerciſe, yet they muſt have a *childlike* Heart in the Underſtanding thereof, as it may be ſeen here in *Iſaac*.

47. He loved *Eſau* more than *Jacob*: Why ſo? The *Ens* of *Chriſt* laid in him, which ruled him; for Chriſt ſhould *love his Enemies*, *viz.* the corrupt *Eſau*, and his natural Children; *him* he loved more than his *divine Nature*; for he brought his divine Nature into the Death of the corrupt *Adam*, and loved [h] *Adam*'s corrupted Nature more than his holy Ens, which he, for the Sake of Man's corrupt Nature, *gave* into the *Fire* of God's Anger, that ſo he might redeem it in his Love; of this, *Iſaac* was here a Figure in the Image of Chriſt, who loved his *Hunter* in his evil Nature more than *Jacob*; he did *not* love his Iniquity, but his Child-like Nature, to which he would do much good, as Chriſt loved us in our *Adamical* Nature, and did us Good: He did not love us according to the Will of *Sin* in us, as *Iſaac* alſo did not therein love his Son *Eſau*, but according to the Father's Nature and Property, according to the childlike *filial* Nature.

[h] Not his Sin in the Nature, but his poor undone Nature by Sin, which he by Death freed from Sin and Death.

The inward Figure ſtands thus:

48. When *Iſaac* intreated the Lord, that his *Rebecca* might conceive, his natural Deſire with the [i] Lubet of the divine *Ens* of Faith entered into *Rebecca*, whereby *Rebecca* was opened; and ſo the natural Love of *Iſaac*, which was environed with Faith, was propagated in his Seed, and opened itſelf in *Eſau*: *Iſaac*'s Love did not open itſelf in *Eſau* as to his *corrupt* Nature, I ſay, not according to the Kingdom of the Nature of this World, but according to the *Covenant*, according to the ſecond Principle, *viz.* according to God's Kingdom, which the external Nature in him had not *as yet* apprehended, as

[i] Earneſt longing.

the divine Ens in *Abraham* opened and manifeſted itſelf according to the ſecond Principle, and not in the *mortal* corrupt *Adamical* Nature of the outward World: The like alſo is here to be underſtood in the Figure in *Eſau*.

49. Not that *Eſau* received the Ens of Chriſt in the Covenant as *Jacob*, but his Father's Love-deſire, in which the *hidden* Covenant ſtood *unmoveable*: Now there was thus a Conjunction with his Father's natural Love, for every Property loves its own Likeneſs, eſpecially if the Likeneſs is proceeded forth from the Eſſence or Thing loving, as *Eſau* was conceived in *Rebecca* of his Father through his Love-deſire.

50. And it even denotes, that the divine *Ens* in God's Love in *Iſaac* loved the *miſerable* human Nature, to redeem it: Therefore God manifeſted his Love in *Abraham*'s Faith, and introduced the ſame into an Ens; ſo that this ſame Love, which God gave to redeem Mankind, ſhould love the human Nature in its ſhut-up *abandoned* Condition; as in very Truth the true real *Adamical* Nature, ordained by God, was ſhut up in *Eſau*; and on the contrary, the Kingdom of the *Wrath* had the outward Dominion: Now, to redeem this, the Spirit in the Covenant, through *Iſaac*'s Nature, loved his Son *Eſau*, *viz.* the filial Nature, and not *only* becauſe he was a Hunter of the Creatures.

51. Yet here alſo, by this *Hunter*, we are even to underſtand the ſame as is ſet down before concerning *Nimrod*, *who was a mighty Hunter before the Lord*: For this whole Deſcription of the firſt Book of *Moſes* is God's Spirit's Figure, Type, or Repreſentation, where he [k] plays with the Kingdom of *Nature*, and then alſo with *Chriſt*'s Kingdom; and he has ſo pourtrayed, delineated, and typified the Acts of the holy Patriarchs under his Figure, that we may clearly ſee in all the Hiſtories the Glance or Alluſion of God's Spirit, how he has delineated, and ſet forth to the Life the Kingdom of Chriſt, and the Kingdom of Nature, and alſo the Devil's Kingdom in the *Wrath* of the eternal Nature; and neither the Jews or Chriſtians hitherto have had a right Underſtanding of the ſame, which among the *Patriarchs* was rightly underſtood in its true Meaning.

Gen. x. 9.

[k] Or ſets forth as in a Map.

Note.

52. But afterwards, when their Children and Poſterity gave no Heed to the ſame, but *diſregarded* the true Underſtanding, and loved their evil Nature more than the Spirit in the Covenant, then the *Underſtanding* was [l] put out among them, till they at laſt alſo *loſt the Book of the Law, with the holy Hiſtories*; and [m] *Eſdras* wrote for them again the Figure and Hiſtory in the Spirit of God, and that very brief, ſhort, and exactly, according to the ſpiritual Figure; in which they were more *blind* than ſeeing; as to this Day their Eyes are blinded, and that *becauſe they abuſed* the Knowledge of the true God, and ſerved the Nature of this World, and honoured their evil Will above God; therefore alſo God has withdrawn himſelf from *them* with his *Myſteries*, and has ſuffered them to run up and down as Children full of Ignorance with the Figure, till the *Gentiles Time* in the Manifeſtation of Grace (in which they alſo have only abuſed the Time of Grace, and the open Seal in their evil Nature) does alſo come to its *End* and Limit; and then the Figure ſhall be fully manifeſt in the [n] *Eſſence* [o] *for a Witneſs to all Nations*, *and after that the Judgment*.

[l] Or quenched.

[m] *Eſdras* wrote the Book of the Law and Hiſtories again after they were loſt.

[n] Subſtantially. Declaring the very thing itſelf, unclothing it of its Figures and Parables.

[o] *Matth.* xxiv. 14.

53. And the Spirit of *Moſes* ſays further, [p] *Jacob was a plain Man and dwelled in Tents*, *and Rebecca loved Jacob*: Reaſon underſtands this Figure of a woman-like, motherly, natural Love; but the Spirit hath not wrote this Figure on that Account; for *Rebecca* preſſed earneſtly that *Jacob might receive the Bleſſing of Abraham and Iſaac*; ſhe loved *Jacob* as to his *Original*, which though ſhe might not ſo well underſtand externally and rationally, yet *the Spirit* in the Covenant underſtood it in her, which moved her alſo to bear ſuch a Love towards *Jacob*; for there was alſo a Conjunction between the Mother and Son.

[p] *Gen.* xxv. 27.

54. For *Rebecca* was ſhut up and barren, but when *Iſaac* brought his Prayer and earneſt Deſire to God for her, then the *Ens* in the Covenant gave itſelf into his Faith in his Deſire, and ſo proceeded in the opening of *Rebecca* into the Conception; for herewith

also the *barren* or shut-up Mother was opened, so that her Fruit *(viz. Jacob)* and she came into one Degree of Nature, and received one and the same Love from *Isaac*'s Desire; for the *Ens* of Faith was conceived in the Tincture of *Venus* in *Rebecca*, and as it is
[1] *Luke* i. 28. said of *Mary*, Christ's Mother after the Humanity, that [1] *she was blessed among all Women*, so also *Rebecca* did here receive the Blessing from the *divine Ens*; indeed not in the high Degree as *Mary*, but yet according to the Property of the Covenant; and hence it was that the *Love* of the Covenant was manifest in her, as the *Ens* of Faith was also in *Jacob*, wherein the Love of God burned, so that *she loved Jacob* more than *Esau:* For the Love-desire in the Mother and Son was from *one* Original, and therefore her Desire inclined itself more to *Jacob* than *Esau*; and also because the heavenly holy *Matrix*, which disappeared in *Adam*, was *moved* in her Image, disappeared or dead as to the heavenly World's Essence, which Matrix afterwards was *wholly* opened in *Mary*; now this Matrix did long to receive the *Ens* of Christ which was manifest in *Jacob*, which was first to be effected in *Mary*; and yet the Spirit in the Covenant did take its Love-sport and Delight herewith.

55. But that the Spirit of *Moses* says, *Jacob was a plain* [*honest*] *Man, and remained in Tents*; he understands thereby, that the true *Jacob* in the *Ens* of Faith remained in the *Tents* of the outward Nature; that the *Ens* of Faith remained in his Nature, which is only a Tent thereto; that he did not give himself wholly to the Tent as *Adam* did, but he remained therein in his Principle, till God in the Fulness of Time brought him forth in Christ's Humanity through *the Tents* of Nature.

The Fifty-third Chapter.

How Esau *contemned his Birth-right, and sold it for a Mess of Lentil-Pottage; what we are to understand by this Figure.*

Gen. xxv. 29. 1. WHEN the Spirit of *Moses* had set down the *Birth* of *Esau* and *Jacob*, he proceeds to relate presently how the natural *Adamical* Man would but little or nothing regard this high Gift in the Covenant, and would only seek after the Belly-filling of the earthly Life, as *Esau*, who *gave his Birth-right for Pottage of Lentil*, that he might but serve his Belly.

The Figure of *Moses* stands thus:

Gen. xxv. 29–34. 2. *And Jacob sod Pottage: And Esau came from the Field, and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red Pottage, for I am faint; and hence his Name was called Edom: But Jacob said, Sell me this Day thy Birth-right: And Esau answered, Lo! I must even die, and what Profit will this Birth-right be to me? And Jacob said, Swear to me this Day; and he sware to him; and so he sold his Birth-right to Jacob: Then Jacob gave Esau Bread, and Pottage of Lentils, and he did eat and drink, and rose up, and went his Way: Thus Esau despised his Birth-right.*

This Figure externally has but a plain and child-like Appearance, but yet is a Figure of the *greatest* Mysteries; for *Esau* denotes the *first* Power of the natural created *Adam*; and *Jacob* denotes the Power of the other *Adam*, *Christ:* Thus does the Spirit here play with the Figure.

3. For

3. For *Adam*'s Nature came from the Field, and was *faint*, and longed to eat of the Pottage which *Jacob* had: *Adam* was a *Limus* of the Earth, and a *Limus* of Heaven; but seeing he died to the *Limus* of Heaven, the earthly Nature had *wearied* him in its Strife; and in this Figure (of faint *Adam*) *Esau* stood here.

4. The red Lentil-pottage, which *Jacob* had, after which the faint *Adam* in *Esau* longed, was the *Ens* of Faith, *viz.* the *Ens* of Christ; the *Adamical* Nature in *Esau*, in its Anguish and toilsome Labour, in its Corruption and Misery, longed after this Pottage, which was in *Jacob*; yet the earthly Nature of *Esau* understood it *not*, but the Soul's Nature, which also longed after Christ's *Ens*, which was strange [or hidden] to Reason.

5. *Esau*'s soulish Nature said in its Longing to *Jacob*, Let me, I pray thee, taste of the red Pottage; for I am weary and faint by reason of the *Driver* or Fomenter of the anxious Birth; and from this Longing or Lust he was called *EDOM*, which signifies in the Compaction of the Word, in the Formation of the Tongue of Sense, as much as a *dipping* or immersing of the captivated Angelical Property into the Pottage; as if there the Soul's Longing or *Lubet*, in which the Angel's Character yet stood, although captivated, dipped, or plunged itself with the Desire into the *holy Ens*, and would take the holy *Ens* in the divine Pottage, *viz.* the heavenly Essentiality into the Lust of Self: *Therefore* the Figure calls him in the high Tongue *Edom.*

6. For the Desire of *Esau*'s Soul said to the divine *Ens* in *Jacob*, Give me thy Taste into the Essence of my creaturely Selfhood; but *Jacob*, that is the Spirit of Christ in the *Ens* of *Faith*, said, Sell me thy Birth-right for the Pottage; that is, give me for it the Soul's Life's Form, *viz.* the Center of the Soul's Nature, that so thy [r] first Birth, *viz.* the Soul's Center, may be my *own*, and then I will give thee the *Ens* of God.

[r] Or *Birth-right.*

7. For *Esau* inherited the first soulish Power from his Father, and had the Soul's Center for a natural due Right; after this came the *Ens* of Christ, as a divine Free Gift with a soulish Center; for the holy Ens should receive the soulish Center from the *Adamical* Nature: Now here the *Adamical* Soulish Nature wooed for the *Ens* of Christ, and the Spirit in Christ's *Ens* wooed for the Soulish Nature; and the Spirit of Christ in *Jacob* would not give the Taste of the divine *Ens* to the Soul's Nature in *Esau*, *unless* it did give him the fiery Center to the Beginning of the soulish Creature for a Propriety; that is, unless it did wholly resign and give up itself in the natural Self, into God's Will, and *forsake* the First-birth of the Creature, and Esteem of itself in its Self as dead, and give over the Dominion and Will of Life to the Spirit of Christ in this *heavenly* Pottage.

8. But seeing *Esau*'s Reason did not understand this, he said to *Jacob*, Lo! I must even die, what then is this *first Birth* to me? So very lightly did Reason pass over it, and *knew not* what the poor Soul stood in need of; but the Spirit of *Moses* played here in the inward Figure, and does secretly hint hereby at what this externally signified.

9. And *Jacob* said, *Swear unto me this Day*; that is, the Life of *Adam* in *Esau* should freely give itself out of the fiery Might, and wholly give itself up to the divine *Ens*, and forsake the fiery Right of Selfhood; and it should do it this Day, that, is, from henceforward for ever: And this is said, to swear in God, *viz.* wholly, deeply, and fully to cast, immerse, give up, and resign one's self into the *divine Power*, and not resist, upon Pain of God's Rejection.

10. And he swore to him; and when he had swore, he was called *Edom:* For the fiery Soul's Nature dived and immersed itself into the Lubet of the divine *Ens*; whence this Lentil-pottage is said to be reddish; for here in this Oath the fiery Essence entered into the Lubet of the divine Ens, and thus the Light's *Ens* received the Fire's *Ens*; and the Spirit of *Moses* plays here in the Figure; alluding how the Soul's Property in the

Fire's Eſſence muſt wholly reſign up, and eternally immerſe itſelf, into the *Incarnation* of Chriſt, in the divine Light's and Love's Ens in the Covenant, *viz.* into the divine Lubet; and how the Light's Ens would receive and take *Pity* on the corrupted miſerable fiery Soul's Nature, and cauſe it to *repent* and quit itſelf of its Luſt; and alſo how the poor Soul would give up its natural Right for this red Pottage.

11. For this is even a Figure, ſhewing how God the Father gives his Nature, *viz.* the Soul, to his Son Chriſt, in the Love-*Ens*, wholly for his own Propriety, where the fiery Right is made ſubject to the Love in the Light, for thus it goes alſo in our *new Birth:* The Soul longs after this Pottage; but if it will taſte it, it muſt give its Birth-right for it; and moreover it muſt ſwear to God this Day, that is, for *ever*, to forſake and quit its Nature's Right: Which the outward Reaſon looks upon as ridiculous and *fooliſh*, I mean the Children of the earthly Luſt, that when a Man gives Honour, Goods, and alſo the temporal Life, for this Pottage, they even call him a Fool, as here they do *Eſau*.

12. There is in this Figure a twofold Underſtanding; *viz.* inwardly it is the Figure of Chriſt and *Adam*, as it is above mentioned; and outwardly it is the Figure of the *earthly* Man, ſhewing how careleſly and ſlightly he paſſes over it, and ſells and gives away the heavenly Subſtance to fill his carnal Belly, and to ſatiate his luſtful Will: The poor Soul indeed *longs* in its Eſſence after this red Pottage; but the earthly Reaſon deſires only a Lentil-pottage for the luſting Belly; as the like alſo is here to be underſtood in *Eſau*.

13. The Soul of *Eſau* longed after *Jacob*'s heavenly Ens; but the earthly *Eſau*, according to the outward Soul, minded only the *earthly* Power; the Kingdom of Nature was ſo very ſtrong and earthly in him, that he neither underſtood or regarded the eter-
Gen. xxv. 32, 34. nal, but ſaid, *What Profit ſhall this Birth-right do unto me, ſeeing I muſt even die?* And he ſat down, and eat and drank the earthly Food for the heavenly.

14. And *Moſes* ſays, that *when he had eat and drank, he roſe up and went away*; that is, he filled his Belly with the Pottage of Lentils, and ſold *Jacob* his Nature-right, and went with the earthly Man away from the divine *Injoyment*.

The inward Figure is thus:

15. *Abraham* received the divine Ens in his Faith's Deſire, and the ſame was the Stock and the Root of *Iſrael*; but he was not *Iſrael*, for the Kingdom of the corrupted Nature, and the Kingdom of Grace, *viz.* the conceived Ens of Faith, were *not* as *yet* One in him; as when a Kernel is ſown into the Earth, the Kernel has as yet no Root, upon which the Stalk, Branches, and Fruits ſhould grow, but the *Kernel's Power* draws the Eſſence of the Earth into itſelf; and of both theſe, *viz.* of the Kernel and of the Earth's Power, grows the Root, and then the Stalk, and above again the manifold Fruit.

16. The like alſo is here to be underſtood; the divine holy *Ens* is not Nature's, but the Soul is Nature's: Now if the divine *Ens* ſhall be made manifeſt, then it muſt be done through a natural Eſſence or *Means*, wherein the inviſible may come into a viſible Eſſence.

17. The divine Faith's *Ens*, which *Abraham* received, was of the inviſible ſpiritual Property; the ſame deſired to introduce itſelf through the human Nature into a viſible, *ſubſtantial*, creaturely, and natural Eſſence for a working Life, wherein the holy Light's natural *Ens*, and the Soul's fiery natural *Ens*, might work and bring forth Fruit in one
[s] In one Subſtance, or Body. [s] Eſſence; for the *Adamical* Nature was gone forth from the *holy Ens*, which was diſappeared in it; and here now was the Ground or Foundation of the Union; and as it is

with the Kernel in the Ground, where the Power in the Kernel *mixes* itself with the *Ens* of the Earth, and afterwards leaves its Shell and Husk, when the Earth's *Ens* and the Kernel's *Ens* is changed into *one Ens*; so likewise it is here to be understood.

18. *Abraham* received the divine *Faith's Ens*, wherein stood *his Justification*; but his Life's Nature had not as yet laid hold of it to its *own* Power and *Strength*, for the divine Essence doth not give itself into Nature's own Power; indeed it gives itself into the *Essence* of Nature; but the divine Desire does not incline and yield itself to Nature's own Self-will, so that Nature should have the Predominance; a Similitude whereof we have in the Corn which is sown into the Earth.

19. The earthly Nature cannot, in its own Power, make another Corn; and though it draws the Corn's *Ens* into itself, yet it brings forth only a *Stalk*, in which Stalk the Corn's *Ens* grows up and brings itself into a Bloom, and again into [t] Corn; whereunto the earthly Nature, with its *Ens*, must be only a Servant. [t] Kernels, Seeds.

20. And as the earthly Nature of the Earth does always *first* shew its Child visibly in the Growth, and the Corn's *Ens* does therein hide itself, the like also is to be understood here by *Abraham*; the *Adamical* Nature in *Abraham* first manifested itself with its Fruit, and that was *Ishmael*; but the divine *Ens* laid still hidden in his Nature, and sprang forth with *Isaac*; and by *Isaac* the earthly and also the heavenly Nature did again spring forth together, though in *one Seed*.

21. But as the earthly *Ens* in the Stalk, and the Corn's *Ens* in the internal Ground, grow up in and with one another, and yet each sets forth its Fruit, *viz.* the Earth, the *Stalk* and the Corn's Mansion, and the Corn or Kernel the Blooms and *Fruits*, and yet the one without the other could not come to Essence; the like also is here to be understood.

22. *Abraham* was the *Field*, into which God sowed his *Corn*; *Ishmael* was the *Root*, viz. the first Birth; *Isaac* was the *Fruit*, which grew from the Seed of God, understand out of the *Ens* of Grace; and *Ishmael* grew from the *Ens* of Nature out of the Father's Property; for the *Ens* of Grace had given itself into the *Ens* of Nature: Now each set forth its own Figure; with *Ishmael* the Kingdom of *Nature*, and with *Isaac* the Kingdom of *Grace* was represented: *Isaac* was the Twig which sprung up out of the Field of Faith, *viz.* in the Line of Christ; and from him came *Jacob*; *viz.* the *Branch* spreading forth and displaying itself into a Tree with many Boughs and Branches.

23. *Not* that we are to understand that *Jacob* did *only* grow and spring forth out of the Kingdom of Grace; for the Kingdom of Nature, in which *Ishmael* and *Esau* stood, was also his Ground as to the Creature; but the *Ens* of Faith had given itself thereinto, and tinctured Nature, and advanced its Power, *viz.* the Line of the Covenant of God in Nature.

24. As a *Blossom* upon the Stalk hath far a more pure subtile Property than the Stalk and Root, and as out of the Blossom first the Fruit, and a *new Seed* proceeds, *viz.* out of the subtile; so likewise in *Jacob* the *Blossom* of the Kingdom of *Israel first* came forth; and no more in the Division, as it is to be understood with *Ishmael* and *Isaac*; but both Kingdoms together, *viz.* the Kingdom of *Nature*, and the Kingdom of *Grace*, not any more each Kingdom by itself, or *apart* in the Figure, but in the Type of the new Regeneration, shewing how God in his Love had given himself again into Man, *viz.* into the Kingdom of Nature, and how through his Power the *wicked Ens* of the Serpent, sown by the Devil into the Kingdom of Nature, should be broken and killed.

25. Therefore God called *Jacob Israel*, viz. a flourishing forth-spreading Tree of many Boughs and *Branches*; or, as it is understood in the Formation of the Word in the high Tongue, a flourishing, or fresh springing of *Paradise*, where the I gives itself into the Root, to a new Center, and springs forth powerfully through the Root, with which

the Word of the Covenant is understood in the Name *JESUS:* For this I is the Character of the *Unius*, viz. of the eternal *One* in the divine Lubet, which *Adam* lost, when he departed from the I, *viz.* from the *only* Will of God, and entered into Self, and into the various Multiplicity of the Properties in their Disharmony, Inequality, and Discord, to try, prove, and taste Good and Evil in the five Senses.

26. This I brought itself of Grace again into the divided *rent* and torn Properties of the *Adamical* human Tree, and sprang forth through and with the *Adamical* Tree; and *hence* he had his Name *Israel*, being as a great Number and Power of such Branches, all which spring and grow forth in the new Tincture; in which also the *Ens* of the corrupt Nature grew up all along; even as the Sun's and the Earth's Power work and grow together in the *Fruit* of the Tree, and are always in Contest one with another, till the Fruit be *ripe*, and a *new* Kernel for another Fruit be produced and also ripe, and then the Tree leaves the Fruit, and sows the *new Kernel* for another young Tree.

27. In this Nature and Manner also arose the Strife and Combat with *Esau* and *Jacob* in the *Womb*, to signify, that the corrupt Nature with the Serpent's *Ens* should be rejected and cast off; as the Tree lets fall its ripe Fruit, and only desires the *Kernel* [to propagate its Like;] so it was here, when the *Ens* of Christ stirred itself up in *Jacob*, then arose the Strife and *Enmity*; for the *Ens* of Christ should rule; and the Wrath in the Serpent's *Ens* that would also rule; and hence came the Contest about the Dominion and Kingdom; the *Ens* of Christ set itself aloft in *Jacob*, and bruised the Head of the Essence of the Serpent's *Ens* in *Esau*, and even there the Serpent *stung* Christ on the Heel, and thence it came, that both the Children did strive and struggle together in the *Womb*.

[t] *Jacob*'s evil Nature was as much rejected of God as *Esau*'s, only the Figure was set in *Esau*; not that he was personally and wholly from all Eternity predestinated to Damnation, as *Babel* falsely teaches.

28. Not that we are to understand, that *Esau* was wholly out of the Serpent's *Ens*. No: He was of the right *Adamical* Nature, [t] from his Father *Isaac* and *Abraham*; only God did here set forth the Figure of the Kingdom of Nature, which was poisoned in Man, and then also the Figure of the Kingdom of Grace; shewing, that the natural Man must *forsake* his own evil Will, and therewith also wholly immerse and give up himself into the Kingdom of Grace; and the Figure which was here represented in *Esau*, was to shew that the [u] evil *Adamical* Man did not at all avail in God's Sight, that it was not profitable for the Kingdom of God, but it was cast away and *rejected* from God, and that he must wholly forsake his natural Right of Self, and wholly give in himself into God's Will.

The Fifty-fourth Chapter.

How Iſaac, *by reaſon of the Famine, went down to* Abimelech *King of the* Philiſtines *at* Gerar, *and how the Lord appeared there to him, and commanded him to ſtay there, and renewed there the Covenant of his Father with him: Of the Meaning of this in its* ſpiritual *Figure.*

1. THE twenty-ſixth Chapter of *Geneſis* farther relates the Hiſtory relating to *Iſaac*; how God did ſo very wonderfully guide him, and *renewed* the Covenant of his Father *Abraham* with him, and preſerved and bleſſed him, and his Wife with him; for ſeeing the Kingdom of *Grace* in the Covenant of God was now manifeſt in him, the *Bleſſing* of God did now ſpring forth effectually in his Purpoſe through the Kingdom of *Nature*. *Gen.* xxvi.

2. And, on the contrary, it ſhews how the Devil was an utter enraged Enemy to this Bleſſing, and deſired to *ſift* and ſearch the Kingdom of Nature in *Iſaac* and his Wife *Rebecca* (in whom as yet the Serpent's *Ens* laid in the earthly Fleſh) through the Luſt of King *Abimelech*.

3. And this again is a Figure of *Adam* in Paradiſe and alſo of Chriſt in the new *Regeneration*, ſhewing how *Adam* went into King *Abimelech*'s Land, that is, into a ſtrange Kingdom, *viz.* into the four Elements, where he has denied his Wife, *viz.* the Matrix of the *heavenly Generatrix* in him, in that he introduced his Luſt into the beſtial Property.

4. As here *Iſaac* ſtood in Fear of his Life before King *Abimelech* by reaſon of his Wife, ſo *Adam* in his ſtrange Luſt in the Kingdom of the four Elements and the Stars did alſo ſtand in Fear before the ſtrange King, *viz.* before the Kingdom of *this World*, and denied his heavenly Birth out of Fear of the Kingdom of this World, and gave his eternal Will to the King of this World, that it might the better fare with him in his ſtrange Luſt, as *Iſaac* thought to do with his Wife, who ſtood herewith in the Figure of *Adam*.

5. Which Figure the divine Imagination *repreſented* to itſelf in *Iſaac*, and ſet down withal the Covenant of the New Birth, *viz.* his *promiſed* Truth, how he would lead and guide the Children of his Grace in the Preſence of the ſtrange King, *viz.* in the Kingdom of this World, and preſerve them [x] from the Luſt and Deſire of this King, and would lay hold of this King with his Power, and change *his Luſt* and Deſire, *viz.* the Luſt of the Stars and four Elements, into another Will of the eſſential Deſire; ſo that the ſharp and ſevere Might of the *Aſtrum* in Fleſh and Blood ſhould be changed into a Covenant of Peace, and do no Hurt to the Children of Grace in the Covenant; but it ſhould ſerve them to bring forth the Bleſſing and Fruits, that they might grow greatly; as here *Iſaac* with King *Abimelech* ſtood ſurrounded in the mere *Bleſſing* of God; and his Poſſeſſion of Goods and Cattle grew ſo great, that King *Abimelech* thought he would be too potent and mighty for him, and therefore commanded him to go out of his Land.

[x] Before.

6. Which is a Figure of the New Birth in the Kingdom of Nature; that if the inward *ſpiritual Man* does in divine Power outgrow or overtop the Kingdom of Nature, then the Kingdom of the outward Nature in Fleſh and Blood in the [y] Spirit of the World,

[y] In Spiritu mundi, in the Coſmic Spirit.

is sore afraid and *astonished* at it; for it sees and feels its Ruin and Decrease, and would fain preserve its Self hood and *Propriety* in the outward Life.

7. And then comes the spiritual Man in the Covenant of the New Birth, and *reproves* King *Abimelech*, viz. the outward Life in the Spirit of the outward World for the Wells of Water, which the divine Thoughts, *viz.* the *Servants* of the new Man, had digged, in the Soul's Ground, *viz.* in the eternal Center, because *Abimelech* with his Servants, *viz.* the evil earthly Thoughts, Imaginations, and Senses, had filled them up with the *vain Lust* of the Flesh: This sets forth and represents the Wells of Water which *Abraham*'s Servants, *viz. Abraham*'s Faith's Desire, had digged in the *Ens* of Faith; about which Wells *Abimelech*'s Servants, *viz.* the Desires of the Flesh, have contended for, and continually *filled* them [*up* with Earth,] which *Isaac*'s Servants do again open in the Root of *Israel*, and at last *dig* up a *Well* wherein they find of the Living Water; and there they did pitch their Tent, which Well signified *Christ:* For they called the Place *Beer-sheba*, viz. an Opening, or a Contrition; which signifies Repentance, Breaking up, or Contrition of the earthly Will, in which Repentance the Water of Life, *viz.* Christ, *flows* forth.

8. This whole twenty-sixth Chapter of *Genesis* is a Figure of the poor fallen Man in the *corrupt* Kingdom of Nature, signifying how he swims therein, and how the poor Soul is tost to and fro therein, and *seeks* itself in outward Things, and labours to advance its Strength and Power, and yet finds no where any *abiding* Place therein, but wanders from one Thing into another, and works now in this, and then in that, and soon in another, and *seeks Rest, but finds none*, till it comes to *Beer-sheba*, viz. into *Humility* before God; and then the Well of living Water springs forth to it, out of God's Covenant.

9. Now though the Words in this Text of the twenty-sixth Chapter seem to treat only of *external* Things, yet it is nothing else but the Spirit in *Moses* alluding or playing, under the external History, with a *spiritual Figure* of the Kingdom of Nature, and of the Kingdom of Christ; for he begins and speaks of a great Famine which was come into the Land, on Account of which Distress *Isaac* went down to *Abimelech* King of the *Philistines* at *Gerar*.

The inward spiritual Figure is this:

10. When God had created *Adam*, he came into the *Famine*, viz. into the Temptation, wherein the Soul ought not to eat of the outward Kingdom, but of the *inward*; but seeing it turned itself with its Will into the outward Kingdom, it lived in the Famine, *viz.* in the *Hunger* after the outward World's Substance; and therefore it turned itself to *Abimelech* King of the *Philistines* at *Gerar*, that is, to the corrupt Kingdom in God's Anger, *viz.* to the heathenish King, and was subject to it.

Gen. xxvi. 2. 11. And then the Lord appeared to it, as here he did to *Isaac*, and said, *Go not into* Egypt; that is, Thou poor depraved Soul, go not into the bestial Lust, *but remain in the Land which I shall tell thee of*; and be thou a Stranger in this Land; that is, remain in my Covenant, and be with the Soul a Stranger in this House of Flesh, wherein the Soul

Gen. xxvi. 3. is not at Home: *And lo I will be with thee, and bless thee, for unto thee and unto thy Seed I will give all these Countries, and I will perform the Oath which I sware unto* Abraham *thy Father:* That is,

12. Remain but stedfast in my Will, and then I will give thee after this [Life-time] the Kingdom of Nature, according to its inward good Ground, for Possession and Propriety, and I will *perform* and ratify my Oath (*viz.* Jesus Christ whom I promised thee in thy Fall, and whom I introduced into *Abraham's Faith)* to thee for ever; and *I will*, in the Kingdom of Nature, wherein thou must in this Time stand, work, labour, toil, and be

in Need and Diſtreſs, even *multiply thy Seed as the Stars in Heaven*, and give thy Seed all the wrought Powers and Works to an eternal Propriety; *and through thy Seed ſhall all the Nations of the Earth be bleſſed:* That is, *Gen.* xxvi. 4.

13. Through thy Ens of Faith, which in Chriſt, *viz.* in the Aim and Limit of the Covenant, ſhall be manifeſted in the Kingdom of thy Nature, and creaturely Property, and become Man in thee, all Nations, *viz.* the whole *Adamical* Tree, ſhall be bleſſed; and for this Reaſon, *becauſe Abraham obeyed my Voice, and kept my Charge, Commandments, Ways and Laws*; that is, *Abraham* has received my working Word into his Soul's Deſire, and obeyed my Voice in its *Operation*; which divine Operation is the Command, Law, and Form; out of which Operation, alſo, God ſhewed *Abraham*, by the *Circumciſion*, the Figure of the Kingdom of Chriſt, that the ſame ſhould cut off the Sin and Vanity; which *Figure* God called his Charge, Law in the Covenant, and his Statute. *Gen.* xxvi. 5

14. The Spirit of *Moſes* does now proceed further in the Relation of this Figure, and ſignifies under the outward Hiſtory of King *Abimelech*, how that *Abimelech's Servants and Iſaac's Servants contended about the Wells of Water, and that Abraham and Iſaac's Servants digged the Wells of Water*; *which Wells were continually ſtopped up by the Envy and Enmity of the Philiſtines:* By which Figure the Spirit ſecretly ſignifies, how the Children of the Saints, *viz.* the Patriarchs *Abraham* and *Iſaac*, have always digged in their *Ens* of *Faith* for the Well-ſpring of Life in the Covenant, and have alſo obtained the Knowledge of the *Meſſiah*. *Gen.* xxvi. 18—21.

15. But theſe Wells were continually covered and obſcured by the Devil in God's Anger, and by the earthly *Reaſon*, till they apprehended and laid hold of the *Promiſe* of the Meſſiah in Faith; and *then they ſaid we have digged a Well, and have found* of the *Water* of Life: *The ſame Iſaac called Sheba*, and therein hints at the Sabbath, Chriſt, as he alſo immediately ſays, that *thereupon the Place was called Beer-ſheba*, *viz.* a Contrition and Breaking of the Anger and Envy of the Devil in Man's Property; to ſignify, that the SABBATH, Chriſt, *viz.* the ſpiritual Well-ſpring, is truly called *BEER-SHEBA*, *viz.* a *Contrition* of Death, where the *Sabbath* introduces itſelf into Death, and brings forth the Fountain of Life through Death. *Gen.* xxvi. 32, 33.

16. At which Fountain the Children of God's Covenant pitched their Tent, and *waited* upon the Promiſe, till the ſame Fountain was opened in the Humanity, and *flowed forth* out of Chriſt's Blood and Death, of which the poor Soul drank, and thereby was brought into the eternal Sabbath, where it was *redeemed* and freed from the Strife of the *Philiſtines*, *viz.* from the Contention of the Anger of God and of the Devil, as the Hiſtory in this Text does clearly ſignify thus much in the High Tongue; which the *Spirit of Moſes* has thus repreſented in the *Figure*, and plays with the Deſcription of this Figure.

17. As indeed the whole *Old* Teſtament is a Figure of the New, and the *New* a *Figure* of the future *eternal* World, wherein the Figure ſhall ſtand in divine Power, and the Spirit of God ſhall in Eternity play with his Deeds of Wonder; to which End alſo he has created *Man*, and inſpired the Power of his Voice, *viz.* the living Word, into him, that ſo he might be an Image of the eternal Word, with which *Image* the eternal Spirit will play, and work Wonders, that ſo there may be a *Joy* and Knowledge in the eternal Wiſdom.

18. Now when the Spirit of *Moſes* had pointed out the Figure of *Adam* and Chriſt under an Hiſtory, he proceeds, and further *relates* how it muſt go with the Children of God in this *Time*, ſhewing in what Deſire the poor Soul in Fleſh and Blood lies captive, and is continually vexed and tormented, as here *Iſaac* and *Rebecca*; for the Text ſays, *When Eſau was forty Years old, he took to Wife Judith the Daughter of Beeri the Hittite, and Baſhemoth the Daughter of Elon the Hittite, which were a Grief of Mind to Iſaac and to Rebecca*; and in this Place he ſpeaks *no* further of theſe Wives, or their Children, to *Gen.* xxvi. 34, 35.

signify, that it is a Figure, whereby he alludes at something else; which Reason looks upon as very strange, and wonders that God should permit *two evil Women* to be with holy *Isaac*, through his Son *Esau*; with whom he and his fair blessed *Rebecca* must live in Trouble, Vexation, and Opposition: So very secretly does the Spirit of *Moses* set forth its Figure, that Reason must even be blind in it.

The spiritual Figure is thus:

[u] Forty Years of Esau.

19. The [u] *forty Years* of the Age of *Esau*, or of *Isaac* after he begat *Esau*, signifies, that *Adam* with his *Eve*, when he was Man and Woman, and yet neither of them, stood

[x] Adam forty Days in Temptation.

in Paradise [x] *forty Days* in the Temptation or *Proba*, and had Joy with his fair *Eve*, *viz.* with his [y] female Property in himself.

[y] Feminine.

[z] Feminine.

20. But *Abimelech*, *viz.* the King of this World, had introduced his Lust into this fair female [z] Rose-Garden, *viz.* into the *Tincture* of *Venus*, understand into the *holy* Life of Love in *Adam*, and stirred the Center of the Soul's Nature; whereupon *Adam* became lusting and longing to take to him in his Property yet *two Wives*; *viz.* the bestial Wife, according to the beast-like Property out of the four Elements, and the astral Wife from the Constellation [or Astrum of this World;] which wicked *Woman* did awaken in *Adam*'s female Property, which he took to Wife for his Lust; as *Esau* did the Wives of *Scorn* and *Mockery*, with whom he caused mere Grief of Mind and lamentable Perplexity to himself and his right female Property; and we indeed do still suffer and endure the same, and must consume our Time with *them* in Misery and Lamentation.

[a] Israel forty Years in the Wilderness.

21. Further, This Figure denotes the [a] Forty Years of *Israel* in the Wilderness, when they did eat *Manna*, and rejoiced with *Rebecca* under a strange King, where they lived in the Kingdom of this World, and yet were led, preserved, and nourished in the *divine Arm*; and therefore they grew great before the World, as *Isaac* under King *Abimelech*; and when *Israel*, after Forty Years, pitched their Tent at *Beer-sheba*, *viz.* in the promised Land, they yet took these *two Wives* to them in their fleshly Lust, which caused mere Grief of Heart to them; for which two Wives sake they were sorely punished of God, and were at last, for their Sake, driven from *Beer-sheba*.

22. Thirdly, This Figure denotes the hard Combat of Christ in the Wilderness in *Adam*'s stead, where *Christ* in our Humanity took *these two Wives* (which were manifest in *Adam* through his strange Son or Will) to his heavenly Essentiality, and suffered *them*

[b] Christ forty Days in the Wilderness.

to hunger [b] forty Days, so that they must resign and give in *their* Desire to the divine Essence, and learn to eat *heavenly Manna*; to signify, that this earthly Lust [in us] from the Stars and four Elements should be broken in Christ's Death, and *cease*.

[c] Christ forty Hours in the Grave.

23. Fourthly, It denotes the [c] Forty Hours of Christ in the Grave, where these *two Wives* of Unquietness, in the human Property, were changed again into one eternal Wife, *viz.* into the true *Rebecca*, and right *Adamical Eve*, which was *in Adam* before his *Eve*.

[d] Christ forty Days after his Resurrection.

24. Fifthly, It points at the [d] Forty Days of Christ after his *Resurrection*, when the two Wives of *Adam* and *Esau* were again changed into a manly Virgin, when this Virgin, *viz. Christ* in our Male and Female Property, did rightly *stand out* the Forty Days of *Adam* in Paradise, when he was tried, and therefore he set himself by divine Might into the *royal* Throne of ejected *Lucifer*, as a *Judge*; and with these two Wives in one Virginity,

[e] *Viz.* Lucifer.

and one only Person or Image, would rule over [e] him, as the Cause of Man's Misery, seeing he was the great Cause that *Adam*, *viz.* the Image of God, did manifest by his Son of the new Will yet *two Wives* in his Virginity.

[f] *Note*, Esdras.

25. This the Spirit in *Moses* and [f] *Esdras* have mystically and secretly hinted at under an outward Figure, shewing how it should *afterwards* fall out: And though it is very likely that *Reason* will *not* believe us, we care not for that, and it matters not much,

ſeeing we have not diſcloſed this for its Sake, but for the Sake of the *underſtanding* Children. However, we know very well in what Viſion we write; [we know from what Spirit's Illumination and Knowledge we have ſet down ſome Glances of the great Myſteries ſignified by this ſhort divine Hiſtory of *Moſes*.]

The Fifty-fifth Chapter.

Shewing what we are to underſtand by Iſaac's *bleſſing* Jacob *unknowingly, when he was old, and ready to die.*

The Gates of the Great Myſteries of the whole Bible.

1. WHEN Reaſon reads this Hiſtory of the twenty-ſeventh Chapter of *Geneſis*, it hath a twofold Conjecture about the ſame; one is, as though *Rebecca* only loved *Jacob* more than *Eſau*, and therefore brought him by *Craft* to obtain the Bleſſing of his Father; and again it conceives, that indeed it was from the Appointment and Providence of God, becauſe *Eſau* was not worthy of the Bleſſing, and therefore it will take upon it *wholly* to condemn *Eſau*; whereupon alſo it has ſet the *Predeſtination*; and yet it underſtands nothing at all of this wonderful Figure. *Gen.* xxvii.

2. Now if we would rightly underſtand and interpret this Figure, then we muſt ſet here in the Figure the Patriarch *Iſaac* in God the Father's Stead, who *alone* can bleſs; who alſo bleſſed *Iſaac* in *Abraham*'s *Seed*, that *Iſaac* ſhould again bleſs his Seed in the Covenant's Line.

3. And *Eſau* was ſet in the Place of the depraved Nature, *viz.* in the Kingdom of the *corrupt* Nature, in Man's Property, apprehended in the Anger of God.

4. And *Jacob* we ſet in the New-Birth, in the *Humanity* of Chriſt, which God the Father bleſſed *inſtead* of the depraved *Adam*, when he brought forth a new Generation out of our Humanity in this Line.

5. And we ſee here how *Adam* has fooled away, and loſt the Bleſſing and *divine Unction*; and how he was rejected in the earthly Image from God; and how he has loſt his *Right* of the divine Unction, as here *Eſau* did the Primogeniture, and alſo the Bleſſing.

The inward ſpiritual Figure ſtands thus:

6. *Iſaac was old, and expected to die, and called Eſau his firſt-born Son, that he might bleſs him with the Bleſſing of Abraham, and bade him go take ſome Veniſon, and dreſs it for him*, that he might eat gladly thereof, that his Soul might be refreſhed, and the Bleſſing of the Lord might put forth itſelf in him, *that he might bleſs Eſau*; and *Eſau* went and did as his Father would have him, that ſo he might be bleſſed; this, in the inward Underſtanding in the Figure, is thus. *Gen.* xxvii. 1—4.

7. When *Iſaac* was ready to die, the Bleſſing in God the Father's Property moved itſelf in him, and would bleſs the *natural Seed* of the *Adamical* Nature, *viz.* the Kingdom

of Nature in *Eſau:* For *Iſaac* longed after Veniſon, *viz.* after the Kingdom of *Nature* in the beſtial Property, *viz.* after the depraved *Adamical* Man, as to the firſt Creation.

8. For the Father's Bleſſing would caſt itſelf upon *Adam*, in whoſe Stead *Eſau* ſtood; but the heavenly *Ens* was *extinct* in the firſt *Adam*, and therefore the natural Man might not be helped and remedied *only* with a Bleſſing: But there muſt be another ſerious Earneſtneſs; the Bleſſing muſt become a *Subſtance*, *viz.* Man, in the Kingdom of Nature; of which [ſubſtantial Bleſſing] the Kingdom of Nature was *not* capable in its *own* Power and Might; as here *Eſau* in his Kingdom of Nature was not capable of the Father's Bleſſing.

9. For the Kingdom of Man's Nature was ſo poiſoned, that it muſt be *diſſolved*; therefore the Bleſſing of God the Father turned itſelf upon the *Woman*'s Tincture, *viz.* upon the *Adamical* female Tincture; underſtand the Light's Tincture: For the fiery Tincture in *Adam* was awakened in the *Wrath*, *viz.* in the Kingdom of Darkneſs, and was made an earthly Image; and herein the heavenly was ſwallowed up and mortified: Now the Bleſſing would come to *help* this heavenly diſappeared Image, that ſo it might be quickened again in the Bleſſing; and ſo the Kingdom of Nature with which it was incorporated ſhould be bleſſed, tinctured, and *regenerated.*

10. Seeing then two Lines went forth in *Abraham*'s and *Iſaac*'s Seed, *viz.* in *Iſhmael* and *Eſau* the right depraved *Adamical* Image, and in *Iſaac* and *Jacob* the Line of the Covenant in the *free*-given *Grace*, the Bleſſing of God the Father, which was manifeſted in *Iſaac*, turned itſelf upon *Jacob*, *viz.* upon the Line of Chriſt whom God has anointed, that he ſhould *again anoint* the firſt-born *Eſau*, *viz.* the firſt *Adamical* depraved Man: For the firſt *Adam* had loſt his firſt Birth given him out of the divine Word in the Creation, and could not any more be bleſſed out of *his Center.*

11. For the Soul's Will was broken off from the eternal Word of divine Holineſs, and had given itſelf into the Center of the firſt Principle, *viz.* into the *Wrath* of the eternal Nature, into the Severation of the ſpeaking Word, *viz.* into the Oppoſition and contentious Contrariety; whence alſo *Iſaac* bleſſed *Eſau* with the Word of *Strife*, when he ſaid to him in the Bleſſing, *Thou ſhalt live by thy Sword, and break thy Brother's Yoke from off thy Neck*; ſignifying, that now the depraved Nature in him was become a Servant of God's *Anger*, and ſhould now bear and manage the *Combat* which *Adam* had raiſed up in the Life's Properties, and be a Servant of the ſame.

Gen. xxvii. 40.

12. But that *Iſaac* did *not* underſtand this Thing, and *would* have bleſſed *Eſau* with the Bleſſing of the Covenant, and given him the Scepter in *Zion*, it ſhews us, that *Iſaac* and all the holy Children of God, *though* they be born again of the New-Birth in the Line of the Covenant, do not apprehend and underſtand the *internal Ground* of their Eſſence, wherein the Kingdom of God works and is in Power, ſo as to be able to do any Thing thereby in *Self*-Will; but God turns this internal Ground of the Place of God, as he pleaſes; and the Soul muſt ſee to what it does; as here *Iſaac* muſt ſee to what the Lord had bleſſed by him.

Gen. xxvii. 4.

13. For *Iſaac* ſaid to *Eſau, that he ſhould make him ready ſavoury Meat ſuch as he loved to eat, and then his Soul would bleſs him:* But now this Bleſſing ſtood in the Line of the Covenant, in which Chriſt ſhould ſpring forth, not in the *Soul*'s Might, but in God's Might: For the Souls of *Iſaac* and all the Children of *Adam* were as yet with the Soul's Root, on the Band of God's Anger; which Anger this internal incorporated Line of *Grace* ſhould deſtroy in Chriſt's Death, and wholly incorporate and unite it in the Line of the Covenant.

14. Therefore the Soul's Will in *Iſaac* ſhould not propagate the Bleſſing of this Covenant's Line, and give it to the Kingdom of the [g] *Soul-like* Nature, *viz.* to the firſt-born *Eſau*, and firſt *Adam*; for the Soul was a *Cauſe* of the Deſtruction; the Fire's Tinc-

[g] Or Soul's.

ture received not the Might and Strength of the *new* Vertue, for its Might ſhould be broken, *viz.* its proud *Lucifer*, who likewiſe is the very ſame: But the Light's Tincture, which diſappeared in *Adam*, when the Fire's Might introduced dark Earthlineſs into it, which Tincture *ſprang* forth again afreſh in this Covenant's Line in the Power of the in-ſpoken and promiſed incorporated Word of Grace, the ſame had the Might and Power of the Bleſſing.

15. The Seed of the Woman, *viz.* the Light's Tincture and Vertue, ſhould bruiſe the Head of the fiery Serpent, and change the Soul's fiery Might into a *meek* Love-Fire; the fiery Soul's Will ſhall and muſt be wholly tranſmuted and turned into Meekneſs.

16. As this diſappeared Light's Tincture was brought from *Adam* into the Woman, *viz.* into *Eve* (which, when it was in *Adam*, was his fair Paradiſical Roſe-garden of peculiar Love, wherein *God* was manifeſt) and ſeeing now the Figure of the New-Birth was repreſented in *Iſaac*'s Bleſſing, therefore alſo his Wife, *viz.* the bleſſed *Rebecca*, muſt come, as one who alſo ſtood in the Line of the Covenant, and ſet forth the right Figure of Chriſt, *viz. Jacob* in the Place of the Bleſſing; to ſignify, that Chriſt ſhould be manifeſted in this Covenant's Line in the Seed of the *Woman*, *viz.* in the Light's and Fire's Tincture, and aſſumes the Soul's Nature from the Power of the Light, that ſo he might *rule* over the fiery Nature of the Soul, and change the ſame into the Power of the Light.

17. Now *Rebecca*, *Iſaac*'s Wife, was here in this Place a Figure of the Virgin *Mary*, who brought forth Chriſt, *viz.* the Bleſſed of God, who ſhould bleſs *Eſau*, and all the *Adamical* Children; and it was ſo ordered by the Lord, that *Rebecca* ſhould ſo carry it, for ſhe underſtood that the Bleſſing, *viz.* the *Scepter* of *Iſrael*, did reſt in *Jacob*.

18. For ſeeing the Scepter of *Zion* laid in the Seed of the Woman, *viz.* in the *Virginity*, the ſame Scepter was here alſo ſtirred in the Seed of the Woman; ſo that a Woman muſt bring forth the Covenant's Line to the Place of God, the Father's Bleſſing, which was in *Iſaac*; and the Man's Will, *viz.* the Soul's natural Fire-Will, muſt come *behind*, and be a Servant of God's Wonders, and ſee what God has done with him.

19. But that it appears to be *as* a Deceit or cunning Subtlety, in that *Rebecca* did ſo inſtruct and *put on Jacob* to take away the Bleſſing from *Eſau*, as if ſhe loved *Jacob* far above *Eſau*, therein Reaſon has *blind* Eyes; for through the Devil's Cunning the Curſe came into the World, and through the divine Cunning in the Love the Deſtruction of Death and Hell came again into the Soul: The *divine* Cunning killed the *Devil*'s Cunning.

20. Underſtand it right; all Cunning ariſes from the *Lubet* or Deſire; the Devil's Cunning aroſe from the falſe Lubet or Luſt: So likewiſe God's *Lubet* came again into the Woman's Seed (into which heavenly *Matrix* the Devil had *inſinuated* his Luſt) and deſtroyed the Devil's Luſt.

21. It was of God that *Jacob* obtained the Bleſſing, wholly *contrary* to the Mind and Will of Reaſon; for he ſtood in the Figure of Chriſt, and *Eſau* ſtood in the Figure of the depraved *Adam*.

22. Therefore *Eſau* was an *hairy* or rugged Man, ſignifying the monſtrous, beſtial Property, which had awaked in the *Fall* through Luſt. Now when *Adam*'s Luſt had brought itſelf to Subſtance, then the Fleſh became groſs and *beſtial:* Thus the beſtial Part ſwallowed up the *heavenly* in itſelf, and Death was manifeſted in the Fleſh; and we ſee here in this Figure very clearly typified how it ſhould be.

23. *Iſaac* would bleſs the beſtial Man in *Eſau*; this God would not; the divine Bleſſing belonged to Chriſt: But the depraved *Adam* could *not* be *capable* of receiving the Bleſſing of God, unleſs Chriſt ſhould take this rugged beſtial Skin [or Form] which *Adam* had put on, as here *Jacob* could not be bleſſed, unleſs he had on him the hairy Beaſt-like Skin.

24. God the Father ſet before him our Miſery, in his Covenant in Chriſt, in our Humanity which he aſſumed; for Chriſt muſt enter into our Humanity, and walk in our *hairy Form*, and deſtroy our Death of the beſtial Property; as it is written, [h] *He took on him our Sickneſs, and laid on himſelf our Grief.*

[h] *Note, Iſaiah* liii. 4. *Mat.* viii. 17. 1 *Pet.* ii. 24.

25. For as *Iſaac* took hold of his Son *Jacob* in his hairy Skin, and *felt whether he was his firſt-born Son* to whom the Bleſſing belonged, ſo God the Father reached into the *Eſſence* of his Son Chriſt, and felt whether the Humanity of Chriſt was the *firſt Image* created in *Adam*; [i] whence the Agony ſeized on him in the *Mount of Olives, that he ſweat bloody Sweat*, of which *Iſaiah* ſpeaks plainly, *He took on him our Grief.*

[i] *Note*, the Cauſe of the bloody Sweat.

26. And as *Iſaac found outwardly only Eſau's Skin on Jacob, and* inwardly *heard Jacob's Voice*, and yet bleſſed him inſtead of *Eſau*, as if he was *Eſau*; ſo likewiſe God the Father found *our rugged* human Property on Chriſt, and yet inwardly he heard that the Voice of God ſounded in him, that the divine heavenly *Ens* was within under his aſſumed Humanity; therefore alſo his Voice did in his Baptiſm in *Jordan* reſt upon him, when he bleſſed our Humanity, in that he ſaid, *This is my beloved Son, hear ye him.*

27. So likewiſe *Iſaac* heard indeed the Voice of *Jacob* under the hairy Skin, and underſtood that it *was not Eſau*; but the Spirit in his Bleſſing did yet forcibly paſs upon him; for he proved in him the incorporated Ground of the Covenant, *viz.* the Line of the new Humanity; for he ſaid, *The Voice is Jacob's Voice, but the Hands are the Hands of Eſau*; in which the Spirit intimates, that in *Jacob*, and all the Children of God in Fleſh and Blood, there is even the firſt depraved beſtial *Adamical* Man, with his *hairy Skin*, which God does not look upon; but only the divine Voice, which is one Spirit with God, *inhabits* in the inward ſouliſh Man.

Gen. xxvii. 22.

28. And then we ſee in this Figure, that our Beaſt's Skin in Fleſh and Blood, wherewith we ſo pride ourſelves and make *devout Shews* before God, is only a Deceit: As *Jacob* in this Beaſt's Hide ſtood as a *Deceiver* before his Father, and would blind his Father with the Beaſt's Skin, ſo likewiſe the earthly Man cometh in his beſtial Property before God, and deſireth God's Bleſſing: But he may *not obtain* it, unleſs he has *Jacob*'s, *viz.* Chriſt's Voice, in him under this Beaſt's Skin.

29. For as *Jacob* was ſmooth and pure under this Beaſt's Skin, ſo muſt we be ſmooth, pure, and *holy*, in our inward Ground [k], under this our Beaſt's Skin, if we will have the *Bleſſing* of God to light and reſt upon us; for we ſee very well in this Figure, that the Bleſſing would *not reſt* upon *Eſau*, who had by Nature a rugged, hairy Beaſt's Skin in his Eſſence, though he was the firſt-born to whom the Bleſſing belonged by Right of Inheritance; for the *firſt* Man was become depraved in his Nature, and had loſt the Inheritance of God, the Bleſſing; and the filial Inheritance reſts only upon the *ſecond* new *Adam.*

[k] Of the Heart and Soul.

30. Further, this Figure denotes, that the new Man in Chriſt ſhould take away the Scepter and Might from the *Devil*, and alſo from the *Man of Sin*, and in this Bleſſing rule over him in Power, as *Jacob* was made Lord over his Enemies: This Figure points wholly at *Chriſt.*

31. For as *Jacob* took a ſtrange Form on him, and came in *ſtrange* Attire before his Father, and deſired the Bleſſing of him, and alſo obtained it, ſo Chriſt, *viz.* the Eternal Word, took on him alſo a *ſtrange* Form, *viz.* our Humanity, and brought the ſame before his Father to bleſs it.

Gen. xxvii. 28.

32. And as *Iſaac bleſſed his Son Jacob with the Dew of Heaven, and the Fatneſs of the Earth, with Corn and Wine*, ſo God the Father bleſſed our Humanity in Chriſt; for our Humanity was alſo in its Original out of the *Limus* of the Earth, and was nouriſhed and brought up by the Dew of Heaven, even by Corn and Wine: This God bleſſed to the New-Birth and *Reſurrection* of the Dead upon the Life to come.

33. And as *Isaac* set *Jacob* to *be Lord over his Brethren* of the natural Property, so God has set the *New-Birth* in the Blessing of Christ to be Lord over the *Adamical* Nature in Flesh and Blood; so that the new Man, born of God's Blessing, must *rule* over all the Members of his natural Body, and they must be subject to the new Man. *Gen.* xxvii. 29.

34. And as *Isaac* set the Curse between them, *That whosoever should curse Jacob should be accursed, and whosoever should bless him should also be blessed*; so God has set the Curse upon the corrupt *Adamical* Kingdom, that whosoever should not be found in the Blessing of Christ, must be eternally in the Curse of God; but whosoever should bring his Mind and Will into this *Jacob*'s, *viz. Christ*'s Blessing, he should be for ever in the Blessing. *Gen.* xxvii. 29.

35. Further, We see in this Type how it goes with the Children of God; for *when Isaac had blessed Jacob, then came Esau with his Venison, and his Father Isaac* was astonished, and *said*, Why? *who art thou? And he was dismayed at it*, that he had unknowingly blessed *Jacob:* Which typifies how that the *Adamical* Man understands nothing at all of God's Ways; and how God does oftentimes wonderfully *lead* him according to the inward Ground, and that though he be carried on in the Way of God, yet he looks much at the outward Reason, and often *stumbles* at external rational Things, at temporal Orders and Goods, and suffers *Fear* to surprize him, and would fain have the Will of his Reason be done; as here *Isaac trembled* exceedingly, when he saw that the Will of his Reason was broken. *Gen.* xxvii. 30—33.

36. And herein we acknowledge the *Misery* and Ignorance of the Children of God, in that Reason enters into his own Dominion, and will not *wholly* leave itself to God, and is astonished when it goes otherwise than it has imagined to itself.

37. And then we see how God at last breaks forth with his Light in the *Understanding*, and shews Man his Way, that he is satisfied, as he did here to *Isaac*, in that he said, *This Jacob is blessed, and he shall also remain blessed*; for *now* he understood God's Will. *Gen.* xxvii. 33.

38. Further, We see in this History how *Esau weeps lamentably before his Father* for the Blessing, *and says to his Father, Bless me also, my Father. Hast thou but one Blessing? Hast thou not reserved one Blessing for me? But his Father said, I have made him thy Lord, and all his Brethren I have given to him for Servants; with Corn and Wine I have enriched him: What shall I do now unto thee, my Son?* This typifies the Kingdom of Christ, shewing how God has made it Lord over the Kingdom of Nature, as Christ said, *All Power both in Heaven and on Earth is given to me of my Father.* *Gen.* xxvii. 34—38. *Matth.* xxviii. 18.

39. Further, It denotes, that the corrupt *Adamical* Nature in *Esau*, and all Men, *cannot* receive the Blessing, unless they first *die* to their own Self-Right and Will; as *Esau* could not be blessed of his Father with the holy Blessing, for he was the Type of the corrupt *Adam* according to the Kingdom of Nature: So likewise the *earthly Nature* cannot be capable of the holy Spirit in its Essence; of which Christ said, *Flesh and Blood shall not inherit the Kingdom of God, unless it* falls into the Earth, and *enters again into its first Womb* as Grain that is sown, and resigns its Nature to the first Mother. *John* xii. 24. 1 *Cor.* xv. 36, 50.

40. And then we see here how *Isaac* gives his Son *Esau* a temporal Blessing, and intimates to him, that the natural Man is led by the Spirit of this World: For to *Jacob* he said, *God give thee of the Dew of Heaven, and of the Fatness of the Earth, and of Corn and Wine Abundance:* But to *Esau* he said only, **Behold! thou wilt have a fat Dwelling upon the Earth, and of the Dew of Heaven from above; thou wilt live by thy Sword, and serve thy Brethren; and it will come to pass, when thou shalt have the Dominion, that thou wilt break his Yoke from off thy Neck.* *Gen.* xxvii. 28. * *Ver.* 39, 40.

41. And hereby he signifies, in what *Dominion* the outward natural Man is led, driven, and nourished, and what his Desire and Endeavour should be; namely, he would be in his *Mind* only a Robber, Murderer, and an evil malicious Beast, that should desire to bear down all under it with *Power*, *Force*, and Murder.

42. For *Isaac* does not say, Live thou by thy Sword; but *thou wilt* do it, *viz.* God's Wrath in the Kingdom of the corrupt Nature with the Devil's Will will move thee thereunto, that thou wilt draw the Fatness of the Earth to thyself, and *wilt* be ruled and driven by the Stars above, and wilt in thy natural Power *drive* away from thee the Children of God, who rule in God's Power: That is, when the holy Spirit in God's Children reproves them by Reason of their *Tyranny*, they then kill and slay them, and tear the Sword of the *Holy Ghost* from off their Neck, as here *Isaac* said, Thou wilt do it.

43. As indeed *Esau* soon did, and would have killed *Jacob*, so that *Jacob* in God's Blessing was fain to *fly from him*; and here he pulled off the Yoke of the holy Spirit from his Neck: And this Prophecy of the Patriarch is a Figure, how those of the Nature of *Esau* and *Tyrants*, *viz.* the fleshly Brethren of the Christians, would dwell among the Christians, and be born as to their natural Brotherhood of the *same Parents*, as *Esau* and *Jacob*; and yet they would persecute them with Sword and Torments, and thrust them away, and yet stand themselves as if they were the *only* true Christians, and desire the Blessing of God; as *Esau* stood and *wept bitterly* for the Blessing; and he did not mind the Kingdom of God, but that he might be a *Lord* upon the Earth over his Brethren and other Men, and might have Riches, and Fulness of the Belly.

44. This *Esau* in his Blessing is a true Type of *Antichrist*, who draws near to God with the Lips, and gives himself to an external seeming Service and Worship of Christ, and sets himself forth as if he did it to God, and stands and makes mighty holy Shews in his Hypocrisy and glistering *Verbalities*, and sets forth himself with Zeal and *Devotion*, that so he might be honoured of Man, and that his God *Mammon* and *Maozim* may be fat; and does even mourn and lament for Malice, when Men will *not* do that for him which he will have, when he cannot get enough of the Belly-blessing, according to the Will of his God *Maozim*; and whosoever does but reprove or touch him, and speaks to him of the *Blessing* of God, him he will slay, and cannot endure a true Servant of Christ under him.

Note. 45. *Reason* supposes, that seeing *Isaac* said to *Esau*, Thou shalt live by thy Sword, that God hath *commanded* him so to do, and here it props up [its murdering Malice,] but it is far *otherwise*; God wills *not* any War; but the Kingdom of Nature in God's Anger wills it; and whosoever is born only of the Kingdom of Nature, he lives also to the same.

46. Therefore said *Isaac*, Thou *wilt* do it: As if he had said, Thou through thy Anger wilt serve the Anger of God, and wilt be a Lord in the Kingdom of Nature in this World; even as the rich and wealthy ones bring themselves into *Power* and *Authority*, and do it through the Kingdom of Nature in the Wrath.

Gen. xxvii. 41. 47. And we see further, how that *Esau did bear deadly Hate to his Brother Jacob for the Sake of the Blessing*, of which notwithstanding he was not capable as to the Kingdom of Nature; to signify, that the *true Children* of Christ should for the Sake of this Blessing be hated, persecuted, and slain by the Children in the Kingdom of Nature, and that [1] *Note*, When Grace shall rule. because the Kingdom of Grace [1] shall rule over the Kingdom of Nature, and destroy the same *at the End of Days*, and change it into its Might; and *therefore* there is Strife between both Kingdoms.

48. For the Children of Christ in the Time of this Life, as to the outward Man, live in the Kingdom of the depraved human Nature, *viz.* in the Kingdom of those of the Nature of *Esau*, and are, as to the Spirit, only Strangers and Pilgrims therein; as Christ *John* xviii. 36. said, *My Kingdom is not of this World:* And therefore the Children of this World are Enemies to them, and persecute them, as *Esau* did his Brother *Jacob*.

49. For where the Kingdom of Christ begins to flourish, there presently the Kingdom of the Devil begins to storm and rage; and for this Reason, because the Kingdom of

Chriſt ſhall and will take away and *ruin* his Might and princely Throne; *hence* is the Strife in this World between the Children of *Jacob* and *Eſau*.

50. For as ſoon as *Jacob* had obtained the Bleſſing, *Eſau purpoſed* in his Mind *to kill* *Jacob*, which is a Figure of Chriſt, ſhewing how that God's Anger would kill *him*, in this Bleſſing in our aſſumed Humanity, as to the Kingdom of Nature, and that the *Children* of God alſo ſhould be killed in God's Anger as to the Kingdom of Nature, and ſhed their Blood into this murdering Spirit, that thereby God's Anger might be blotted out, and changed into Love. Gen. xxvii. 41.

The Fifty-ſixth Chapter.

How Iſaac *and* Rebecca *ſent away* Jacob, *on Account of* Eſau, *into another Country; and how the Lord appeared to him in a Viſion upon the* Ladder, *which reached even unto Heaven; and how* Eſau *carried himſelf afterwards towards his Parents.*

1. WHEN *Jacob* had received the Bleſſing, then *he muſt depart from his native Home, from Father and Mother, and fly from the Wrath of Eſau:* This is now a Figure of Chriſt, ſhewing how that he, after that he had aſſumed and anointed our Humanity, ſhould flee with our *Humanity* out of its Father's *Adamical* Houſe again into the firſt *Paradiſical* Houſe. Gen. xxviii.

2. And it further denotes, that the Children of Chriſt (after they have received the *Unction* and Bleſſing, and the New-Birth begins to ſpring forth in them in the Bleſſing) ſhall and muſt immediately flee with their *Thoughts* and Mind from their Father *Adam*'s Houſe of the depraved Nature; and it ſhews that the Devil and the World ſoon *hate* them, and they muſt immediately give themſelves to the Pilgrim's Path of Chriſt, and live under the World's *ſlaviſh Yoke*, in Miſery and Oppreſſion, in Diſfavour and Diſreſpect; for God brings them forth with their Thoughts and Mind out of their Father's Houſe, *viz.* out of the *Deſire* in Fleſh and Blood, ſo that they nothing at all regard the *Pleaſure* of the World, and flee from it, as *Jacob* from his Father's Houſe.

3. And then we ſee how wonderfully God guides his Children, and *defends* them from their Enemies; that the Devil in God's Anger cannot kill them, unleſs it be God's Will; as he defended *Jacob* from the *Fury* of *Eſau*, and led him away from him: And we have here an excellent Example in *Jacob*, in that he forſook his native Home, alſo his Father and Mother, for the Sake of this Bleſſing, and loved *God* more than all temporal Goods, and willingly left all to *Eſau*, that ſo he might but be the Bleſſed of God.

4. And we ſee, that when he had left the Riches of the World in his Father's Houſe, the Lord appeared to him with the eternal Goods, and ſhewed him a *Ladder*, whereupon he could aſcend into God's eternal Kingdom; which Ladder was no other than *Chriſt*, whom he had put on in the Line of the Covenant; and here now the Type was repreſented to him, ſhewing him what *Perſon* Chriſt ſhould be. Gen. xxviii. 12.

5. For this *Ladder* (as to his Apprehenſion) *was upon the Earth, and the Top of it reached into Heaven; and thereon the Angels of God did aſcend and deſcend*; which ſignifies, Gen. xxviii. 12.

that God's eternal Word with the Power of Heaven, *viz.* with the *angelical* divine World's *Eſſence*, ſhould deſcend or immerſe itſelf into our Eſſence, departed from God and blind as to God, and aſſume our Humanity, and ſo unite the Heaven with the World *in* Man, that the Humanity, through this Entrance of the Deity into the Humanity, might have a Ladder unto *God*.

6. And it ſhews that Mankind ſhould come, through *Chriſt's Humanity*, into the Society of the Angels. And this is clearly ſignified here, in that the Angels of God aſcend and deſcend on this Ladder; alſo that the Heaven in Man ſhould be again *opened* through this Entrance of the divine Eſſence into the Humanity, and that the Children of God ſhould have the Angels for *Companions* in this World; which God ſhewed to *Jacob*, in that the Angels came up and down to him on this Ladder.

7. Which ſhall be a very great *Comfort* to the Children of God, who turn themſelves from their Father's Houſe, *viz.* from *this* World's *Vanity*, to this *Jacob*'s Ladder; for they ſhall certainly know, that God's Angels come to them upon this Ladder, to which they have turned themſelves, and are willingly about them to *ſerve* them.

8. For this Ladder ſignifies properly the Pilgrim's Path of Chriſt through this World into God's Kingdom, in that the Kingdom of the corrupt *Adamical* Nature does always yet *cleave* to the Children of God, and *hinders* them in Fleſh and Blood in the Spirit of this World; and therefore they muſt, according to the inward Man in Chriſt's Spirit, *continually* aſcend up in much *Croſſes* and Tribulation on this Ladder, and follow Chriſt under his Croſs and red Banner.

9. On the contrary, the World lives in the Pleaſure of their Father *Adam*'s Houſe, in Scorn, Jeering, and Mocking, in Envy, Spite, and Malice; whatſoever they can do to croſs and *vex* theſe *Jacob*'s Children, that they rejoice and take Delight in, and laugh and ſneer at them; as we have an Example of it in *Eſau*, how that he took, *in Contempt*, *Diſdain*, *and Spite* to his Father and Mother, *Iſhmaelitiſh Wives*, who were of the Line of Mockery or Reviling, which were mere Bitterneſs of Spirit, and *Grief of Heart both to* Iſaac *and* Rebecca.

10. Where we clearly ſee, that the Devil has *his Power* in the Kingdom of this World in the corrupt human Property, and does continually reſiſt God's Children, and *vexes* and plagues them, and fights with them for his Kingdom, which he has *loſt*, and doth not willingly allow it them.

11. And we ſee very finely, how the *Lord* ſtands above upon this Ladder of the Pilgrimage of Chriſt, as with *Jacob*, and without ceaſing calls the Children of Chriſt, and comforteth them, that they ſhould chearfully aſcend upon it: He will not leave them, but come to them and bleſs them, ſo that their [m] *Seed* and Fruit *ſhall* grow, increaſe, and *be as the Duſt upon the Earth*; that is, that they in their Toil, Labour, and Anxiety, ſhall ſpring up and flouriſh in the inward divine Kingdom.

[m] *Gen.* xxviii. 14.

12. For ſo much as the Children of Chriſt go out from this World, and *forſake* it in their Mind, ſo much they ſpring up in the inward Kingdom of Chriſt, where then *God* ſtands above upon this Ladder, and continually *inſpires* or inſpeaks his Bleſſing and Power into them, ſo that they grow as [n] *Branches upon his Vine*, [o] *which he hath planted* again in our Humanity, in this *Jacob*'s Bleſſing in Chriſt.

[n] *John* xv. 5. [o] *Pſal.* lxxx. 15.

13. And we hereby clearly ſee, that this *whole Type*, from *Abraham* to *Jacob*, contains mere *Figures* of the Kingdom and Perſon of Chriſt and his Children; for here God renews the promiſed Covenant of *Abraham* concerning the Seed of the Woman with *Jacob* alſo, that [p] *out of his Seed*, as out of the Line of the Covenant, *he* ſhould come who ſhould *bleſs all Nations*; for which reaſon alſo *Jacob* was led from his Father's Houſe, God having ſet before him outwardly the Kingdom of *Chriſt* in the Figure, for

[p] *Gen.* xxviii.

whoſe Sake he cauſed his Wrath to ceaſe from the Children of Unbelief, and did not deſtroy them, but afforded them Time to repent, and ſo appeaſed his Wrath in this Type, which pointed at the fulfilling which was to come.

14. We have here alſo a firm Ground and Aſſurance, that *Chriſt* has truly taken upon him our *Adamical* Soul and Humanity in the Body of *Mary*, and has deſtroyed Death, Hell, and the Anger of God in our Humanity which he aſſumed, and has ſet up this Ladder of *Jacob*; for God ſaid to *Jacob*, *Through thee and thy Seed ſhall all the Generations of the Earth be bleſſed*; through thee *Jacob*, through thine own Seed, which is God and Man, *viz.* the heavenly divine *Ens* and Subſtance, and the human *Ens* and Subſtance, in the Power of the eternal Word. Gen. xxviii. 14.

15. In which Word the holy Name *Jeſus*, viz. the higheſt Love of the Deity, has unfolded and manifeſted itſelf in our Humanity which he has aſſumed; which *ſole Love* of God, in the Name *Jeſus*, has *overcome* the Wrath of the eternal Nature in our Souls from the Father's Property in the Anger, and has changed it into the Love of the divine Joy, and has *broke* the ſtill *Death*, which has ſevered us from the Life of God, and has manifeſted the Divine *Life* of the higheſt *holy* Tincture, in the eternal ſpeaking Word of the divine Power, in Death, and has made Death to be Life, and ſo our Soul, in this divine Power, is together penetrated and *preſſed* through Death and the Anger of God.

16. And it is nowiſe to be ſo taken, as ſome ſay, that the Subſtance wherein the Word is become Man proceeded not from *Adam*; but (as ſome *erroneouſly* ſay) the Virgin *Mary* proceeded *not* from Mankind, ſhe hath outwardly only taken upon her a human Body from *Anna*, and is not of the Seed of *Joachim*, but is an eternal *Virgin* choſen by God for this Purpoſe before the World was.

17. This Text teaches us otherwiſe, where God ſays, *Through thee, and thy Seed*, not through a ſtrange divine Seed only, but through thee and thy Seed, with the Entrance of the divine Subſtance, Chriſt ſhould break Death in *Adam*'s Soul and Body, and *deſtroy Hell* in *Adam*'s Soul and Body, which was manifeſted or revealed in Paradiſe.

18. For here laid our Sickneſs and Miſery, which Chriſt took upon him as a *Yoke:* Chriſt ſacrificed his Father's Wrath which was *kindled* in our Humanity, and awakened his higheſt Love in our Humanity; and his holy Blood, his holy Tincture, entered into our human Death, and tinctured our heavenly Subſtantiality faded in *Adam*; which faded in *Adam* when he brought Earthlineſs and the falſe Will thereinto, and *raiſed* up our faded heavenly Subſtance with his heavenly living Subſtance, ſo that Life ſprung up through Death; and this was ſignified by the *dry Rod of* Aaron.

19. Therefore that is not the true Meaning, as ſome ſay; Chriſt has aſſumed a Soul from the Word in the *eternal* Virgin *Mary*, ſo that Chriſt, as one come from God, and his Soul in the Humanity of Chriſt, have one and the ſame Beginning.

20. They were indeed *united* in the *Incarnation*, or the becoming Man, ſo that they are inſeparable; but the true *Ens* of the Soul, which the Word aſſumed in the Name *Jeſus*, was of us Men from the *Female* Tincture, *viz.* from the true *Adamical* Soul, yet from the Property of the *Light*, which was ſevered from *Adam*, and put into the *Woman*, that this Property of the Light might tranſmute or change the fiery *maſculine* Property again into the Love and Divine Humility, and that the Maſculine and Feminine Property might be quite changed into *one* Image again, as *Adam* was before his *Eve*, when he was neither Man nor Woman, but a Maſculine Virgin.

21. *Therefore* Chriſt took his Soul frrm a Woman, *viz.* from a Virgin, and yet was a Man, ſo that he rightly ſtood in the *Adamical* Image, and brought the averted ſevered

Properties of Life, in which our Will had broke itſelf off from God again into the Temperature and *Union*, viz. into that ONE.

22. For *Adam* turned his Will from the only Will of God, and *Jeſus Chriſt* took our Soul again into the only Will of God, and turned the Will of our Soul in our Humanity, which he aſſumed, into the only Will of God again.

23. But that the Reader may be thoroughly and fundamentally informed, what our Soul is, and what the Word that became Man is, comparing one with the other, it is thus; *our Souls*, before the Beginning of the human Soul's Creature, was an *Ens* of the
[q] *John* i. Word of God, [q] *in the Word*, and yet it was inſpired or inſpoken from the ſpeaking Word of God, into the human Image in a natural and creaturely Life, and formed in an *Image* of the eternal ſpeaking Word. This creaturely Life of the Soul turned itſelf in *Adam* away, from the divine Speaking, into an *own* Will and Speaking, and was in this Reſpect broken off from the moſt unſearchable Subſtance, and ſeparated from God.

24. Into this *ſeparated* Word, *viz.* into the *Soul*, the only eternal divine ſpeaking Word gave itſelf in again, and turned the Will of the Soul again into the eternal one, *viz.* into God's eternal ſpeaking: Therefore the *Soul* is indeed from the eternal Word; but *Chriſt*, *viz.* the higheſt Love of the Deity, did not take a new Soul out of the eternal Speaking, but our Soul, *viz.* the Word which was once ſpoken or formed in *Adam*, viz. our human Soul, into his Love-ſpeaking in the *Grace* and Union of the Deity.

25. God ſpoke again into our poor fallen Soul in Paradiſe, immediately after the Fall, the *Covenant* and *Root* of his higheſt Love and Grace through the Word, as a Center of Grace to Conception, and to the New Regeneration.

26. And in *Abraham* he manifeſted the Covenant, which *Abraham* laid hold on with his Deſire, and *received* it after a ſpiritual Manner, as an *Ens* to the Tree; but it laid without Subſtance in Man, only as a ſpiritual Form and Model, or Idea of the powerful Word.

27. Which Word in its *ſpiritual Figure* in the Virgin *Mary* was at the Limit, *viz.* at the End of the ſpiritual Form, where the ſame ſpiritual Form of the *Word* of God was comprehended in a ſubſtantial Ens, and therewith alſo in like Manner our *human* Subſtance, as to the Soul, was compriſed in the Image of the Word, and as to the the Subſtance of the Body, in a human Form; and was a Self-ſubſiſting God-Man.

28. This compriſed ſpiritual Image, which was the *Seed* of Faith which *Abraham* laid hold on in the Faith, was *inveſted* on *Iſaac*, and from *Iſaac* on *Jacob*, and to *Jacob* God
Gen. xxviii. 14. ſaid, *Through thee and thy Seed ſhall all the People of the Earth be bleſſed*; viz. through this Seed of *Faith* which *Jacob* had received from his Father *Iſaac* in this Line of the Covenant, which Line of Faith had incorporated itſelf in the human Property according to the *inward* Ground of the ſecond Principle, *viz.* in that Image of the heavenly World's Subſtance extinguiſhed in *Adam*.

29. In which incorporated Ground the Limit of God's Covenant remained in a ſpiritual Form till *Mary*, and was propagated from Man to Man as from *Adam* and *Eve* along to *Mary*; and there the Word of the divine Power was moved, and eſſentially aſſumed our human Fleſh and Blood together with the Soul, and quickened the extinguiſhed heavenly *Ens* in the Seed of *Mary* as to our Part, which Manifeſtation penetrated and preſſed alſo into *Mary's heavenly* Subſtantiality, ſo that ſhe became *living* as to that heavenly Virginity which diſappeared in *Eve*; and in this living Virginity, *viz.* in *Adam*'s heavenly Matrix, God became Man.

Luke i. 42. 30. And this is the *Bleſſing of* Mary *above all other Women*, that ſhe is the firſt from *Adam* in whom the heavenly Matrix became opened, in which the *dry Rod of Aaron*

rightly *budded*, viz. the Kingdom of God: *She* is the firſt in whom the hidden Virtue was manifeſted, for in her the Limit of the Covenant in the ſpiritual Image or Type was at an End, and in her it was *fulfilled* [r] with our Humanity.

[r] In, or by.

31. Nevertheleſs ſhe is truly the Daughter of *Adam*, *Abraham*, *Iſaac*, and *Jacob*, both as to the Humanity, and as to the Covenant of the ſpiritual *Figure*; and in her Conception, when the inward *incorporated* Image or Type of the inſpired or inſpoken Covenant of Grace, which was laid hold on in the Faith, aſſumed our human Property, then was the Kingdom of Chriſt [s] *manifeſted in the Fleſh.*

[s] 1 *Tim.* iii. 16.

32. Wherein afterwards the Faithful *put on Chriſt* in the Fleſh, in their Faith, yet only as to that heavenly Image extinguiſhed in *Adam*; as *Mary* [did,] where Chriſt embraces the poor Soul in his Arms, and encompaſſes them with the Power of God, and infuſes, and flows in with his Love into them, which *Love* preſerves and *defends* them from the Anger of God, from Sin, Death, the Devil, and Hell.

33. This is a brief Summary of the true Ground, what the Spirit of God has *prefigured* and typified by the Patriarchs, in that he has led them ſo wonderfully, and has thus alluded with the Figure of Chriſt, how it would come to paſs afterwards.

34. For *Jacob* was now the *Stock*, out of which the great and wide Tree of *Iſrael* ſhould ſpread abroad in the dividing of its Branches as a *Genealogy*; therefore muſt he go away from his Father's Houſe, and take Wives of his Father's Genealogy, *viz.* of *Abraham*'s Brother's Son, that the People *Iſrael*, viz. the Line of the Covenant, might come of *one* Stock.

35. Now when *Jacob awaked from the Dream* of the divine Viſion, where the Lord appeared to him and eſtabliſhed the Covenant, *He ſaid, Surely the Lord is in this Place and I knew it not, and was afraid, and ſaid, How holy is this Place! Here is no other than the Houſe of God! Here is the Gate of Heaven.* This is a Figure, ſhewing how it would go with God's Children, when God is manifeſt in them, that they continue to be *in Fear* and Trembling, and ſuppoſe God is afar off, and has forſaken them. *Gen.* xxviii. 16, 17.

36. For where God *withdraws* himſelf in Man, there will always Sin and the Anger of God be firſt *manifeſted* in that Man, ſo that he will acknowledge and tremble at his Sin, and enter into Repentance; *then* appears to him God's friendly Countenance, and comforts him: For, if the Soul goes forth from *Sin*, then God's *Grace* enters into it; and then it ſays, Surely *the Lord was with me* in my Anxiety, *and I knew it not*; now I ſee that the Lord is with the *troubled Heart*, which is troubled in a divine Zeal or Jealouſy; *There is the Place of God, and the Gate of Heaven.*

37. Further, It ſignifies, how the higheſt Love of God, in this Covenant in Chriſt, would be immerſed into our Humanity; and how the Humanity of Chriſt would be converſant in *Trouble*, in that he took upon him all our Trouble and Miſery, and how the Humanity of Chriſt would be aſtoniſhed before the Anger of God and Hell; [t] as it was *in the Mount of Olives*, where *in his Agony he ſweat a bloody Sweat*; and Chriſt in his Humanity ſaid; [u] *Father, if it be poſſible, let this Cup paſs from me*; where inſtantly the Gates of God appeared and comforted the Humanity: As here to *Jacob*, when he muſt in Trouble depart from his Father's Houſe, in Fear and Trembling at his Brother *Eſau*, who laid in wait to murder him, all which is a Figure concerning Chriſt, when God's Anger in our Humanity did lie in wait to murder him, that he would be in an Agony, Heavineſs, and Diſtreſs, and how he would pray to his Father, and how his Father would comfort him; all which was done before he was crucified, eſpecially in the *Mount of Olives*, in which Place this Figure of *Jacob* was *fulfilled.*

[t] *Luke* xxii. 39, 44.

[u] *Matt.* xxvi. 39.

38. And as *Jacob took the Stone, which he had laid under his Head, and ſet it up for a Remembrance, and poured Oil thereupon*; ſo has Chriſt ſet up his Anguiſh or Agony for a Remembrance to us poor Men, and poured forth his Oil of *Joy* and *Victory* upon it in *Gen.* xxviii. 18.

[x] Agony, and a troubled Heart, becauſe of Sin.

our troubled terrified Hearts; and of *that* ſame [x] Stone has erected his Church for a continual Remembrance; of all which this Type of *Jacob* was a Pre-figuration.

[*] *Gen.* xxviii. 20, 22.

39. Which *Jacob* ſignifies in plain Words, where he ſays, [*] *If God will be with me, and defend me in the Way which I travel, and give me Bread to eat and Cloaths to put on, and bring me Home with Peace to my Father, then ſhall the Lord be my God, and this Stone, which I have ſet up for a Pillar, ſhall be God's Houſe, and of all which thou giveſt unto me I will give the Tenth to thee*; where he clearly, under this Figure, ſignifies the *Levitical* and afterwards the Evangelical Prieſthood, as it would be hereafter.

The Fifty-ſeventh Chapter.

How Jacob *came to* Laban, *and kept his Sheep for him fourteen Years for his two Daughters; what the ſpiritual Figure of Chriſt's* Bride *contained under it ſignifies; how God ſets* Jacob *in Chriſt's Figure, and ſo ſports with the Type of Chriſt.*

Gen. xxix. 1. WHEN *Jacob* muſt now in *Sorrow* go away from his Parents, and ſo avoid his Brother *Eſau*, and commit himſelf to God in the Bleſſing of him, then God brought him to his beloved *Bride*, with whom he ſpent ſome Time in Joy with Patience, till he returned again with great Riches to his Father.

2. This is firſt a worldly *Hiſtory* and Example, under which the ſpiritual Figure of the Kingdom of Chriſt is repreſented, for if the poor Sinner turns to God, then he attains, *firſt* of all, the *Bleſſing*, viz. the *Baptiſm* of *Chriſt*, whereby the *Holy Spirit baptizes* him in the inward Ground; and *then* it ſets him in the Proceſs of Chriſt under the Banner of his Croſs, and *bids* him go forth from his Father's *Adamical* Houſe of Sin, and make towards the Path of Chriſt's Pilgrimage.

3. And there he muſt lay the hard Stone of *Reaſon* under his Head, and reſt and ſleep upon this Stone of Reaſon; that is, Reaſon muſt ſtand *ſtill*, and the Mind muſt in itſelf turn into the Grace of God in the moſt inward Ground in deepeſt *Humility*, and moſt willingly enter upon the Pilgrimage of Chriſt, as *Jacob* here did; and then *meets him* his moſt amiable Bride, and beautiful *Rachel*, viz. the noble Virgin *Sophia* of the divine Wedlock Enjoyment in the Love and Humanity of Chriſt.

[y] *Gen.* xxix. 2.

4. Firſt he comes to the [y] *Well*, where the noble *Sophia* gives her Sheep drink, that is, the Soul is led to Chriſt's Fountain, out of which the *Water* of eternal *Life* ſprings; there he firſt ſees and demands of the Shepherds, where the noble *Sophia* feeds her Flock. The Shepherds ſignify the *Children* of Chriſt, *viz.* Teachers of the Word of Chriſt, in whom the Spirit of Chriſt is, who alſo feed his Sheep; there the penitent Man aſks for his eternal Kindred and *Friends*, viz. for the paradiſical [z] Houſe, wherein his Grandfather *Adam* dwelt; then *thoſe* Shepherds ſhew him that Houſe, and alſo the beautiful *Rachel* which is born in this Houſe, *viz.* the noble *Sophia.*

[z] Or Family.

5. Who (when the poor Soul diſcovers theſe Things) looks amiably upon the Soul; whence the Soul is kindled in great Love, and *rolleth away the* great *Stone from the Well, and gives the Sheep of* noble *Sophia drink*; that is, the Soul rolls away *all* its

Gen. xxix. 10.

earthly *Luſts*, which were a Cover upon the Well-ſpring of eternal Life, and gives Drink and Food to the poor *needy* Sheep of Chriſt, the Sheep of this noble *Sophia*, and kiſſes the noble *Sophia* with its burning Deſire to the Love of Chriſt.

6. And when the noble Virgin *Sophia* ſees this, and that the poor Soul diſcovers all its Perils that it has undertaken for her, then ſhe runs to her Father, and tells him, that her beloved Suitor and Friend is abroad with the Sheep of Chriſt, and *helps* to give them Drink; that is, the Love of Chriſt preſſes with the poor Soul's Deſire into God the Father, and ſays, This Soul is my Friend, my *Bridegroom*; then God the Father commands that he be brought into his Houſe; as here *Rachel* did to *Jacob*, *and told to her Father* who *Jacob* was, and what his Purpoſe was; and ſo alſo Chriſt ſhews his Father what the poor troubled perplexed Soul's Purpoſe is, when it comes to him. *Gen.* xxix. 12.

7. And as *Jacob* was *promiſed this* Rachel *for a Spouſe*, *for which he conſented to keep the Sheep ſeven* [a] *Years*, *and loved her dearly*, and yet afterwards at the Wedding the other Siſter with her tender Eyes was laid [b] by him, which he deſired not; ſo it goes alſo with Chriſt's Children, when they turn to God, and apply *themſelves* to be Shepherds of Chriſt's Sheep, to [c] take Care of them, then is the moſt amiable and beautiful *Sophia* promiſed and preſented to them, on which they find Joy within them. *Gen.* xxix. 19, 20.
[a] Seven Years.
[b] At his Heart
[c] Or provide for them.

8. But when it comes to paſs, that the Soul *thinks* it will embrace this Bride in its Arms, and have *perfect* Joy with her, then the other Siſter, *viz. Leah*, that is the *Croſs* of Chriſt, is laid by it, and the beautiful *Sophia* hides herſelf; and it muſt firſt take the Croſs of Chriſt for a Spouſe, and *keep the Sheep* of Chriſt [d] ſeven Years *more* for *Rachel*, viz. for the noble *Sophia*, before he obtains her for his Spouſe.
[d] Seven Years more.

9. For the Humanity of Chriſt does *not preſently* give itſelf to the fiery Soul for its own, but ſtays indeed in the [e] betrothing in the inward Ground, in the Image of the heavenly World's Subſtance, which diſappeared in *Adam:* But God the Father gives the Soul *inſtead* thereof the *other Siſter*, viz. Tenderneſs of Heart, that the Soul in this Time may not ſport in the Garden of Roſes, but be in Trouble and Calamity, that it may be *tried* and *humble*, and always keep the Sheep of Chriſt, and not in this Marriage ſolace themſelves in Pleaſures and Pride, as *Lucifer* did.
[e] Or Promiſe of Marriage.

10. And though it be ſo, that this noble [f] *Rachel* or *Sophia* be given in Marriage to the Soul, as is done to the ſtable Children of Chriſt, ſo that the Soul keeps this great *Wedding* of Joy with this Bride, which they only underſtand who have been Gueſts at this Wedding, yet afterwards the noble *Sophia* is as it were *barren*, the wedding Joy paſſes away, and the Soul is as if the Love of this Bride was taken from it.
[f] *Gen.* xxix. 28, 31.

11. In the mean while [g] *Leah* under the Croſs of Chriſt breaks forth, and *bears Fruit*; that is as much as to ſay, when the Soul [h] receiveth the Spirit of Chriſt, then begins the great Joy of this Marriage, concerning which Chriſt ſays, *There is more Joy in Heaven for one Sinner that repenteth, than for ninety-nine Righteous which need not this Repentance.*
[g] *Gen.* xxix. 31, &c.
[h] As a Conception. *Luke* xv. 7. *Rev.* xix. 7.

12. For that is *the Wedding of the Lamb*, that God and Man is married, and Chriſt is born, and then he ſtands in our poor and ſimple [i] Form in our moſt inward Ground, and *hides* his great Sweetneſs, which the Soul taſted in the Marriage, and covers it with his *Croſs*; and then muſt the poor Soul in the mean while take the tender *Leah*, viz. Patience, and labour with her for Fruit in the Vineyard of Chriſt.
[i] Condition or Diſpoſition.

13. And it is very well, that the Soul faulters with this *Leah*, and then this *Rachel* in the inward Ground of the Soul is a Stranger, and is as a Stranger towards it, as *Rachel towards Jacob*, *when ſhe ſaid to him*, *Give me Children*, *or elſe I die*; ſo alſo the noble *Sophia* ſays indeed to the Soul, work [or bring forth] in my Love-Deſire divine Fruit, or elſe I will depart from thee; whereas yet the Soul [k] *cannot* do it in its own Power. *Gen.* xxx. 1.
[k] *Note*, The Soul cannot do good by its own Power.

14. But this is done for this Reaſon, that the Soul may the more earneſtly apply itſelf to *Prayer*, and pray to God for the divine Working of the divine Fruit; as *Jacob* prayed to God, ſo that *Rachel was fruitful, and did bear to him Joſeph*, the Prince of all the Land of *Egypt*, who preſerved, fed, and nouriſhed them in the Famine.

Gen. xxx. 22 - 24.

15. So alſo when the noble *Sophia* ſeems *barren* to the Soul, as if it could not bring forth the Power of God in the Soul, the Soul mourns to God in *Patience*, [praying] that he would work in it and bleſs it, whereupon the Soul often converts in very great *Repentance*, and caſts itſelf upon God's Mercy, till this noble *Sophia* becomes ſtirring, fruitful, and pregnant; and ſo it certainly generates the true *Joſeph*, viz. a lowly, *humble*, *chaſte*, temperate, and *modeſt* Soul, which afterwards becomes a Prince over the *Egyptian* Houſe of Fleſh and Blood, in which Houſe the heatheniſh *Pharaoh* dwells, *viz.* the *beſtial* Spirit; over that is this *Joſeph* ſet for a Ruler and Governor, and is a Ruler over *Reaſon*, and governs it with *Joſeph*'s, viz. with *God's Spirit*.

16. This is thus, as to one Part, the ſpiritual Figure of *Jacob*, wherewith the Spirit alludes to the *future* Kingdom of Chriſt, where now at preſent in the *Accompliſhing* it alludes thus alſo to the Children of Chriſt, and does yet ſo always lead them.

17. But we ſee eſpecially in this Figure the Way of God, how God's Mind is far different from Man's; what Man loves, in that God *hides* himſelf; for that pleaſes him well, which in the Eye of the World is *ſimple* and deſpiſed, which only depends on him, and fears him.

18. *Jacob* loved the beautiful *Rachel*, and deſired her; but the Line of the Covenant, in which *Chriſt* ſhould be born, would not paſs through *Rachel* but *Leah*; alſo *Rachel* could not conceive, till *Leah* had brought forth the Root or Line of the kingly [1] *Prieſthood*, viz. *Levi* and *Juda*.

[1] Principality.

19. For the Prieſthood came from *Levi*, and out of *Juda* came the Scepter of the Kingdom, and the Prince Chriſt according to the *Humanity*; to ſignify, that Chriſt will be born and manifeſted in *theſe* Men alone, and brings and works his [m] *Prieſthood of the Holy Spirit* in them, who go forth from the Love of themſelves, and the Pleaſure of the Fleſh, and are in the Eye of the World tender, baſhful, ſimple, and deſpiſed, who eſteem themſelves unworthy of *ſuch* Honour, and do not account ſuch divine Working to be their *own*, nor *pride* themſelves therewith, as the proud Phariſees did, and *ſtill do*.

[m] *Note*, The Prieſthood of the Holy Spirit.

20. For this *Leah* only deſires to bear Children for *Jacob*, that ſhe might be acceptable to him, ſeeing otherwiſe, in reſpect of her [n] being blear-eyed, ſhe was diſregarded: Thus alſo the true Children of God deſire only to walk in the divine Power with * *teaching*, and a *ſimple Life* in the Ways of God, that they may pleaſe God and ſerve him.

[n] Or being tender-eyed. *Inſtructing.

21. And again, We ſee here by *Jacob*'s Seed, that the Line of Chriſt would not manifeſt itſelf in his *firſt Seed* with *Leah*, that Chriſt might not be manifeſted in *human* Pleaſure or Laſciviouſneſs of fleſhly Luſt, for *Leah firſt bare Reuben, who defiled the* [o] *Bed of his Father*, to ſignify that this Root ſprung from human Luſt.

Gen. xxix. 32.

[o] Marriage-Bed. *Gen.* xlix. 4.

22. But when *Leah* was diſcouraged, becauſe ſhe was deſpiſed, and would fain go out of that Contempt, then ſhe bore *Simeon*, who was of an [p] *acute* Wit, of whom *Jacob* ſaid, when he was to die, when he propheſied concerning all his Children from what *Root* each of them was, *The Brethren Simeon and Levi, their Swords are murdering Weapons, my Soul come not into their Council, and let not my Honour be in their Churches or Aſſemblies*; to ſignify, that he was ſprung from the Line of Zeal or Jealouſy, wherein *Leah* was *jealous* and diſcontented that ſhe was thus diſeſteemed, as ſhe then ſaid, *The Lord has heard that I was thus diſeſteemed, and has given me this* [*Son*] *alſo*.

[p] *Text*, A ſharp piercing Mind. *Gen.* xlix. 5, 6.

Gen. xxix. 33.

23. But when ſhe cried to the Lord in her Zeal for Deliverance from her Diſeſteem, then *ſhe* was pregnant and bore *Levi*, *viz.* the Root of the Levitical Prieſthood, a Type of the Kingdom of Chriſt; for ſhe *cried to God*, that her Huſband might be again joined to

Gen. xxix. 34.

her in Love, as ſhe ſpeaks after this Manner, *Now will my Huſband be joined to me again*; to ſignify, that God with the Levitical Prieſthood, in a Type, would be joined again to Man, and would in a *Type* of the Kinghom of Paradiſe dwell among them again, as was done in the Time of *Moſes*.

24. But the Spirit of God ſaid by *Jacob*, when he was about to die, *Let not my Honour come in their Churches or Aſſemblies*; that is, they are of *murtherous* Cainical Minds, and ſerve me only in a *Figure*, pointing at the future Kingdom of Chriſt: But the Spirit of my Love and *Grace* is *not* with them in their Sacrifices and Worſhip of God; which Love and Grace he calls his *Honour*, which he would manifeſt through the Line of *Judah* in Chriſt.

25. Which Honour was, that he ſhould break Death in Pieces, and deſtroy Hell, and take away the Throne of the Devil *in Man*, this the Holy Spirit calls his Honour; and that was *not* in the *Levitical* Prieſthood, nor among the *titular* Prieſts in their Churches. But when *Leah* gave up her Will wholly into the Will of God, and ſaid, *Now will I give Thanks unto the Lord*, who has delivered me from the Diſgrace of the Devil, and of the World, then ſhe bore *Judah*, *viz.* the Line of Chriſt. *Gen.* xxix. 35.

26. So here now the Spirit ſays, very ſecretly and covertly under a Veil, *And ſhe left off from Bearing*; to ſignify, that Chriſt was the laſt, who was the End and *Fulfilling* of the Levitical Law; under which the Spirit ſignifies, that Men would *not find* Chriſt in the Prieſt's Churches, Laws and Ordinances of Preaching: He would *not dwell* in their Churches with his Honour of Victory, nor ſuffer himſelf and his Honour to be *tied* to the Houſes of Stone, where they exerciſe an hypocritical Shew, and have within them only murdering proud Hearts, and with the murdering Swords of *Levi* diſgrace and *ſlay* one another with Words.

27. But in the *Souls* of Men, when they give Thanks and praiſe the Lord in great Humility, as *Leah* did when ſhe bore *Judah*, the Line of Chriſt, *there* will he dwell, and not be at all in the Council of thoſe Prieſts and Levites, the titular Prieſts, who *contrive* only ſpecious and gliſtering Ways for their Honour and Voluptuouſneſs, and forget the true Thankſgiving in *Humility*, and honour and love themſelves only, and ſo give that Honour to *their* feigned or ſuppoſed Office, which belongs to God alone, and to the Love of our Neighbour in great Humility.

28. We ſee clearly by this Figure, that God will not manifeſt himſelf in the *fleſhly* Love of ourſelves; for *Jacob loved Rachel more than Leah*, and would have had *Rachel* only in the Beginning; but his Seed muſt continue ſhut up with her, till *Rachel humbled* herſelf before God, and that *Jacob* prayed for her; to ſhew alſo, that God will not work in the Love of ourſelves, in that we love and honour one another according to *fleſhly* Luſt, *worldly* Honour, and Riches, where Men flock together, aſſociate and love one another, *according* to their Greatneſs, State, Riches, Glory, Beauty, Bravery, and Pleaſure of this World. *Gen.* xxix. 30.

29. But the Spirit of God requires *humble*, faithful, and ſincere Love, where the Soul is reſigned up into God, and ſeeks not its own *Pleaſure*, or Self-love, but looks upon the Way of God, and joins itſelf to the humble Children, who love God, and conſtantly give him Thanks; *there* God manifeſts himſelf and works in them, that they bear Fruit to the Lord. *Note.*

30. *Jacob* firſt ſerved ſeven Years for *Rachel*, which himſelf had choſen in his own Love; yet ſhe was *not given* to him for the firſt ſeven Years Service, but *Leah* was, unknown to him, laid by him; *Jacob* deſired *Rachel* as Wages for his Service: Yet ſeeing the *Covenant* of the Lord *laid* in the Line of Chriſt in him, therefore he firſt received the *ſpiritual* Wages of the Grace of God.

31. For Chriſt is the *Wages* of God's Children; as they muſt ſerve their Lord for

worldly Wages, ſo God firſt pays them with his Covenant of *Grace*, and then afterwards they receive alſo *temporal* Wages; as *Jacob* muſt firſt receive the Gift of God, as God *appoints* it for him, though it went very ill, as to Reaſon; afterwards, he alſo received the Wages according to his Will, for which he muſt ſerve *yet* ſeven Years more.

32. Which ſeven Years, in the inward Ground in this Figure, ſignify the *ſeven Properties* of the natural Life, which muſt be given up to the Service of God, into which God gives himſelf for Wages in a *co-working* Power, where the ſeven Forms of Life firſt help the Lord to bear a *ſpiritual* Figure and Image or Type, and to manifeſt the Line of Chriſt; then afterwards that ſame ſpiritual Form diſcovers alſo the *natural* Form, and bears a Prince in the natural Life, in whom God works, and through whom he rules the World, as is to be ſeen by *Jacob*.

33. He ſerved ſeven Years for *Rachel*; but ſeeing he feared God, the *divine* Wages, *viz.* the Line of Chriſt, was firſt given him; afterwards God bleſſed alſo the human Self-Love according to the Kingdom of *Nature* in him, ſo that of *Rachel*, whom he had taken in natural Self-Love, he begat a Prince and wiſe Man, even *Joſeph*, by whom the Spirit of God ruled, and made him a Lord and Governor.

34. And this Figure preſents to us, that firſt Chriſt ſhould be *born in us*, and ſo then Chriſt in us bears alſo the natural Man with Underſtanding and *Wiſdom*, and appoints him to his Service in the Kingdom of Nature, and alſo in the Kingdom of Grace, as he did *Joſeph*.

The Fifty-eighth Chapter.

How Jacob *ſerved his Father-in-law Twenty Years, and begat* Twelve *Sons and* One *Daughter*; *and how God bleſſed him, that he got great Riches*; *and how* Laban *often changed his Wages, and yet could not hurt him*; *what is to be underſtood thereby.*

Gen. xxx. 1. WE ſee in this Hiſtory eſpecially how it goes with the Children of God *in this World*, how they muſt live in mere Croſſes and Adverſity, as *Jacob* did with his Wives: For *when* Rachel ſaw that ſhe was barren, ſhe envied Leah her Siſter*; to ſignify, that Man's own Love ſeeks not the Honour of God, but itſelf, as now *Rachel* envied *Leah*, becauſe ſhe had a Name that God had bleſſed her, and ſaid to *Jacob*, *Give me Children alſo*; *if not*, *I die.*

**Gen.* xxx. 1.

2. Where we ſee how the Ways of God are quite *hidden* to Reaſon, though *Reaſon* ſtands in the Figure of the divine Wonders, as here *Rachel*; which here ſignifies the own *Adamical* Nature, which deſires of *Jacob* the *Life's Power* from the Bleſſing of God; and if it gets not the ſame, it muſt *die*; which indeed the Spirit of Zeal, in her Deſire, does very well ſignify according to her inward Ground in the Covenant of God: But her *Reaſon* underſtood it not, but only deſired Children, that ſhe might be delivered from Diſgrace; but her inward Ground ſtood hidden, and panted through the human Nature to *manifeſt itſelf* in the human Eſſence: Therefore the inward Ground in the Covenant of Grace ſignifies, through its own *Adamical* Eſſence, that if the *inward*

Ground ſhould not be manifeſted through the human Eſſence, it muſt then die eternally: Therefore ſays Reaſon, Give me Children, or elſe I die; which ſeems outwardly to be an *Oppoſition* and Diſcouragement: But the Spirit of God has here its Figure, under which it has its Signification.

3. And then we ſee in both theſe Siſters, who yet were Daughters of God's Covenant in the Promiſe, how the *Poiſon* of the Serpent in the Wrath of God in Fleſh and Blood ſo vehemently *ſets againſt* the Line of Chriſt in the Covenant, and always deſpiſes the ſame, and like a proud *Lucifer* elevates and puffs up the *rational*, human own Propriety of Self-will, and would have the Dominion.

4. As here *Rachel* deſpiſes her Siſter, becauſe ſhe was *outwardly* fairer and more beautiful than *Leah*, in that *Leah* in the Sight of the World was ſimple and blear-eyed, and *Rachel* had the Spirit of the World in Reaſon elegantly as an Ornament, and ſo the *Adamical Nature* in *Rachel* ruled over the manifeſted *Bleſſing* of the Covenant in *Leah*; to ſignify, that the Line of Chriſt in this World would be manifeſted in a mean, ſimple, and *deſpiſed* Form in Men of ſuch-like Diſpoſitions, which Men would, by the Reaſon, Pomp, and Beauty of the World, be eſteemed *Fools*, and blear-eyed; who in ſuch Scorn and Diſregard would go away and [q] *ſow in Tears*, but in their inward Ground in the Line of Chriſt would bear, and at the End *reap in Joy:* This ſignifies, that [r] *Chriſt's Kingdom is not of this World*; that in this World it muſt be thrown into God's Anger and Diſdain, and into Death, and by this throwing-in *ſatiate* the Anger of God with Love and Meekneſs, and with Love ſpring forth through the Anger and Death, and bring the proud *Lucifer* in the human Self-will and fleſhly Luſt to *Scorn* and to nought, as an unſtable Life, which Life cannot overpower the divine *Humility*.

[q] *Pſal.* cxxvi. 5.

[r] *John* xviii. 36.

5. Which Humility ſprings under all Scorn, and alſo breaks through *Death* and the Anger of God, and makes Death to be Life, and takes from *Hell* the *Victory*, and changes the Sting of the falſe Serpent's Eſſence with ſweet Love; as we ſee here by *Leah*, who though ſhe was envied by her Siſter, as by *Reaſon*, yet the Line of Chriſt in the Covenant ſprings forth in her under all Scorn, and makes her *fruitful*, and *Rachel barren* till ſhe gave her Maid to her Huſband for a Wife; which ſignifies the *Adamical*, *viz.* the ſervile Line, which in the Kingdom of Chriſt attains the Marriage of the Line of Chriſt in the Manner of a *Servant*.

6. For *Adam* has negligently forfeited the Line; the Right of Nature in the Kingdom of God was loſt in *Adam*, and attains in the Manner of a Servant to the *Marriage*; as *Jacob*'s Wives' Maids did; whereby we then ſee, that *Rachel*, viz. the right Self-Nature, could not work or bring forth Fruit, till the Line of *Servitude* under the Yoke of the *Adamical* Nature of Self-Love did firſt become fruitful; to ſignify, that the human Nature muſt give itſelf up to be a Servant under the Line of Chriſt, if it will be married in the Line of Chriſt, and be ingrafted as an *Heir* of God.

7. And then firſt ſprings forth the Kingdom of Nature in the Kingdom of God, and in the Bleſſing becomes fruitful, as *Rachel* was firſt fruitful when her Maid had brought forth; to ſignify, that *Rachel* alſo muſt be an *Handmaid* to the Covenant of God, and the Line of Chriſt, and that the Line of Chriſt in her alſo be her Lord, ſo that *ſhe alſo* attains the Marriage of Chriſt's Line in the Manner of an Handmaid, and that ſhe had not the Line of Chriſt in her in Self-Power by the Light of *Nature*, but as a *Gift* beſtowed of *Grace*, that ſtands in another Principle.

8. And it is ſignified under it, that the Line of Chriſt was *not propagated* in human Self-Ability, but that itſelf does preſs into their Branches, and that the great or high Name, or [s] Stock, or Tribe of Men, is not reſpected, but it preſſes as ſoon upon the *meaneſt* and moſt miſerable in the World, which are but Servants and Handmaids, as upon the moſt *high* and noble.

[s] Stock, Family, or Genealogy.

9. As we have a powerful Example of this in *Jacob*, who muſt be in a ſervile Condition *Twenty Years* as a Servant, till the twelve Stocks of the Tribes of *Iſrael* were begotten by him, to ſignify, That a Chriſtian muſt be born under the ſervile *Yoke* of the corrupt, domineering, ſelf-willed *Adamical* Nature; but if any ſhould as a Chriſtian be born of the Line of Chriſt, then muſt the [t] *Parent* be given up as a Servant to God, and be in the Kingdom of Nature only as a *Servant* of God, who in his Heart forſakes *all temporal* Things, and accounts nothing his own, and in his Condition and Employment eſteems himſelf but as a Servant, who ſerves his Lord therein.

[t] Mother.

10. As *Jacob*, who under this Service of his begat the Stocks or Tribes of *Iſrael*, ſignifies that they ſhould be *ſtrange Gueſts* in this World, and ſerve God their Lord in the Kingdom of Nature therein, who himſelf would [u] vote them their *Wages*, that they ſhould with great Riches go out of this World and enter into the Kingdom of Chriſt, *viz.* into their firſt *Adamical Paradiſical* native Country; as *Jacob* in his Service got his Step-Father's Goods with great Bleſſing.

[u] Promiſe or appoint.

The inward ſpiritual Figure ſtands thus:

12. When *Adam* was fallen, he muſt go forth out of *Paradiſe*, and yield up himſelf to be a *Servant* under the Spirit of the World in the Kingdom of this World, and be ſubject to the *Stars* and the *four Elements*, and ſerve them in their Dominion, and provide for and take Care of their Children, *viz.* the *Creatures* of this World, as we ſee before our Eyes.

Gen. xxviii. 12. 13. But when he was to go out of Paradiſe, as *Jacob* out of his Father's Houſe, the Lord *meets* him, and ſhews him the Entrance in again into Paradiſe through the Seed of the Woman, and Deſtroyer of the Serpent; as he ſhewed the ſame alſo to *Jacob*, by *the Ladder which reached to Heaven.*

14. And when *Adam* was gone out of Paradiſe, then he muſt ſubmit himſelf to be a Servant under a ſtrange *Yoke*, and ſerve the Kingdom of Nature in its Wonders, and provide for or take *Care* of the Children of Nature; which Kingdom of Nature in the *Fall* became ſtrange to him, in that it now holds him by Conſtraint, and vexes him with Heat and Cold, Sickneſs and Miſery, and holds him *captive* in itſelf, and uſes him in its Service, which before was his beſt Friend and [x] Patron.

[x] Grandfather.

15. And as *Jacob* in this Figure muſt fly to his Friend his Mother's Brother, and *ſerve* him, whom he kept as a Servant, and yet alſo in reſpect of his Daughter as a Son-in-Law, ſo alſo muſt *Adam* ſerve under the *ſervile* Yoke of his [y] Great Father, *viz.* the Kingdom of Nature, which Kingdom gave him its *Daughter to Wife*; of whom under this Yoke he begat the Children of God in the *Bleſſing* of God, and alſo places his Children as miniſtring Servants in his Father's Houſe, *viz.* in the Kingdom of this World.

[y] Grandfather.

Gen. xxx. 37, &c. 16 And as *Jacob* obtained great *Riches* in the Bleſſing of God, and acquired the Goods of his *Maſter* with Subtilty, *in that he ſubtilly uſed the half peeled ſtreaked Sticks before the Drinking-Troughs where the Sheep drank, upon which they conceived, and brought forth* [z] *ringſtraked Sheep, parti-coloured*; ſo alſo when *Adam* was come under the ſervile Yoke of the Kingdom of Nature, wherein alſo the Envy and *Subtilty* of the Devil domineered according to the Kingdom of *Wrath*, God ſhewed him, that he ſhould with Subtilty acquire to himſelf the Kingdom of Nature, *viz.* the Working of Nature, with its *Wonders*, and procure the Power of Nature for an *eternal* Propriety; *that his Works*, which he operates in the Kingdom of Nature, muſt *follow him* into his eternal native Country, and be his own.

[z] Pied or ſpotted.

17. Which Subtilty was that which God ſhewed him, *viz.* the Deſtroyer of the Serpent, which *Adam* put on in the Covenant, which put on the Kingdom of Nature from *us Men*, and with divine Subtilty took away the Strength and Power of our *Lord* and

Maſter, *viz.* of the Kingdom of God's *Wrath*, which held us captive under its Yoke, and put on all human Power, and took away our Lord and Maſter's own Power, *viz.* the Kingdom of *Nature*'s own Power, as *Jacob* took his Lord and Maſter's Goods.

18. And as the Spirit of *God ſhewed Jacob in the Viſion, that the He-Goats and Rams that leaped upon the Goats and Sheep were ring-ſtraked, ſpeckled, and griſled*; ſo was *Adam* alſo ſhewed, in the *Spirit* of the Covenant of Promiſe, how the Spirit of Grace in the Covenant came upon the ſtreaked *parti-coloured* human Nature, and bleſſed it, ſo that it became pregnant of the Spirit of the Covenant. *Gen.* xxxi. 10.

19. Which human ſtreaked, or particoloured Nature, is no other than the *half* earthy corrupt, and again in the Covenant new-born heavenly Nature; upon this came the Spirit of God as to the *heavenly* Part, and made it fruitful, ſo that under the earthly Yoke it drew the Power of Nature in the divine Power into the heavenly, and ſo was his Maſter's or Lord's, *viz.* the Kingdom of Nature's Goods, taken away, and the heavenly Man in the Covenant got them to himſelf with the *divine Wit and Subtilty*, and returned therewith from his Lord and Maſter, *viz.* the Kingdom of the outward Nature, again into his Father's Houſe, *viz.* into *Paradiſe*, as *Jacob* into his Father's Houſe.

The Figure is fundamentally thus:

20. In *Adam* the Kingdom of Nature laid in the *Temperature*, that is, all Properties were of equal Weight, but when the Will of the Soul went with Subtilty into the *Separation*, then the Properties were ſtirred up, and the Temperature was broken, and then the Separation was his Lord and Maſter, and held the Will captive as a Servant, who now muſt ſerve this Maſter.

21. But when God ſpoke or *inſpired* again his Grace with the Covenant of *Love* thereinto, then the inward inſpoken or inſpired Ground of Grace drew the Kingdom of Nature with its *Wonders* to it, and came away with the Riches and Self-Might, and brought them again with the *inward* new Man into Paradiſe.

22. For the Riches of the natural *outward mortal* Man, in that it brings forth the Wonders of God with its Exerciſe, does *not* belong to the Kingdom of Nature as its proper own, but to the *inward* ſpiritual new Man born of Chriſt; he ſhall draw theſe Wonders to him, and take them with him to be an *eternal Viſion* and Contemplation of the Wonders of God.

23. When the *Body* of the outward Nature *falls* away, *then* ſhall *the Works follow* the new Man as a Treaſure, which he has got to himſelf by divine Wit and Subtilty, and put off the evil *Adamical* Nature's Houſe of Self-Rule and Dominion; as *Jacob*, who ſtood in the Figure of the new ſpiritual Man, with whom the Spirit of God alludes in the Prefiguration to the *future* Kingdom of Chriſt, ſhewing how Chriſt would obtain all the Goods of this World, and all the Riches of the Power and Might of Nature, in the formed [a] *expreſſed Word* of God under his Servitude, wherein he yielded himſelf up to be a Servant of God in the Kingdom of Nature, and ſo make himſelf Lord and *Maſter* over it, and bring it with him into his eternal Kingdom in our *aſſumed* Humanity; and, laſtly, manifeſt it at *the End of the Day* of this World, and give it *us* again in our Father's firſt Houſe.

[a] Or Outſpoken.

24. Thus we ſhould *not at all* look upon this Figure in *Jacob*, as if God had bid *Jacob* to deceive his Father-in-Law with Subtilty, and *bereave* him of that which was his, as if God had Pleaſure in the natural Subtilty of Man: No, the ſpiritual Subtilty is only repreſented in the *Figure*, ſhewing how we ſhall obtain in the Kingdom of Chriſt *the unrighteous Mammon*, which we have not as by a natural Right, but obtain it by the divine Wit; and then *the Kingdom of Heaven ſuffers Violence, and they that uſe Violence take it by* *Luke* xvi. 9—11. *Mat.* xi. 12.

Force, with ſuch Wit of divine Science, Knowledge, or Skill, as *Jacob* did in the Figure of Chriſt's Kingdom.

25. And it is ſhewn to the Jews, who with this Figure help themſelves in their *Subtilty* and *earthly Fraud* and Treachery, that this Subtilty of *Jacob* prefigureth a *ſpiritual Type*, and doth not at all cover their Wickedneſs and Falſhood.

Exod. xx. 17. 26. For he that ſays, *Thou ſhalt not covet* or luſt after *that which is thy Neighbour's*, has [b] Stamm-linien. forbid all outward Subtilty, Fraud, and *Deceit*; but in the [b] Genealogies, the Spirit of God has thus, with the Kingdom of Chriſt, ſignified and alluded in the Figure at the inward Ground of the New Man with an outward Figure.

27. As it was with *Iſhmael*, *Abraham*'s firſt Son, from whom the Goods alſo were taken away; to ſignify, that they belonged not to *Adam* in the *Corruption* and Perdition, but to Chriſt, as the ſecond *Adam*, which he took with divine Wit and Subtilty from the Kingdom of God's Wrath in Man, where he muſt firſt be *ſubject to the Wrath of God*, and ſerve in the aſſumed human Nature; yet ſo he obtained the Goods, and took away all its Goods, and this is that which this Figure of *Jacob* ſignifies.

[c] Ten Times. *Gen.* xxxi. 7. 28. The Spirit preſents here a moſt wonderful Figure in *Jacob*, ſhewing how *Laban changed his Wages* [c] *ten Times*, and yet could not hurt him; to ſignify, how it is with the Children of God in this Service, that under the Yoke of Nature they ſhall *acquire* the Goods of the Kingdom of Nature in the divine Wit in the *inward new Man*; thence happens ſuch great Alteration to Man in his Purpoſes, ſo that when he has reſolved upon the Courſe he will take, the Devil comes with his Envy, and *hinders him* from his Purpoſe by evil Men, that it goes not forward; as *Jacob*, when he thought thus, *The ſpeckled Sheep and Goats ſhall be my Wages*, then his Maſter diſappointed him of his Wages.

29. So it is alſo with the Children of God in their Labour and Travail; when a Child of God thinks, now he ſhall *reap* the Bleſſing of God, now he will apply himſelf to the Children of God, with whom he may work and bring forth Fruit, and there he will [d] Do good. *effect* [d] his good Purpoſes, and comprehend this *Work* in his Faith's Deſire, that it *may* *Rev.* xiv. 13. *follow him*, then will every-where all his Work and Purpoſes be broken, ſo that it goes not according to his Meaning and Will; he muſt now only truſt and rely upon God as *Jacob* did, and ſo *no Enemy* can hurt him; and though it ſeems as if it would hurt him, and that his Work ſhould be in vain, yet thus he works and bears Fruit incomprehenſible to *Reaſon*, and in the End that Man *departs* with much Goods out of the Kingdom of this World, and returns again into his native Country, as *Jacob* did.

Rev. xiv. 13. 30. For the Scripture ſays, The *Works* of the Children of God *follow* their Faith, they take them with them, they are the Wages of their Faith; the *Faith* takes Chriſt into itſelf, and Chriſt takes the *Works* of Faith with him; and thus a true Chriſtian returns home again into his native Country with much Goods, which he has introduced and laid up in *Hope* with his Faith's Deſire.

31. Which Hope God fills for him in Chriſt with the heavenly *Ens*, which takes alſo herewith his Works of Nature, and draws them to itſelf for an *eternal Wages*, which is [e] Or outſpoken. Chriſt, with the [e] expreſſed Word, *viz.* the Kingdom of Nature, wherein lies the Wonders and [f] Being of Man, kept to God's *great Day* of Separation, wherein [g] *every one* [f] Eſſence and Subſtance. *ſhall reap what he has here ſown.*

[g] *Gal.* vi. 7. 32. When we rightly view and conſider this Hiſtory, how God did begin the Kingdom of *Iſrael* with a *ſervile Shepherd*, and exalted him before all the potent rich Men on Earth even to Eternity; and conſider that the twelve Stocks or Tribes of *Iſrael* were begotten under a *ſervile* Yoke as Servants, out of which Stock Chriſt according to the Humanity was to be born; ſo we ſee, that all Highneſs of the World and all Art and Wit of Nature are *fooliſh* in the Sight of God, wherewith yet Men ſo boaſt, and eſteem their [h] Like unto an honeſt Shepherd. worldly Matters, Doings, or Pomp, and their high State as *great Things*, and yet in the Sight of God they are not by far [h] ſo acceptable as an honeſt Shepherd.

33. A Shepherd, in whom the Spirit of God works, is *more* highly *eſteemed* before God, than the wiſeſt and moſt potent in Self-Wit *without* the divine Dominion; and we ſee very well, how God erects his Kingdom in ſimple, *lowly*, and *mean* Men, who are not eſteemed by the World, but are accounted no better than Herdſmen in the Eye of the World; as Chriſt alſo choſe ſuch for his *Apoſtles*, who were but poor, mean, contemptible People, by whom he manifeſted the Kingdom of *Iſrael* in *divine* Power.

34. Where are the *learned* and *worldly wiſe* Men? Again, Where are the *potent* Lords, who contemn the Simple? Where is their Might, Strength, Art, and Wit? They muſt all come in Duſt and Aſhes, and fall down to the Simplicity of *ſuch* Shepherds, and bow their Hearts in Servitude under Chriſt's Yoke, if they will be *Partakers* of the [i] Line of theſe [k] Shepherds; yea, they muſt be as *Jacob*'s Wives' *Maids*, if they will come to this Marriage.

[i] *Note*, The true Line, Lineage, or Succeſſion.

[k] Or Paſtors.

35. For the Line of Chriſt in the Beginning was manifeſted in *Abel*, a Shepherd; ſo alſo afterwards in *Abraham*, *Iſaac*, and *Jacob*, *Moſes*, and *David*; they were all but *Shepherds* when the Line of Chriſt was manifeſted: No Potentate, Noble, Rich, Learned, or High Worldly-wiſe, has attained it, but *mean* People of no Account, who have put their Truſt in God.

36. Where are now the high *Prieſts*, Schools, and *Univerſities*, who aſcribe to themſelves, and aſſume the Authority and Power of theſe Myſteries, and often tread underfoot the *Gifts of the Holy Ghoſt* in ſuch Shepherds, and laugh at them, and count them Fools? Are they not all of them, *Cain*, *Iſhmael*, and *Eſau*, of the left Line, from the Kingdom of this World's Nature in the Hypocriſy of Self-*Reaſon*, which in the Sight of God is not ſo acceptable as a Shepherd?

37. O you poor blind Men in *Adam*, caſt your Eyes down from above, and lay yourſelves low under the Simplicity of Chriſt in the [l] Line of theſe Shepherds, and look not upon the Pomp of Art and Loftineſs, or you will be miſerably *deceived*: If you will be *capable* of this Line, you muſt not attain it from Loftineſs, which boaſts itſelf in Hypocriſy in this *Office* of a Paſtor or Shepherd, but in Humility and mean Simplicity, where the Soul ſubmits itſelf under Chriſt's Yoke; there will the poor Soul, blind as to God, get Root in this Marriage, and be *capable* of this Line.

[l] Or true Succeſſion.

38. The [m] *twelve Children* of *Jacob* are the *Lines*, which the Spirit of God from *Adam* to *Noah* and his Children ſignified, which ſprang from the Line of the Covenant in Paradiſe, and preſſed from *Adam* to *Abel*, and ſo on to the Children of *Noah*, and there alſo twelve Lines, or Stocks, or Tribes, were manifeſted. Here the ſame Tree opens itſelf again out of *one Stock*, which was *Jacob*, and ſignifies how thoſe Lines ſhould all be ſanctified in one Stock, which Stock is Chriſt, who alſo choſe him [n] *twelve Apoſtles* to manifeſt this Tree, which was grown out of the Line of the Covenant.

[m] Twelve Children.

[n] Twelve Apoſtles.

39. And as *Jacob* begat theſe twelve Sons, [o] *he begat alſo a Daughter*, Dina *by* [p] *Name*, *who went out to ſee the Daughters of the Land*, and thereby loſt her Honour and *Virginity*; and he begat her of *Leah*, in whom the Line was manifeſted out of the Stock or Tribe of *Juda*, to ſignify that the Line of Chriſt at this Time as yet ſtood *hidden* in the *Woman*'s Tincture, and yet was manifeſt through the *Maſculine*, viz. the fiery Tincture, till *Mary* the Mother of Chriſt; as we ſee in the Covenant of *Abraham*, *Iſaac*, and *Jacob*, that the Covenant preſſed forward in *their Seed*; we ſee it alſo in the *Circumciſion*, which was given only to the Man or *Male*.

[o] *Gen.* xxx. 21.

[p] *Gen.* xxxiv. 1.

40. And much more do we ſee in the Law on Mount *Sinai*, which was alſo given in a Way of Fire, to ſignify, that Men before Chriſt were led in the *Father's Property*, which held us captive in the Wrath, till his Love, *viz.* his *Son* through the Wrath, manifeſted himſelf in the *Woman*'s Tincture, and changed the Man's and Woman's

Tincture into *one* again; therefore the Line of Chriſt in the Father ſprung forth in the Woman's Tincture *through* the Man's.

41. In the *Man*'s Tincture it was ſtirring in the Covenant of Faith in *Abraham*, and was manifeſt out of the Man's Tincture in the *Woman:* But in the [q] *Fullneſs* of Time it was manifeſt in *Mary* in the Woman's Tincture, *viz.* in the higheſt Love; in which Love *Adam* loved himſelf before his *Eve* [was,] for God was manifeſt therein.

[q] Fulfilling.

42. We ſee here in *Dina* a Figure of *Eve*; for after *Leah* had borne *ſix Sons*, ſhe bore *a Daughter*, which ſignifies the Female Tincture, which in her vain Curioſity [r] ſquandered away her Honour; as *Eve* would ſee and know the Daughters of the World, *viz.* the *beſtial* creaturely *Luſt*, and in this Luſt loſt the paradiſical Virginity.

[r] Or trifled.

43. Thus the Spirit of God here in *Dina* ſets a Figure of *Eve* near the Line of the Covenant, ſeeing he ſhould come out of the Line of the Covenant, who ſhould ſeek and ſave the poor Children of *Eve*.

44. For *Leah* bore ſix Sons, which ſignify the *ſix Properties* of the Natural Life; and the *ſeventh* is the Subſtance or *Corporeity* of the ſix, in which ſpiritual Subſtance *Adam* died or was extinguiſhed as to the Kingdom of God, when his Will *broke* itſelf off from God; and that ſame ſeventh Property of Nature is now even the Woman, *viz.* the *Mother*, wherein the other ſix are continually borne, which rightly ſignifies the *Adamical Eve*, when *Eve* was yet in an Image or *Type*.

45. The Figure whereof the Spirit of God repreſents in *Dina* with *Jacob*, ſignifying, how that ſeventh Property of Nature in *Adam* is become *a Whore*, *perfidious* to God, and it ſets this Figure near the Line of Chriſt, [ſignifying,] that Chriſt ſhould come, and *change* this Whore, *viz.* the ſeventh Property of the human Life, into the *Virginity* again.

46. *Therefore* was Chriſt born of a Virgin, that he might ſanctify the Woman's Tincture again, and change it into the Man's Tincture, that the Man and the Woman might be *one Image* of God again, and no more Man and Woman, but Maſculine Virgins, as Chriſt was.

47. In *Rachel* we ſee now the Self-Love of the Kingdom of Nature, where both Tinctures, the Maſculine and Feminine, according to the Kingdom of Nature in Self-Love, bind themſelves in *Conjunction*; as *Jacob* loved *Rachel* according to the Kingdom of Nature, according to the Tincture of Self-Love; and on the other Side ſo did *Rachel* love *Jacob*; *therefore* muſt theſe Tinctures of Natural Self-Love be ſo long ſhut up, and bring forth no Life, till *the Lord remembered Rachel, and heard her*, as the Text in *Moſes* ſays; that is, till the Lord ſtirred up the Tinctures of the Kingdom of Nature with his *Bleſſing*; then ſhe bore a Prince in the Kingdom of Nature, *viz.* *JOSEPH*, in whom we ſee, by his great Chaſtity and Fear of God, that the Bleſſing of God ſtirred up the Tinctures of the Kingdom of Nature, which laid ſhut up in the *Seeds*, and manifeſted the Covenant of Grace therein.

Gen. xxx. 22.

48. For Chriſt ſhould deliver the Kingdom of Nature in Man from Wrath; therefore alſo the Spirit in this Figure preſents an Image or Type in *Joſeph*, which it ſets down alſo in the Figure of *Chriſt's Humanity*, how it would go in future Time with Chriſt's Humanity, which he took from us Men.

49. In *Leah* Chriſt was repreſented according to his heavenly *hidden* Humanity, ſhewing, how the heavenly World's Subſtance would be hidden in our Humanity under the *Yoke* of God's Anger, and how Chriſt muſt appear in a ſervile and contemptible Form.

50. In *Rachel*, with *Joſeph*, now the Figure is repreſented, which ſhews, how he would *overcome*, and in our human Nature ſhould be a Lord and Prince over all his Enemies, who have held us poor Men in Fleſh and Blood captive; and how he would bring us forth out of the Miſery and *Famine* of *Adam* into a good Land, and not remember how we in this World have caſt him into the Pit, as *Joſeph*'s Brethren did him.

51. The Spirit of God presents this Figure in the *twelve Patriarchs* as a Glass, to see by whom God was atoned in his Anger, pointing at the future Fulfilling; for the Text in *Moses* speaks very hiddenly in this Figure, and says, *Now when* Rachel *had borne* Joseph, Jacob *said to* Laban, *Let me depart, and travel to my own Place, and into my Country; give me my Wives and my Children, for which I have served thee, that I may go.* Gen. xxx. 25, 26.

The inward spiritual Figure is thus:

52. When the Blessing of *Jacob*, viz. *Christ* in the Kingdom of the Human Nature, was manifest, so that Man stood in Christ's Image, then *he desires to return* from the Servitude of this House wherein he must serve, and go again to his Father's first House, and desires to take with him his *Fruits*, viz. his Children, Brethren, and Sisters, and all the *Children* of this Birth; he has a great Longing after that, as *Jacob* had after his Father's House: But the Lord says to him, Stay, and serve here a while, and feed my Sheep, [s] *appoint the Wages that I shall give thee*; that is, ask of me, so will I give it thee, as Christ says, [t] *Whatsoever ye ask the Father in my Name, he will give it you.* [s] *Gen.* xxx. 28. [t] *John* xvi. 23.

53. Thus then this *Jacob* demerses himself in Humility, and *keeps the Sheep of Christ*, in Hope of the eternal *Wages*, which follows after him: For in *Joseph*, that is in Christ, the Wages will be *first given* him; as *Joseph* was the Wages of *Jacob* in the *outward* Kingdom, and preserved and nourished him and his House in the Famine; which signifies Christ, who will eternally nourish us in himself, and bring us home with him into his Father's House, as *Joseph* brought his Father and Children into his Lord's Country.

The Fifty-ninth Chapter.

How Jacob *departed from* Laban; *what this Figure signifies, and what is to be understood thereby.*

1. IN this Chapter, for the most Part, is the *outward* History set forth, under which the Spirit has its *secret* Figure wherewith it plays, for the Text says, *And the Words of the Children of* Laban *came before* Jacob, *saying*, Jacob *hath got all our Father's Goods to himself, and of our Father's Goods hath he procured this Riches*; *and* Jacob *looked upon* Laban's *Countenance, and saw that it was not towards him as formerly.* Gen. xxxi. 1, 2.

2. This is a Figure represented in the Spirit of Christ; when the Spirit of Christ in Man has *got* the Kingdom of the human Nature to himself, then the Envy of the Serpent in the Wrath of Nature in Flesh and Blood awakes; understanding, and *feeling*, that the Power of Nature in Man is taken away from him, and opposes the Spirit of Christ in the Power of Nature.

3. Then proceeds the *opposite* Will in Man, so that the poor Soul is every-where faint and in an Agony, perceiving that it dwells among strange Goods, and that the *Devil* is its *Neighbour*, and has a continual Access to its own Nature, and opposes the Soul, because it has in Christ's Spirit *taken* away from him the Kingdom of Nature, *viz.*

the Land and Country which he had for his *Poſſeſſion*; and therefore the mortal Nature in the Wrath of God ſets its Deſire and Endeavour againſt the poor Soul, as a *Stranger* unfriendly, when it ſees, that it *loſes* its voluptuous earthly Inheritance (which Right is intimated in the Children of *Laban*, where Reaſon looks to get *temporal* Honour and Pleaſure) that all its natural Right is taken away, as *Jacob* by Subtilty took away *Laban*'s Goods.

Gen. xxxi. 3. 4. Then thus ſays God to the Soul, as here he did to *Jacob*, *Return again into thy Father's Country, to thy Kindred, I will be with thee:* That is, the poor Soul ſhould enter again into its firſt Country of its Father, *viz.* into the eternal Word, out of which it proceeded; and therein God bleſſes it, and therein it can alſo call its Children and Members, and bring them *along* out of the ſervile Houſe of God's Anger in the King-
Gen. xxxi. 4. dom of Nature, as *Jacob called his Wives and his Children, and brought them out of the Servitude of his Father:* Thus alſo the enlightened Soul brings the Power of its Life in the Kingdom of Nature, together with its *Fellow-Members*, out of the ſervile Houſe of Fleſh and Blood again into the firſt Houſe, *viz.* into God's Word.

Gen. xxxi. 21, 23. 5. And as *Jacob fled* from the ſervile Houſe of his Step-father, and *Laban purſued after and would hurt him*, ſo alſo in like manner is done to the Children of Chriſt; when they *begin* to flee out of the ſervile Houſe of Satan, *viz.* out from fleſhly Pleaſure and *Voluptuouſneſs*, and would again enter into the firſt Land of their Father, *viz.* into Righteouſneſs and the *Fear of God*, then inſtantly the fleſhly Crew of the wicked World, with Rage and Folly, purſue after, and would ſlay them, and take away, with evil and falſe Tongues, *all* their Riches and Goods in God's Righteouſneſs.

6. But the Lord awes them, that they cannot do it, as it was done to *Laban*; though they ſtand up and *reprove* the Children of God as unrighteous, becauſe they turn away from *their Idols* and Abominations, and follow their Hypocriſy no more, neither will they bear *their* evil Yoke any more, and ſerve *them* in their Unrighteouſneſs, nor call *their* Falſhood Good, as the preſent World plays the Hypocrite under this Yoke, and ſerves *their Wickedneſs*, only that their God *Moazim* may *live* and be *fat*.

7. The Spirit of God here alſo preſents a *Figure*, ſhewing how Chriſt would for a *while* put himſelf under this ſervile Yoke in the Kingdom of Nature, and would betroth to him *Adam*'s Daughter, that is, our Fleſh and Blood, and acquire to himſelf *Adam*'s Poſſeſſions, Goods, and Riches, *viz.* the Kingdom or Dominion of the human Nature; that is, *draw many Men to him*, and in the End go therewith out of this ſervile Houſe of this World again into his Father's eternal Houſe, in which Departure to his Father would the Devil and the wicked World *ſcorn* him, and quite *ſlay* him, and would take away and rob him of his Goods, as alſo of his Children, which he has *here* begot; even as the Devil by the *Phariſees* and wicked *Jews* did, who would take away and rob Chriſt of all his faithful Children, as *Laban* purſued and hunted after *Jacob*, and would take away his purchaſed Goods from him again.

Gen. xxxi. 7. 8. But as *God would not ſuffer* Laban *to hurt* Jacob, ſo God would not *ſuffer* the Devil and the wicked High Prieſts to rob Chriſt of his purchaſed Goods; though they ſlew his outward Humanity, yet *he roſe again from the Dead*, and brought his purchaſed Goods into his Father's Country.

9. The Spirit of *Moſes* repreſents in this Chapter *a wonderful* Figure, which ought
Gen. xxxi. 19, 20. well to be obſerved, becauſe he intimates a ſecret Myſtery under it: For he ſays, *When* Jacob *fled away from* Laban, Rachel *had ſtolen away her Father's Idol Gods*; and further ſays, *Thus* Jacob *ſtole away the Heart of* Laban *the Syrian, in that he told him not that he*
Gen. xxx. 33, 34. *fled:* And we ſee further, *how* Laban, *when he came to* Jacob, *was eager after his Idol Gods, and ſearched all* Jacob's *houſhold Stuff for his Idol Gods*; alſo we ſee, in this Text, *how* Rachel *was ſhe that loved thoſe Idol Gods, and ſat upon them, and ſo hid them, that her Father could not get them again.*

10. In

10. In these Words there is represented to us an *outward*, and an *inward* Figure, shewing how it would go with *Israel* in future Time; for these Idol Gods were *not* Heathenish Idols, according to the Constellation or Star [u] *Molech*, as the Heathens had; but as we read, they made Images, Monuments, *Statues*, or Pictures of their Friends that were dead, as a Pattern for Instruction, which Images among the Heathen afterwards were turned to Idols; and *these* might well be such Images of his Kindred that were *dead*, which *Laban* was unwilling to lose, because they were Patterns of Instruction, and Memorials to him of his *Ancestors* and deceased Kindred whom he loved.

[u] *Acts* vii. 43.

11. But the true Figure, under which the Spirit points at future Time, is this: First, That *Israel* would *not* continually cleave to God with their whole Heart, but would always take these Idol Gods of *fleshly* Self-love along with them, and love themselves and their Images, *viz. Genealogies* of human Greatness, State, high Birth, and noble Pedigrees of Gentility, more than God, even as it came to pass.

12. Especially this Departure of *Jacob* intimates the *Departure* of *Israel* out of *Ægypt* into the promised Land, when they took with them also their fleshly Idol Gods, and presently after *served their own Idol Gods*, viz. human Greatness, and *forsook their God*, and regarded their *Mammon*, and would have *Kings among them according to the Custom of the Heathen*, and forsook their right King, who had brought them out of *Ægypt*.

1 *Sam.* viii. 8. *Ver.* 19.

13. Secondly, It intimates how *Christ*, in whose Figure *Jacob* stood, would take to him this *Rachel* in our Flesh and Blood, *viz.* these, in *Adam*, Idol Wills of the Soul turned away from God, which has acquired to itself *Images* and Idols, and possessed them as *Rachel*, and would bring the averted Wills of the Soul, with their acquired Idols and Images, out of the *Idol's House* or Temple; which Idols, *viz.* Idol Wills and Desires, must afterwards be all broken to Pieces in the *Death* of Christ.

14. As presently the Figure is represented to us, when God said to *Jacob*, *Arise and go to Bethel, and dwell there, and make there an Altar to God, who appeared to thee when thou fleddest from thy Brother Esau: Then said Jacob to his Houshold, and to all that were with him, Put away from you the strange Gods that are among you, and cleanse you, and change your Garments, and let us arise and go to Bethel, that I may there make an Altar to God, that heard me in the Time of my Trouble, and hath been with me in the Way which I have gone.*

Gen. xxxv. 1—3.

15. Which History of *Jacob* signifies nothing else but this, *viz.* when Christ would with this *Rachel*'s Idol Gods, *viz. our Flesh and Blood*, depart from this servile House, and go to his Father, then he would by his going forth, when he should build the high Altar before God, which Altar is himself, *lay off* these our Idols in human Self-will, *viz.* every *Imagination* of Self-Love, before the Altar of God in his Death, and *cleanse* our Hearts, *viz.* our Soul's Will, and *change* out Garments, *viz.* our Flesh and Blood; as this Text in the thirty-fifth Chapter clearly signifies, and wholly intends it, that Christ would offer us up upon that same Altar of his New Testament, to the God who appeared to us again, in our Trouble and *Misery* after the Fall, in his Covenant of *Grace*.

16. But that the Text of *Moses* saith, *Jacob stole away the Heart of Laban the Syrian, in that he secretly fled away with his Daughters*; it has the very same inward spiritual Figure contained in it; for *the Word became Man*, and took *Laban*'s, viz. the earthly *Adam*'s Daughters, and brought them by divine Subtilty away out of *Adam*'s House into *God's House*, which in that Place is called *stealing*, in that the Children of *Adam* are thus stolen from the Kingdom of God's Wrath, that is, brought away in the divine Wit and Subtilty.

Gen. xxxi. 20, 21.

17. For the *Anger* of God had possessed Men in the *Right* of Nature; but Christ came and *married* with them, and *stole* them, together with the Idol Gods, away from the Anger, and offered them up to God upon *his Altar*, which is himself, and laid off the Images

of Man's Self-Love, and cleanſed our Garments before God, that we might ſerve him at *this* Altar.

18. This is properly underſtood concerning *Rachel's Idol Gods*; the Figure indeed ſets down only the outward Hiſtory, but the Spirit of God has its Figure under it; for the *whole* Hiſtory of *Abraham*, *Iſaac* and *Jacob*, ſtands inwardly in the *Figure* of Chriſt; for the *Covenant* between *Laban* and *Jacob*, and all that happened therein, is a *Figure* of Chriſt, for *Laban* here ſtands in the Figure of the Kingdom of Nature, and *Jacob* in the Figure of Chriſt.

Gen. xxxi. 27, 28. 19. *Laban upbraids Jacob, that he fled from him, and did not ſuffer him firſt to kiſs his Children, and that he might conduct them on their Way with Mirth and with Tabrets:* Thus alſo does Nature with the Children of Chriſt; when they *ſecretly* flee from it, and forſake the Idol's Houſe or Temple, then the Children of Nature's Kingdom upbraid theſe Children of Chriſt, for *fickle* forſworn People, for *Hereticks*, Novelliſts, New Lights, Enthuſiaſts, or whatever Sect can be named, and ſay to them, When you will depart from your wicked Way and enter into another Life, why do you not tell it to *our High Prieſts*, that they may lead you onward with their *Ceremonies*, viz. Confeſſions, Sacraments, Interceſſions? Why do you not obſerve the Uſage of the *Churches*, where the Kingdom of Chriſt is in Mirth, with Roaring, Organs, and Pipes? Why do you *ſteal* away from us ſecretly, and go another Way than our *Ordinances* and Decrees preſcribe? And therefore they are Enemies to them, perſecute them, and hunt them with Cenſurings and Diſgraces, as evil Children and forſworn, who had *robbed them* of their Idol-Gods, and will not honour their Hypocriſies for Gods; as *Laban* purſued after *Jacob*, and upbraids him, becauſe he had not firſt kept that Pageantry and Solemnity, and told him beforehand that he would travel, and *be gone.*

20. Thus *Babel* alſo would fain have it, that the Children of Chriſt ſhould only enter in to God through *their Pageantries* and Solemnities, and Belly Ordinances; and whoſoever will enter in to God, otherwiſe than through *their* Ordinances, and flee from this ſervile Houſe [of Bondage,] he is damned, and cannot come to God.

21. But *Jacob* can well go to his Father without *Laban*'s Pageantry and Solemnity; and though he upbraids *Jacob* and calls his Way wrong, yet his Way was right in the Sight of God. For God had commanded him ſo, and *Laban* could not withhold him at all; ſo alſo Chriſt's Children, when the Spirit of Chriſt *in them* commands them to flee out from *Babel*, cannot be withheld; alſo it does *not hurt* them, though the World blame them never ſo much for it, and ſcorns, derides, diſgraces, and upbraids them for Fools, Hereticks, and Enthuſiaſts.

22. Yet the Moſt High reproves and charges *Laban*, that he ſpeak not otherwiſe to *Jacob* than [x] friendly; that is, the [y] Diſdain of *Babel* towards the Children of Chriſt muſt in the End turn to their mere *Joy* and *Kindneſs*, and now *Laban* muſt let them depart with their Goods and Riches: For God commands his Children to [z] *flee from Babel*, and to go into the firſt Country of their Father, out of which they are departed with *Adam*, not through the Solemnity and Pageantry of *Babel*, but through the Converſion of the Mind and Will, viz. *New Obedience.*

[x] Courteouſly and kindly.
[y] Blaſphemies, Reproach, Miſuſage.
[z] *Rev.* xviii. 4.

23. For God has as much Pleaſure in the Solemnity and Pageantry of *Babel*, as in *Laban*'s Tabret and Piping: He requires a penitent, *converting Heart*, which in higheſt Simplicity and deepeſt Humility, without any Solemnity or Pageantry, *draws near* to him and departs from *Babel*; with ſuch a one he goes along, and bleſſes him.

Gen. xxxii. 1, 2. 24. For *when Jacob was gone forth*, without Solemnity and Pageantry, *then the Angels of God met him, whom he called God's Hoſt*; which ſignifies, that when the Children of God go forth from human Inventions and *Imaginations*, and account *all* earthly Things as nothing, and ſlip away from the Hypocriſy of all their *titular* Brethren, then they get the

Angels of God for a Guard, who go along with them, and lead them on their Way in their going out from *Babel*, as here was done to *Jacob*.

25. For as soon as Christ is born in a Man, so that the *Mind* goes forth out of the *Adamical* servile House of [a] Images, then the Angels of God are appointed his *Guardians*.

[a] Or imaginary Conceits.

The Sixtieth Chapter.

How Esau *went to meet* Jacob *with Four Hundred Men*, Soldiers; *what this signifies: And how* Jacob *sent a Present to his Brother* Esau, *and how a* Man wrestled *with him the whole Night: What all this means.*

For the Reader highly to consider of.

1. MOSES says, *And Jacob sent Messengers before him to his Brother Esau into the Land of Seir in the Borders of Edom, and commanded them, saying, Tell my Lord Esau thus, Thy Servant Jacob says thus, I have been long abroad with Laban until this Time, and I have Oxen, and Asses, Sheep, Men-Servants, and Women-Servants, and I have sent forth to thee, my Lord, to tell thee, that I may find Grace in thine Eyes: The Messengers returned again to Jacob and said, We came to thy Brother Esau, and he also cometh to meet thee with [b] Four Hundred Men; then Jacob feared very much, and was in Distress, and divided the People that were with him, and the Sheep and Oxen, and the Camels, into two Companies, and said, If Esau cometh upon one Company, and smiteth it, the rest will escape.* Gen. xxxii. 3—8.

[b] 400 Men.

2. This whole Chapter stands eminently in the Figure of Christ: For when the *Word* was become Man, and would now go forth from this World, and with our Humanity possess his *eternal* Mansion, then meets him this Host of Soldiers in the Kingdom of Nature, in the Anger of God.

3. For the Kingdom of Nature, *viz.* the natural *Adam*, was the first born *Esau*, which was angry with *Jacob*, that is, with Christ, for the *Blessing* and heavenly Inheritance, *viz.* for the eternal Life, because it must die and lose its Right; in which Kingdom the *Anger* of God had got the Dominion; that same Anger of God came to meet Christ, when he was about to bring his *acquired* Goods into the eternal Country of his Father, *viz.* into the *Love* of God, as *Esau* did to *Jacob* in the Type or Image of the Figure; and Christ was astonished at this *Warrior*, viz. the Anger of God, as may be seen on the Mount of *Olives*, as *Jacob* was astonished at the Anger of *Esau*.

4. And as *Jacob* divided the *Herds* into *two* Parts, because of the Wrath of *Esau*, that if *Esau* should smite one Company, the *other* might *escape*, so also was the Humanity of Christ divided into *two* Substances, *viz.* into a heavenly, whereof he speaks, saying, *He was come from Heaven, and was then in Heaven*, and also into an earthly, from our Flesh and Blood; that if the Anger of God did smite the one Part, viz. *our Humanity*, with Death, yet the *heavenly* Part should escape the Wrath, and penetrate through Death, and therein make our Humanity living; for the Messengers which *Jacob* sent to *Esau* are

John iii. 13.

nothing else but the *Prayers* of Christ, which he sent through the Anger of God into his Love, *viz.* into the *Mercy*, that our Humanity might find Grace and Favour with God.

5. For as *Jacob* sent to *Esau*, saying, He had been *long abroad* with *Laban*, even till this Time, and had with him Men-Servants and Women-Servants, and Camels, with other Cattle, that he might with all this find Grace and Favour with his Lord *Esau*; so also Christ says to his Father *in our Humanity*, (viz. in *Adam*) which he has *assumed*, He has been long abroad *absent* from the Kingdom of God, and has [c] brought forth in the Kingdom of this World, in God's Works of Wonder, many *Images* out of the divine Wisdom through the Formation of Nature, that he might with these Formations of *Wonders* find Grace and Favour with God, seeing these Wonders were brought forth through the Nature of his *manifested Wrath*, that so they might come to the eternal divine Vision and *Contemplation*.

[c] Born, generated, or begotten.

6. But the Anger went to meet him in the [d] *four Elements*, and would devour the Earth-Lines, and Evil of *them*; for *Esau*'s Four Hundred Men signify nothing else but the *Wrath* of Nature in the four Elements of the *Body*, and they went to meet the Humanity of Christ; when Christ was bringing the *created Image* of *Adam* in our Humanity into God, *viz.* into Paradise, then would the Wrath of God first kill the *Adamical* Image, that it might no more live in the Kingdom of Anger, seeing *it was to live* in God.

[d] Four Elements.

Gen. xxxii. 9—11. 7. *And* as *Jacob* humbled itself before God, and said, *O God of my Father Abraham, and God of my Father Isaac, the Lord who hast said unto me, Return again into thy Country, and to thy Kindred, and I will deal well with thee; I am unworthy of the least of all thy Mercy, and all thy Faithfulness and Truth, which thou hast afforded unto thy Servant; for I had no more but this Staff with which I went over this Jordan, and now I am become two Bands: Deliver me from the Hand of my Brother, from the Hand of Esau, for I am afraid of him, lest he come and smite me, with the Mother and the Children*; so also Christ humbles himself in our assumed Humanity before God; and though God in the Prophet *David*, in our assumed Humanity, *hath bid him sit down at his Right-hand, until he had made all his Enemies his Foot-stool*, yet he humbles himself; even as *Jacob* did before the Anger of *Esau*, so also did Christ before the *Anger* of his Father.

Psal. cx. 1.

8. And as *Jacob* said, When I went over this *Jordan*, I had only this Staff, but now am become *two* Bands; so also when Christ, *viz.* the eternal Word of Divine Love, came to us in our Humanity, then *it* was only the Staff of divine *Grace*; but in our Humanity in the servile House of *Adam* he was enriched with two Bands, *viz.* a *twofold Humanity*, the heavenly extinguished in *Adam*, and the earthly from the *Limus* of the Earth; therefore he says in this twofold Humanity, as *Jacob* said to God, *O God of my Father Abraham, and God of my Father Isaac, O Lord, thou hast said unto me, Return again into thy Country, and to thy first Kindred: I am less than the least of all these Mercies, which thou hast bestowed on thy Servant*; to signify, that it was *only* in divine *Mercy* that these two Bands, *viz.* the twofold Humanity, *returned* home again into its first Country of Paradise to the angelical *Kindred*.

Gen. xxxii. 13—18. 9. And when *Jacob* had humbled himself before God and his Brother *Esau*, *He stayed there all Night, and took of that which came to his Hand, for a Present to his Brother Esau, two hundred She-Goats, and twenty He-Goats, two hundred Ewes, and twenty Rams, thirty Milch Camels with their Foals, forty Cows, and ten Bulls, twenty She-Asses, with ten Foals, and delivered them into the Hand of his Servants, every Herd by itself, and said to them, Go on before me, and leave Room for one Herd after another. And he commanded the foremost, and said, When my Brother Esau meeteth thee, and asketh thee, To whom dost thou belong? Whither goest thou? And whose these are that thou drivest? Then thou shalt say, They are thy Servant Jacob's, who sendeth them for a Present to his Lord Esau, and followeth behind after us.*

10. This Type is now the great *Earneſtneſs*, whereby the Spirit of God in the Figure points at the Future; for this Preſent of *Jacob* to his angry Brother *Eſau* points at the *Place* and Condition of Chriſt; when he ſhould appeaſe the Anger of his Father, then he muſt firſt ſend theſe *Beaſts* in our implanted Humanity for an Atonement, which ſhould be preſented to the Anger of God.

11. But theſe Beaſts, which Chriſt ſent to the Anger of God before his Paſſion and Death, were *our* implanted *Beaſts*, viz. Pride, Covetouſneſs, Envy, Wickedneſs, Lying, whereby one Man ſlanders, diſparages, diſgraces, ſhamefully cenſures with Words, diſcourages, ſuppreſſes, and *exclaims* againſt as wicked and ungodly, and ſummarily, all Abominations of the Devil and the wicked World.

12. Theſe evil Beaſts are in *Adam in Sin*, all awakened and become living; theſe very Forms or Conditions of Life, wherein *Adam* generated his evil Beaſts, wherein the Temperature of Nature was *rent aſunder*, Chriſt took all upon him *in our Humanity*, as they are well intimated in the Figure of *Jacob* by Five Hundred and Eighty, and ſent them to the Anger of God for an Atonement, when he was *redeeming* the Humanity from theſe Beaſts. 580.

13. And theſe Beaſts were, *as to Chriſt*, his being deſpiſed, ſcorned, ſpit upon; whatſoever the Jewiſh Prieſts did to him were all *our* Beaſts, which Chriſt, in his Body, gave up to the Anger of God, *as if* himſelf was the Tranſgreſſor, and yet had generated *none* of theſe Beaſts in his Will: But *Adam* had generated them, and Chriſt *took them on him* as a Lamb, and preſented them to the Anger of God on his Body and Life, and did it as if himſelf was the Tranſgreſſor; ſo that the Anger of God devoured them *on* his Body and Life, *viz.* his Inheritance, which he had in Man, as a natural Right, whereby the Anger of God laid hold of its own; and his Wrath and *Hunger* after this Vanity, to devour theſe Beaſts, was appeaſed.

14. And the Spirit of *Moſes* ſpeaks further in the Spirit of Chriſt, and ſays thus, *The Preſent of Jacob went before him, but he ſtayed that Night with the Company, and aroſe in the Night, and took his two Wives and Handmaids, and his eleven Children, and went over the Ford Jabbok; and he took them and ſent them over the Water, and ſent over that which he had, and ſtayed alone.* *Gen.* xxxii. 21—34. Two Wives. Two Women Servants. Eleven Children.

The Figure of Chriſt ſtands thus:

15. When Chriſt had ſent *this Preſent* before to the Anger of God, he ſtayed with his Company, *viz.* with his Diſciples, and aroſe in the Night of the *great Darkneſs* in our Priſon of Miſery, and took his two Wives, *viz.* the *twofold Spirit* of Man, *viz.* the Soul and the *Spiritus Mundi*, the Spirit of this World; the outward Soul, and the inward eternal Soul, together with the two Handmaids, *viz.* the *twofold Humanity* of the Body, and the eleven Children, which are the *eleven Apoſtles*, and paſſed over the Ford *Jabbok*; that is, he went over the Brook *Kidron*, in the Dark of the Night, over the Water, as here *Jacob* did, with all whatſoever he was, or had aſſumed from us Men. Eleven Apoſtles.

16. For the right *twelfth Apoſtle* of Chriſt was not yet choſen in *Judas*'s Stead, as here with *Jacob* the twelfth Son lay yet in the Mother's Womb unborn: And as *Jacob* with his eleven Sons went over the *Water* in the great Night or Darkneſs, ſo Chriſt went with his eleven Diſciples, in this Night of *Jacob*, over the *Brook Kidron* into the Garden, and wreſtled with the Anger of God, ſo that he ſweat a bloody Sweat, till he overcame. Twelfth Apoſtle.

17. And as in this Night *a Man wreſtled with Jacob till the Day-break*, ſo alſo the Spirit of God, *viz.* the Love of God in our aſſumed Humanity, wreſtled with God's Anger in our Humanity, till the Love of Grace broke through the Anger, and the *Day-* *Gen.* xxxii. 24.

2 *Pet.* i. 19. *Star* of Divine Love *arose* in the Soul, and overcame the Anger, as the Text in *Moses* has here very secretly, and yet very clearly signified in this Figure, saying,

Gen. xxxi. 22—28. 18. *When Jacob in this Night was passed over with his eleven Children, and both his Wives and the Handmaids, and all his Company, and afterwards was alone, there wrestled a Man with him till the Break of Day appeared: And when he saw that he prevailed not against him,* [c] Or Hollow. *he touched the* [c] *Ham of his Thigh; and the Ham of his Thigh was displaced with the Wrestling with him: And he said, Let me go, for the Day breaketh; but he answered, I will not let thee go except thou bless me: And he said, What is thy Name? And he answered Jacob: And he said, Thou shalt no more be called Jacob, but Israel, for thou hast striven with God and Man, and hast prevailed.*

19. This Text stands wholly in the Figure of Christ; for *this* Man who wrestled with *Jacob* this whole Night is nothing else but God's *Righteousness* and Truth, in which Righteousness in *Adam*, and in all Men, the severe Judgment of God was awakened; and it signifies the same Man who on Mount *Sinai* gave the Law to the People of *Israel* in *Fire* and Terror, where he appeared in his Righteousness, in the *Type* of the *Judgment*, and commanded Man to keep the Law of Righteousness, under Pain of the eternal Curse; where he required the Possibility and *Ability* from Man, *viz.* from the Image of God that he had created in *Adam*.

[f] Proba, or Temptation. 20. But Man having not stood in the [f] Trial, *therefore* God inspoke or inspired into him the Ground, *viz.* the Fountain of his most inward hidden Love, in the *Promise* of the Serpent-Destroyer, *viz.* the holy Name JESUS: This Name JESUS stood now as a Covenant of *Grace* in God's severe Righteousness, hidden in the most inward Ground [g] Patriarchs. of the human *Soul*, and opened itself in the holy [g] Fathers, *Abraham*, *Isaac*, and *Jacob*, in their Faith's *Ens*.

21. But *Jacob* at present standing in the Figure with his Brother *Esau*, viz. *Jacob* in the Type or Image of *Christ*, and *Esau* in the Type or Image of God's *Righteousness in the Anger* according to the Kingdom of Nature; so at present in this Night, when *Jacob* was in great *Anxiety*, this Figure was manifested to him, that he perceived how God's Love in the Covenant of Grace, in the incorporated Name of JESUS, wrestled with God the Father's Righteousness in the Anger of the Judgment, *viz.* in the great Night [h] Coarcted. of the *Darkness* of God's Anger, wherein the poor Soul laid captive, and was so [h] hard tyed and bound, and put thereinto; and that the *Anger* in the Righteousness will not give over, unless it gives itself into the *Love* of Grace, that the Love may break through the Anger, as the shining of Light does out of the Fire, or as the Morning breaks out of the dark Night, and *changes* the dark Night into Day.

22. For the Covenant of Grace in the Love and in the Soul stood at present in one *Person*; therefore at present the Soul of *Jacob* must, in Christ's Figure and Type, wrestle with God's Righteousness about the heavenly *Ens*, viz. about the substantial Wisdom, which the Name Jesus brought along with the poor Soul in its heavenly Substantiality, which *faded in Adam*, whereby *Adam*'s faded Substantiality sprung forth again in this living Substantiality, as a new Birth.

23. Therefore the Spirit of God says to *Jacob*, Thou hast wrestled with God and Man, *viz.* with God's *Love* in the *Covenant*, and with the future heavenly Substantiality, which Substantiality became Man in the Seed of *Mary*, and hast prevailed: For Christ, in whose Figure *Jacob* stood, should thus, in our *assumed Humanity*, wrestle with God's Righteousness, and conquer.

24. And the Spirit in *Moses* says here, *And when he saw that he prevailed not against him* (understand, God's Righteousness in the Anger of the Judgment *prevailed not* against the Grace) *then he touched the Ham of his Thigh, and the Ham of his Thigh was displaced by the Wrestling with him.*

25. This ſignifies the Deſtruction and *Diſplacing* of the *Adamical* Humanity, that when Chriſt would ſtand out this Victory, then would the human Self-Might and own Will be diſplaced, and *broken*, and killed; but as *Jacob* died not by this Wreſtling, though the Ham of his Thigh was indeed diſplaced, ſo alſo our Humanity ſhould not die eternally, but be only diſplaced, that is, be *changed*.

26. This ſignifies eſpecially, how the *repentant Man* muſt enter upon this Combat of *Jacob*, and ſo wreſtle with God and Man in the Spirit of Chriſt in God's Righteouſneſs, in the Anger; and when he overcomes, then will the Ham of his *fleſhly* Self-Will be broken, that he muſt go up and down in this World as one half *lame*, that cannot well walk in the Way of the World, but goes *halting*, as if his Limbs were half-broken, with which the Wantonneſs and Vanity of this World is driven on; for the Spirit in the Victory of Chriſt *touches* his Thigh, that he is half lame in the Pride and Malice of this World, and never regards it more, but goes up and down as a *deſpiſed lame* Man, whom thoſe in the Pride of the World, in their full or frolick Jollity, little regard, but hold him for a lame halting Man, who cannot follow the *Garb* of the antick Tricks, conceited Jeſts, and Laſciviouſneſs of this World: But he has wreſtled with God and Man, and is with this Victory touched and marked.

27. This the Pride and Wantonneſs of this World underſtands not, for it goes up and down ſtill in God's *ſevere* Righteouſneſs, in the Kingdom of Nature, in the Might of the Fire, in Self-Will, and thinks itſelf very well, till the Judgment poſſeſſes its Place, then muſt the poor Soul ſtand in the *eternal Judgment*, and live in Pain and Torment.

28. And as *Jacob* ſtood in the Wreſtling, and had his Thigh touched that he halted, then the Man ſaid to him, *Let me go, for the Day-break dawneth*; *but he anſwered, I will not let thee go, except thou bleſs me.*

29. This is firſt the Figure of Chriſt, when he *yielded* himſelf up in the Righteouſneſs of God in the Father's Anger, ſo that the Anger according to our Humanity *ſlew* him: Then ſaid the Righteouſneſs, Now let me go, for at preſent the *eternal Morning* breaks forth in me: But Chriſt had taken hold of the Righteouſneſs, and ſaid, I will not let thee go, except thou bleſs the *Humanity again*, that the Judgment may ceaſe; except thou bring the Morning of thy inward Power forth through the Humanity, that the Curſe may *ceaſe*, and that Man may wholly ſtand in the divine Working again, in the Bleſſing.

30. Secondly, It is the fair Type or Image, ſhewing how it goes with the repentant Man, when he gives himſelf up through earneſt Repentance into this *Combat* of Chriſt, in Chriſt's Suffering and Death in his Victory, and in the *Spirit of Chriſt* wreſtles with God's ſevere Righteouſneſs, which continually aſſails him in his *Conſcience*.

31. For God's Righteouſneſs in the Conſcience ſays, Let me go; *thou art dead in Sin*, and haſt no Part in the divine Grace; thou haſt purpoſely and wilfully ſinned, and ſet the Grace behind thy Back; now thou art *mine*, praying will not avail thee, I will not let thee in thy Conſcience attain the Grace, thou wilt obtain *no Comfort* more from God, the Morning will no more riſe to thee in thy Conſcience, for thou art a Child of Death: Now leave off and let me alone, that I may ſhut thee up below in the *Dungeon* or Chamber of Death.

32. When this comes to paſs, then the poor Soul wholly immerſes itſelf into the *Death of Chriſt*, and gives itſelf up to the ſevere Righteouſneſs of God, into the Judgment, for the Judgement lays hold of it: But the Soul catches hold of the incorporated *Grace* in the Death of Chriſt, and dives therewith into the moſt inward Ground of the Judgement of God, in which Ground, God's Love is *broken forth through* the Righteouſneſs, and through the Judgment, *viz.* through the eternal Night, and has made that ſame Night in Man to be Day.

33. Into this Day, *viz.* into the *Abyss*, without all human Possibility or Ability, it dives as a *Child*, that neither can nor will do any more, that is too unworthy of all Grace, and must indeed give itself up to the Judgment; but with *this diving*, the Soul yields all its utmost Will and Ability, and is in itself as it were void of Nature and Creature, and falls again into the *Word*, wherein it stood in the eternal Speaking before its creaturely Nature.

34. For God's Righteousness and Judgment have no deeper Ground, than merely the *creaturely* Life; but when the Will of the Soul yields itself up in going forth from the Creature, and sinks into the Abyss, then is it again *as a new Child*; for the Abyss in the eternal speaking Word, out of which the highest Love and Grace of God has manifested itself, lays hold of it, and penetrates into it, as the Sun does into the *Ens* of an Herb, whence the Herb becomes half Solar, or of the Nature of the Sun: Thus in this *Diving* the Soul, in its Will, is *half divine*, and then it wrestles with God's severe Righteousness in Flesh and Blood, and will *overpower* the Anger of God.

35. Then says God's Righteousness in the Conscience, Let me alone; that is, leave off, and slay me not, for thou seest very well that the *divine* Morning arises in me, cease from *striving* against the Judgment of God: But in the right Combat the Soul says to God's Righteousness, I will *not* leave thee, except thou bless me; that is, except thou givest me the *promised Grace*, out of the Death of Christ in his Conquest, that I may put on my Saviour Christ, that he may be mine, and I his: And then thus says God's Righteousness, as to *Jacob*, What is thy Name? And then the poor Soul names itself according to its *own creaturely* Name: As *Jacob* did here, when he called himself *Jacob*. But as the Lord said to *Jacob*, *Thou shalt no more be called* Jacob, *but* Israel, that is, *a Tree of Life*; thus also says God to the Soul, Thou shalt no more have *Self*-names in me, but thou shalt be called a *Christian* in Christ, *viz.* A *Branch* in the Tree of *Israel*, *A Sprout on the Vine Christ:* For thou hast fought with God and Man, and hast prevailed: Thou hast overcome God's Righteousness in the Wrath of the Anger, in thy *Combat* in the Spirit of Christ, and art now an *essential* Christian, and *no* more a *titular* and verbal or Mouth-Christian, from whom Grace is yet far off:

John xv. 5.

36. And *Moses* says further, *And* Jacob *asked him, and said, Tell me, I pray thee, what is thy Name? But he said, Wherefore askest thou what is my Name? And he blessed him there: And* Jacob *called the Place* Penuel, *for I have seen God Face to Face, and my Soul is* [1] *preserved.*

Gen. xxxii. 29, 30.

[1] Healed.

The inward holy Figure stands thus:

37. When *Jacob* with the *Desire* of Faith in his Wrestling *apprehended* the Morning or Day-break of God in the Spirit of Christ, and *saw Christ afar off*, without the creaturely Humanity, then he said, What is thy Name? But Christ said, Wherefore askest thou what is my Name? That is, I am *no Stranger*, but am even the *Israel* in thyself; I have no other Name, but thy Name and my Name shall be one.

John viii. 56.

38. For God, without Nature and Creature, has no Name, but is called only the eternal GOOD, *viz.* the eternal ONE, the *Abyss* and [m] *Profundity* of all Beings: There is no Place found for him, therefore can no Creature rightly name him, for all *Names* stand in the formed Word of Power: But God is himself the Root of all Power, without Beginning and Names: *Therefore*, saith he to *Jacob*, *wherefore askest thou what is my Name? And he blessed him.*

[m] Or Ground.

39. As the Creatures and all Vegetables of the Earth *cannot know* how the Sun's Power is named, but they stand still for the Sun, and the Sun gives them Power and Warmth, and *blesses* them, that they grow and bear Fruit, so also here is to be understood concerning

cerning *Jacob* and *all Men.* When *Jacob* ſaw and felt the Morning or Day-break of God in his Soul, then the divine Sun in the Name JESUS bleſſed him through an *eſſential* Working.

40. And this muſt thereby ſignify, as it went with *Jacob* and all the Children of God, and yet ſtill goes with them in this Sun-ſhine, that when the *Sun of Grace* with its working Power ariſes in the Soul, then the Soul rejoices, and would always fain behold the Countenance of God after a *creaturely* Manner; as alſo *Moſes* deſired it, and always thinks God is of ſome Form; they look not yet rightly upon God, but will know God in *Imagery:* Thus hard lies the creaturely Imagery upon us in the departed *apoſtate* Self-will in the Mind, that we cannot at all underſtand what God is, *viz.* that he himſelf is the Abyſs of all Nature and Creature, *viz.* the eternal ONE, that dwells in nothing but only in himſelf, and has no Form, nor any thing.

41. And it were very well and good, that we were *not* ſo led by the Maſters of the Letter in an *imaginary* Form, when they *teach* and ſpeak of the only God, as has been done hitherto, where Men have led us on in vain *Images* [n] of the eſſential Will, *as if* the only God did will this or that, whereas himſelf is the ſole Will to the [Being of] Nature and Creature; and the whole Creation lies only and alone in the *Formation* of his expreſſed Word and Will, and the Severation of the only Will in the *Expreſſion*, and is underſtood in the Impreſſion [o] to *Nature.*

[n] Or in.

[o] Of.

42. If the Pride of *Lucifer* might be *torn* out of the Hearts and Eyes of theſe *Maſters*, then Men would ſoon ſee the Countenance of God: But the *Babyloniſh* Tower, upon which Men will climb, and in *Opinions* climb up to God into a *ſevered Heaven*, where God ſits *cooped* up, *this* withholds the true Knowledge and Underſtanding, and *makes us* always aſk, What is the Name of God? Where is God? What is the Will of God? Alſo they ſay, God wills Good and Evil, from which they make a Multitude of [p] *Decrees* in the divine Purpoſe, as a *Prince* in his Land makes Laws; and they have as much Underſtanding of God and his Will, as the *Pot* underſtands of the *Potter.*

[p] Or Determinations and Concluſions.

43. It is to be lamented, that we are ſo blindly led, and the *Truth withheld* in [q] Images; for if the divine Power in the inward Ground of the Soul was manifeſt, and working with its Luſtre, and that Men *deſired* to go forth from their ungodly Ways, and give up themſelves to God, then is the whole Triune God *preſent* in the Life and Will of the Soul; and the Heaven, wherein God dwells, is opened in the Soul, and there, in the Soul, is the *Place* of God, where the Father begets his Son, and where the Holy Ghoſt proceeds from the Father and the Son.

[q] Imaginary Conceits.

44. For God makes uſe of *no circumſcribed* Place: He dwells even in the *Abyſs* of the wicked Soul, but incomprehenſible to it as to his Love; but as to his Anger he is *manifeſt* and comprehenſible in the wicked Soul.

45. For the eternal [r] Speaking of the Word, incomprehenſible to Nature and Creature, becomes [s] imaged in the Will of the Soul; of which the Scripture ſays, [t] *With the Holy thou art holy, and with the Perverſe thou art perverſe:* Alſo, ſuch as the People is, ſuch a God they have.

[r] Or Expreſſion.

[s] Conceivable, or perceptible, or gets an Idea.

[t] *Pſal.* xviii. 25, 26.

46. For in the Thrones of the holy Angels God is manifeſt in *his Love*, and in the Thrones of the Devils he is manifeſt with *his Wrath*, viz. according to the Darkneſs and Torment; and yet there is but one only God, and *not* two; according to the tormenting Nature he wills Torment, and according to the Love he wills Love; as a burning Fire deſires hard *Brimſtone* like itſelf, and the Light of the Fire deſires only an *open* Place where it may ſhine: It takes away nothing, but gives itſelf for the Joy of Life, it ſuffers itſelf to be taken, it has no other Will in itſelf, but to *give forth* itſelf, and work that which is good; ſo God, as to his Holineſs, has no other Will but to manifeſt the Power of his Love and ſhining Luſtre in a *creaturely* [u] Form; as the *Sun* manifeſts

[u] Or Manner.

itself in an Herb, and tinctures it, and makes it wholesome and good, so also is to be understood concerning *God.*

[x] Or Imagery.

47. Therefore all is but vain Jangling, Babling, and a creaturely [x] *Imagination*, for Men to ask, What is God called? Or what is God's Name? So it is for Men to talk much, and say, God wills this or that Evil and Good, and know *not* how to say upon good Ground, *how* he wills Evil and Good, and *how* a Man shall *understand* the [y] Texts of Scripture to that Purpose.

[y] Or Sayings.

48. This Contention and Strife about the Letter is indeed the very confused divided Tongue or *Language* on the high Tower of the Children of *Nimrod* in *Babel*; for that high Tower is a Figure of the [z] *Exercises* in the Universities, where the one divine Language is divided or confounded, and wrested into many [a] Speeches, that one People does not understand another, and that Men *contend* about the only God, in whom we live and subsist, and whereby even the Kingdom of Nature in its Wonders is manifested, and [b] brought into *figured Wonders.*

[z] *Facultæten.* Disputations in the High Schools.

[a] Perverted in Phrases and Expressions.

[b] Fashioned wonderfully. *Psal.* cxxxix. 14.

49. But the true Ground, what God is, and how he is, what the Being of all Beings is, remains as blind to them, as the Visibility of this World is to one that is *born blind:* And though they are called Masters of the Letters, yet they have *lost* the [c] five Vowels, which are the *Power* of all Words: Which is much to be lamented, that Men understand nothing at all more of the *holy Spirit*'s Language, what the Spirit of God has spoke in *Moses* and the Prophets, and how he has in his Speech declared and pointed at that which is future and eternal: Men cleave merely to an *historical* [d] Action, and see not what is signified by this or that Action.

[c] V Vowels.

[d] Act, or Thing done.

50. For God's Spirit has not done such Wonders, for the Sake of the *History* of a plain simple Shepherd, as it stands in the outward Form of it, and has so exactly expressed those Things in Writing, as if he was *so much concerned* in a History, that he has preserved it among all People, and suffered it to be *proclaimed for his Word*; no surely, but for this Cause, that under such plain simple historical Relations is signified, and therewith God's Spirit in the Figure *alludes* at that which is future and eternal: Therefore should Men look upon the Scripture of the *Old Testament* with clearer Eyes; for the whole *New Testament* is couched under it, in the Figure of the plain simple [e] Acts or Actions.

[e] Apostel Geschicht. The Acts of the Apostles.

51. [f] *When God had blessed* Jacob, *then* Jacob *called the Place* Peniel, that is, God's Inspection into the Soul, where God is manifest in the Soul: Then says the Soul, I have *seen God Face to Face* in me, and my Soul is preserved in this Inspection: *And as he passed over* Peniel, *the Sun arose to him*; that is, when God's Sun, *viz.* his Power, is manifest in the Soul, then the Essence of the Soul *carries* the Power in itself, and then the divine Sun arises in the Soul's Essence, and then the Father has there begot his Son in the Soul, which is the *Sun of Righteousness*, as also the divine Love and Joy; and then Self-nature halts, for the Sinew of its natural Will is displaced, so that the Self-will is lame in its Ability, as here it was with *Jacob.* And the Text of *Moses* says, *Hereupon the Children of* Israel *eat not of the Sinew upon the Ham of the Thigh to this Day*; *because the Sinew of the Ham of* Jacob's *Thigh was touched.*

[f] *Gen.* xxxii. 29, 30.

52. This shews clearly, that *Jacob* and his Children *understood* this Mystery, and have instituted a Memorial in this Sinew: For *what* does that which was done to *Jacob* concern a Beast? The Sinew of a Beast is *not* therefore displaced or *venomed*; only the Children of the Saints looked upon the Ground of the divine Mystery.

53. Concerning which the present *Jews* are very blind, and hang only on the Law: If they did so eagerly seek after *Jacob's Sun*, as they cleave fast to the Law, then would that Sinew in them also be displaced, and they would not so hunt after Covetousness and Gain, but *they wash the Outside of their Cups and Dishes, and inwardly remain foul.*

Matt. xxiii. 25. *Luke* xi. 39.

54. Even as *Christendom* cleaves to the History, *viz.* to the purple Mantle of Christ, and hunts away *Christ in Power* from them, and will not with *Jacob* have the Sinew of the wild bestial Properties of the voluptuous Will of Flesh displaced and *lamed*, but walk nimbly with the Beast under the Mantle of Christ.

55. This displaced Sinew signifies, that *Adam* in his Innocence, *before* his *Eve*, was not such a gross Beast as *afterwards*; therefore when the Spirit of Christ in the Covenant was manifested in *Jacob*, then it touched the bestial Ham of his Thigh, to signify, that in Christ it should be *broken* and *cease*, so that a spiritual Man should arise from Death, and not such a gross bestial Man.

The Sixty-first Chapter.

The excellent and wonderful Figure, shewing how Jacob *and* Esau *met, and how all Heart-burning and Evil-will were changed into great Joy, Kindness, and Compassion. What is to be understood thereby.*

1. BLIND Reason should better open its Eyes at this Text, than hitherto it has done, and *better consider* the Figure of *Jacob* and *Esau*, and learn rightly to understand the Decree concerning *Jacob* and *Esau*; where the Scripture says, *Jacob have I loved and Esau have I hated, when the Children lay yet in the Mother's Womb, and had done neither Good nor Evil, that the Purpose of God might stand.* *Gen.* xxxiii. *Mal.* i. 2, 3. *Rom.* ix. 13.

2. Here Men should rightly look upon the Purpose of God, what the Spirit of God *means* thereby; for *Esau* stood in the Type or Image of the corrupted *Adam*, and *Jacob* in the Type of Christ, which came to *help* poor *Adam:* Therefore must these two Brothers come of *one Seed*, to signify that God would become Man, and that God's Seed, *viz.* his Word, and *Adam*'s Seed in its own Nature, should be manifest in *one Person*, and become Man; and that God's Seed should overcome the corrupted *Adam*'s Seed with great divine Love, and quench the Father's Anger with Love, and the Love should wholly give itself into the Anger of the Soul, that God's *Grace*, Compassion, and *Mercy* in the Love, may pass through the Anger, and also change the Anger into Compassion; as here *Jacob*, with his Present, and great Submission and Humility, yielded himself to his Brother *Esau*, and *changed* his Anger which he bore towards *Jacob*, in respect of the natural Right of the First-born, and of the Blessing, into such great *Compassion*, that *Esau* fell on his Neck, and wept in great Compassion, and his Anger in him was turned into Love; even as Christ with his great Love and Humility, in our assumed Humanity, in our fiery burning [g] angry Soul, changed his Father's Anger into such great *Mercy* and Compassion, that the divine Righteousness in the *Anger ceased*, and departed from our Souls.

[g] Anger Soul.

3. For as *Jacob* appeased his Brother *Esau* with the Present and Humility, when he gave up himself into the Anger of *Esau*; so also Christ *appeased* the Anger of God, when he gave up his heavenly Blood with the great Tincture of Love into the Anger

of God to be devoured, then was the Anger, *viz.* the Nature of the dark World, which was manifested in *Adam*, *turned again* into the divine Light of Love, *viz.* into a Love-fire.

Gen. xxxiii. 1-3. [h] Four hundred Men.

4. *Moses* says, *Jacob lifted up his Eyes and saw his Brother* Esau *coming with* [h] *four hundred Men, and he divided his Children to* Leah, *and to* Rachel, *and to both the Handmaids, and set the Handmaids with their Children first, and* Leah *with her Children next, and* Rachel *with* Joseph *last; and he passed over before them, and bowed himself to the Ground seven Times, till he came to his Brother.*

The inward precious Figure stands thus:

[i] 4 Elements.

When Christ, in our assumed Humanity, entered into his Suffering, then the Anger of God in the [i] *four Elements of the Body* came to meet him; and then Christ *divided* his Deity and his Humanity, *viz.* the *heavenly* World's Substance, which he brought from God in our Humanity, and the Kingdom of the *natural* Humanity from *Adam*, into two several Principles: For the Deity, as to the Omnipotence, stood yet still: Therefore says the Humanity on the Cross, *My God, why hast thou forsaken me?*

Matt. xxvii. 46. *Mark* xv. 34. *Psal.* xxii. 1.

5. The *two Wives* of *Jacob* with their Children signify here, in Christ's State and Condition, the *twofold* Soul, *viz.* that from Time, and that from Eternity; and the *two Handmaids* with their Children signify here, in this State and Condition of his, the *heavenly* and the *earthly* Corporeity; *viz. Leah* in her Blear-eyedness signifies the [k] *Spiritus Mundi in Limo Terræ*, wherein the Corruption in *Adam* was effected, wherein God promised the Destroyer of the Serpent, and wherein Christ should be manifested; and therefore in *Leah*, the Line of Christ, *viz.* the Destroyer of the Serpent in the Type and Prefiguration, was born, *viz. Judah*; and *Rachel* signifies the *extinguished Ens* of the heavenly World's Substance, wherein the true Soul dwells, which faded in *Adam*'s Fall, and became unfruitful, as *Rachel*, till God in the Spirit of Christ made her fruitful; as it was done to *Rachel.*

[k] The Spirit of the World in the Dust of the Earth.

6. And as *Jacob* set the Handmaids with their Children first, so was the *earthly Image* in the human Nature set first in the Suffering of Christ, which should pass through the Sharpness of Death; next after would *Leah*, that is, the *Body* out of the *Limus* of the Earth, wherein the Destroyer of the Serpent laid in the Suffering of Christ, follow; and after that, *Rachel*, viz. the heavenly *Limus* with the Prince *Joseph*, that is, with the true *Adamical* Image of the *divine* World's Substance; and the Name JESUS passed into the Suffering of Christ before, as *Jacob* before his Wives and Children.

7. And, as the Name and Power JESU, *viz.* God's Sweetness and *Love*, saw and felt the *Wrath* of God in the human Flesh and Soul, then the Name JESUS *bowed* itself through all the seven Forms of Nature's Life, wherein the Anger of God was become manifest; that is, he then pressed *essentially* through the Center of Nature, through all the seven Forms of Nature, quite through the wrathful Fire-source.

8. As *Jacob* bowed himself seven Times to the Earth before the Anger of *Esau*, and appeased *Esau* in this Humility, so also here the Love in the Name JESU appeases the *Anger* of the Father's Property in the Fire, in Soul and Body: For the *natural Life* from the Spirit of the World, *viz.* the Soul from Time, which was breathed into *Adam*'s Nostrils, must yield up its natural Right, and die, as *Jacob* yielded up his *Riches* and also his outward Life to his Brother, to do what he would with him; thus also Christ yielded up *our Life* to the Anger of God, and left it willingly; but the Name JESUS went before, and brought our natural Life quite through Death, and took it to himself again, and triumphed with our natural Life *over* and through *Death.*

9. And as *Esau* his Brother, in this Humility and Submission, *ran to meet him*, and fell about his Neck and kissed him, and in *great Compassion* wept upon his Neck; so also in like Manner, when the Essence of the Anger of God [kissed and] *tasted* the sweet

Love in the Name JESU in the Blood of Christ, then it was transmuted and *converted* into such great Compassion towards Mankind, as *Jeremiah* in the Spirit declares, where he speaks in this Figure; *Ephraim, my dear Child, my Heart is troubled, I must have Compassion on him:* Where he speaks concerning this Compassion. *Jer.* xxxi. 20.

10. And when *Esau* wept upon *Jacob*'s Neck, *He lifted up his Eyes, and beheld the Women with their Children, and said, Whose are these with thee?* Jacob *answered, They are the Children which God hath bestowed upon thy Servant. And the Handmaids drew near with their Children, and bowed themselves before him:* Leah *also drew near with her Children, and bowed themselves before him: Afterwards* Joseph *and* Rachel *drew near, and bowed themselves before him.* *Gen.* xxxiii. 5–7.

The inward Figure stands thus:

When the *Anger* of God held Man Captive in the Darkness, then was he not in the Anger known to God's holy Image: But when the *Love* in the Suffering of Christ, in the Humanity, broke through the Anger, so that the Anger was *changed*, then the only God looked on it again in his Image, and spoke to the Name JESU, saying, Who are these that are with thee? And JESUS answered God, and said, They are the Children which God has vouchsafed and bestowed upon his Servant.

11. For here Christ presents himself as a *Servant* of God, with his Children that are born in him, in the Faith, *viz.* with us poor *Children* of *Eve*; and there passed through the Death of Christ, and were presented before the Countenance of God, first the Handmaids with their Children; that is, Man that had been *sinful*, he sets him first in God's Countenance, which *Jacob*'s Handmaids signify.

12. Afterwards pressed forward the Line of the Covenant, with the *spiritual Leah*, viz. the first created *Image* out of the *Limus* of the Earth, wherein the [1] five Prints of the Nails, the *Wounds* of Christ, stood, they should be shewn to the only God, that therein he should receive the Handmaid's Children, who all bowed themselves before God.

[1] The five Wounds of Christ.

13. Then afterwards came *Joseph* with his Mother, *viz.* the *Image* of the *heavenly* World's Substance, and bowed before the only God which had been angry with him.

14. Men should *not* understand this in *divided* Figures, Types, or Images, but as the Properties of the Humanity are manifested before God through the Suffering of Christ in *one* only *Image*, viz. in Christ's Humanity in the Kingdom of the Restoration or Redemption, *viz.* in the Kingdom of *Heaven*. The Reader should understand our Sense properly; for we write here in the Vision of all the Three Principles, how it went, and still to this Day goes, with the *new Birth:* Our Explanation will not bear any dividing of the Figure or Creature, we understand it in *one Creature*.

15. Our earnest and hearty Consideration is this, that we may see and understand how we poor Children of *Eve were brought* through Christ's Suffering and Death, and set before God's Countenance, and how first the Soul with the *Body of Sin* must pass through Death, and in the Resurrection come again with the Body before God, where the Body from the *Limus* of the Earth is esteemed *strange* in the Presence of God: Therefore it is prefigured in the Type in the Condition of an Handmaid, and then presently in that Body the *Prints* of the Nails and the Suffering of Christ are set before God: Out of which Death of Christ the fair Image created in *Adam appears again*, as the whole Figure together of *Jacob* thus fairly typifies, and as the Spirit has signified thereby.

16. *And* Esau *said farther to* Jacob, *What meanest thou by all this Herd which I met? He answered, That I might find Grace in the Sight of my Lord.* Esau *said, I have enough, my Brother; keep what thou hast.* Jacob *answered, O no; if I have found Grace in thy* *Gen.* xxxiii. 8–11.

Sight, then receive my Present at my Hand; for I have seen thy Face, as though I had seen the Face of God; and let it please thee from me: Take, I pray thee, the Blessing from me, which I have brought thee, for God has bestowed it upon me, and I have enough; thus he constrained him, that he took it. This now is the fair Figure wherewith the Spirit alludes, how Christ appears before God, with *his Christendom*, viz. with his purchased Goods. Then says the Father to the Son, Whether wilt thou go with these thy Children, who meet me daily, in that they come to thee? And Christ says, O Lord, that I might find *Grace* from thee with them. And the Father says, They are *thy* purchased Goods, keep what thou hast, I have without them enough, even all Things.

17. But Christ says, O no, my Lord, receive, I pray thee, the *Blessing* which God has bestowed upon me in my Children, which I have brought to thee; for God has bestowed them on me, and I have enough; and he constrained God his Father that he received the *Kingdom* again from him: And it is a true Figure, [shewing] how *Christ* [h] *after he sits at the Right Hand of God, and rules over his Enemies,* [h] *would deliver up the Kingdom again to his Father: And then also will the Son be subject to the Father*, together with his Christendom, as the Scripture says: Which the Spirit in this Figure powerfully prefigures, and represents in a Type or Image.

[h] 1 Cor. xv. 24, 28.

18. This is an excellent Figure, where *Jacob* comes to his Brother *Esau* that *had been* angry, and perceived how *Esau* falls about his Neck and weeps, that *Jacob* says, I saw thy Face *as* if I saw the Face *of God:* Which signifies to us, that the Wrath of God in the Kingdom of Nature was become an Enemy *in Adam*'s Soul and Body, *viz.* the fiery Soul itself, which stands in the Father's Property in the eternal Nature.

19. But when this great Love and Humility pressed through in the *Blood* of Christ, then was this Wrath, *viz.* the fiery Soul, converted again into God's most clear Countenance, and attained again the *Eye* of God's Love: Thus also we are to understand concerning *Esau*, when the Covenant of Grace in the Figure of Christ, in *Jacob*'s Humility, was discovered to him, then was his Curse and *Malice*, through the Spirit of Christ, turned into Love, that he was *no more*, he of whom the Scripture says, *Esau have I hated:* For in the Kingdom of the *Adamical* Nature was God's *Hatred* manifested in him, and he was himself that Hatred, and of that says the Scripture, *Esau have I hated:* Now so long as the Hatred in him had the Dominion, so long he was in God's Hatred, and was himself the Hatred, but when the Covenant of God's Grace in *Jacob* discovered itself to him, and that *Jacob*'s Humility pressed into his Hatred, then began he to *lament* and weep, and God's clear Countenance was manifested in his Hatred, so that in great Compassion he fell upon *Jacob*'s Neck and wept.

Rom. ix. 13.

20. Which denotes the *Repentance* of poor Sinners; when the malicious *wicked Soul*, which lies captive in the Hatred of God, turns to God, then begins first this Compassion, and Repentance, and Sorrow for its former Sin. When the Spirit of Christ afflicts the Soul, then it weeps, and is sorry that it has been so wicked, and then instantly the Sun rises upon it, and the Hatred of God is turned into the Countenance of Love; where of an hateful Spirit he is made an Angel.

Heb. xii. 17.

21. And though the Scripture clearly says in a certain Place, *Esau sought Repentance with Tears, and yet found it not*; yet this Text gives us to understand much otherwise, namely, that indeed *Esau* and *all* the Children of corrupt *Adam* do not find Repentance in their *own* willing, going, and *running*, otherwise would it stand in the *Ability of Man* to attain Grace; but the Grace, and divine Mercy and Compassion, work Repentance: Yet Man must give up his Will to the divine Working.

[i] Or the Hatred in Wickedness.

22. The Soul's Will must incline itself to the promised Grace; and then *will* the divine Sun shine into its Will, and dissipate the [i] Hatred of Wickedness; and then the Soul grasps after the Sun of Grace, and so *begins* the Working of *Repentance* in the

Power of Grace; and then the Anger of God in the Soul gives its severe Righteousness to the Spirit of Christ; and so Christ then says to his Father, *I have lost none of them that thou hast given to me.* *John* vi. 39.

23. The Scripture says, [k] *God wills that all Men should be saved*; and [l] *Christ is come to seek and save that which is lost*; and [m] *He hath no Pleasure in the Death of a Sinner:* Then says Reason, If God wills that all Men should be saved, and wills *not* the Evil, can he not then save all? *Why* do they remain hardened, if he wills not their Hardening? [k] 1 *Tim.* ii. 4. [l] *Mat.* xviii. 11. [m] *Ezek.* xxxiii. 11.

24. *Answer.* The Soul stands in the [n] unsearchable Will of God in the eternal speaking Word: It is a *Spark* from the divine Speaking, whereby the Abyss, *viz.* the eternal One, expresses or speaks forth itself in the Science, Understanding and Knowledge of the Severation [o]; it is in the Speaking come into *Nature* and Creature, and has now the Ability to express again, *viz.* an Image of itself. [n] Unfathomable. [o] Seperability.

25. Also in its Knowledge it speaks forth the *Wonders* of the divine Possibility in Good and Evil: It speaks itself, in its essential Speaking, out of the eternal Science itself in Evil: Where it should speak *God*, it speaks in itself *Want:* Where it should speak in its Science, into the eternal One, *viz.* into God's Love and *Wisdom*, there it speaks into Severation, *viz.* into Multiplicity, and brings the Science of its Ability, which stands in the eternal speaking Word, out of the Temperature into a *Self-Will*, which breaks off from the only Will of God, and enters into Self. *Note.*

26. Therefore then it changes the eternal Will of the Unity *in it* into the Center of Severation, wherein the only God introduces his only Will in the speaking-forth of the Word, into Nature and Painfulness, to the *divine Perception* and Feeling; *viz.* into an essential spiritual Fire, and out of the Fire into a Light, whereby the Abyss becomes majestick and working: Thus the false or wicked Soul speaks itself only into a Source of Fire.

27. For its Will to the Speaking, which in God stands in the *Abyss*, brings itself, through the Desire, into the Fire-speaking, *viz.* into *Properties*; which go not easily back again into the Abyss, *viz.* into the eternal One: But if it goes back again, *viz.* into the eternal One, into *God*, then the fiery Science becomes majestick and light; and then is the Soul an *Angel* of God, *viz.* an Image of the eternal divine Science.

28. But if the Will continues in the Fire as a magical Fire-source, then is the Soul that *very Fire-source:* Who shall now advise and persuade this Fire-source, seeing it has its Ground in the Abyss, and is itself its Ground? The *Power* of the Majesty shines through it, but the Desire shuts it up, and makes it dark, so that the Light *cannot* be manifest therein. As it is said, *The Light shineth in the Darkness, and the Darkness comprehendeth it not.* *John* i. 5. They dwell one in another, as Day and Night; the Soul in its imprinted Desire makes itself Darkness.

29. The eternal One, *viz.* God, is *in it*, and it comprehends him not, it makes an angry God to itself; where God's Word in the Anger speaks and forms itself into Nature and Creature, there it works in itself *Evil:* But if it stood still from its Working, for the Twinkling of an Eye, then it *would* dive again into the eternal One, *viz.* into God; and so the divine Science in the Light would begin to work in it, and so it would come to *Repentance*, even as it comes to pass with the Penitent. Concerning which Christ says, *Except ye be converted, and become as a Child, you will not see God.* *Matt.* xviii. 3.

30. The Soul's Will, which has its Ground and *Rise* in the divine Revelation, from whence it is become a *working Life*, should and must turn again into its Mother out of which it proceeded, and then it is as a Child in the Mother's Womb; and so in its Mother it *beholds* God, *viz.* the Abyss of all Beings, and is new born in its Mother; that is, the Mother gives it the Light's Power, and in *that Power* it attains the *Ability* to work Repentance; and then the eternal unsearchable Will of God, which is called the Father

[p] Or Root. of all Beings, begets his only Son, viz. *his Power* of Love, in and through the [p] Science of the Soul, as in the Particular or Parcel of the whole Will of God; for the Ground of the Soul and God's eternal speaking Word is *one* only Ground, undivided.

31. And as we know that the same only eternal begetting and speaking Word expresses itself in Heaven, *viz.* in the Power of the *Light*, in Holiness, *viz.* the holy Wisdom; so also the same only Word expresses itself in the Hell of *Darkness*, in Flames of Tor-
Deut. iv. 24. ment, *viz.* in hellish Essences, according to which God calls himself *an angry God, and*
Heb. xii. 29. *a consuming Fire*; for without and beyond the only Word, or Speaking of God, there is nothing: So also it is to be understood concerning Souls, as also Angels, and Devils.

32. In the *resigned* Soul God the Father expresses the holy Name JESU, *viz.* the Grace, Mercy and Compassion; that is, he begets Christ *in* it, and brings the *Adamical* evil innate Will, through the Suffering and Death of Christ, again into the eternal ONE,
[q] *Cor.* xv. 24. where *the Son delivers up the Kingdom* of the Soul's Nature *again to the Father.*

33. But if the Soul *will not* stand still from its Working of Wickedness, then the Father, through the Word, speaks *Hell* Torment in the Soul, and the Desire of the Soul imprints and fixes itself therein; and its Impression makes the eternal gross Darkness,
[q] Forensic. *viz.* a *Gulf* between God and it; and yet no strange [q] foreign Speaker must be here understood, which *from without* shall speak into the Soul, but the Word, that is, the Soul itself, speaks itself thus into Wickedness.

34. But it has lost in *Adam* the good Speaking, [or Expression of Good,] *viz.* the divine Ability; but of God's *Mercy* it is inspoken, or inspired again of Grace, in Paradise, as a Self-Center of the Soul; and it stands now at present in the Soul as a Self-Center or Principle, and speaks continually into the Soul, [saying,] It should *stand still* from
[r] Good Speaking, Motion, or Inclination of the Spirit in the Mind. its false and wicked Imagination, and then will that [r] Good manifest itself again in the Soul; but if the Soul *will not* stand still from its ungodly Speaking, then *cannot* the good Inspeaking, or Inspiration, manifest itself in the Soul; and so it cannot be converted.

35. Therefore this is the Conclusion; that God in the false and wicked Soul's Speaking cannot be *good*; and in the resigned Soul's Will he cannot be *evil:* In himself he is indeed good, but *not* in that Soul.

36. God is only called God, where his *Love* is expressed, and known and manifest ope-
[s] *Deut.* xxx. 14. *Rom.* x. 8. [t] *John* i. 1. [u] *Luke* xvii. 21. [x] *Psal.* xviii. 26. ratively and feelingly; of which the Scripture also says, [s] *The Word,* [t] *which is God, is nigh thee, namely, in thy Mouth and Heart:* Also, [u] *the Kingdom of God is within you:* [x] *With the Holy thou art holy, and with the Perverse thou art perverse.*

37. In Heaven he is called *God*, and in Hell he is called *Anger*, and yet he is in the Abyss, both in Heaven and in Hell, the eternal One, *viz.* the *only Good.*

38. And Man can speak no farther or deeper concerning God's Will, but merely and only as in his Manifestation through the Word; where the *Word* brings itself into Nature and Creature, there God wills through the expressed Word of Evil and Good; as the *Science* of every Thing is in the formed Word, so also is God's Will therein: *That same expressed Word* is in the Angels angelical, in the Devils diabolical, in Man human, in Beasts bestial; and yet in itself in its eternal Speaking, in the one, is only God, *viz.* one only holy Word, a Ground and Root of *all Beings.*

[y] *Note,* The Grace of God. 39. [y] Therefore Salvation *lies not* in the Will of the Soul, whether it will suffer itself to be saved, or whether it will stand still in its Will; that it can take Salvation to itself: No, it is *given of Grace*, only the divine Sun shines into it, in the Abyss; and it lies
[z] The Soul. *in* [z] it, whether with its Will, which *it has from God*, it will again for the Twinkling of an Eye dive down in its Mother, *viz.* in God's unsearchable Will; and so it will *attain* the Ability.

Matth. xi. 28. 40. For the Ability has opened its Mouth to the Soul, and says, *Come ye to me*; as the Sun

Sun ſhines the whole Day into all Plants, and gives them Power; and the Sun is *not in Fault* that the Thiſtle is a Thiſtle, but the firſt *Ens* is the Cauſe whence it is a Thiſtle.

41. So alſo a falſe and wicked Soul from the *Ens* of God's Anger, in the *Curſe*, and from the inherited Wickedneſs, as alſo from the actual Wickedneſs, becomes a Thiſtle; in that the Will, *viz.* the Science of the Soul, ſpeaks in [the Quality] a Thiſtle; and from ſuch a falſe and wicked Ground there grow more Thiſtles; as God in *Moſes* ſays, *He will viſit or reprove the Sins of the Fathers upon the Children, unto the third and fourth Generation*; and Chriſt ſays, *a corrupt Tree cannot bring forth good Fruit.* *Exod.* xx. 5. *Matt.* vii. 18.

42. Thus we ſee that *Perdition* comes *from* the Soul, and we ſee that God's holy Will cannot be manifeſt in falſe and wicked Working; ſo long as the Soul's Will works Evil, ſo long God's Speaking forms itſelf therein in *Anger:* But when it begins to ſtand ſtill from ſuch working, then is God's Power of *Love* manifeſt therein: For if it works no more, then works in it the Abyſs, *viz.* the *ONE.*

43. For God works from Eternity to Eternity, but no other than his Word, and *that Word is God*, viz. a Manifeſtation of the Abyſs: Now if the Soul ſpeaks no more its own Will, then is the unſearchable Will ſpeaking in it; where the *Creature* ſtands ſtill, there *God* works. *John* i. 1.

44. Now if the Creature will work with God, then muſt its Will enter into God, and then God works *with* and *through* the Creature, for the whole Creation, both heavenly, helliſh, and earthly, is no other than the working Word; the Word itſelf is all.

45. The Creature is a compacted coagulated Vapour and *Exhalation* from the Word; and as the Word is exhaled out of the *free Will*, where the free Will brings itſelf out of the Abyſs into the Profundity, ſo alſo the free Will of the Angels and Souls brings the Word into a Profundity, and that Profundity is the Creature, *viz.* a *Fire-ſource* to its Reſpeaking; and out of that Reſpeaking proceeds *Evil and Good*; and according to that reſpoken Subſtance and Power the Soul has its Judgment and Sentence.

46. For that is the *Judgment*, that the Evil be ſeparated from the Good, and that every Thing poſſeſs its own Principle. Whatſoever Soul now ſpeaks forth *helliſh* Source, *viz.* the Curſe, it muſt enter into *Death*, that it no more bring God's Word into Evil and Good, but the Evil alone, that every Thing may remain with its own.

47. And therefore becauſe in the Place of this World, through the Word, Evil and Good are ſpoken forth, *therefore* in that Place is a final Day of Separation appointed, when Good and Evil ſhall ceaſe to be ſpoken in any Place; and the Wicked ſhall have *their Place prepared*, where Evil ſhall be ſpoken in its Eternity, that the Good may be known, and in the Good the Joy be manifeſt; alſo that it may be known what *Evil* and what *Good* are, and what Life and Death are, and that the Children of God may *rejoice.*

48. For if Evil was not known, Joy would not be manifeſt: But if Joy be manifeſt, then is the eternal Word ſpoken in Joy, to which End the *Word, with Nature*, has brought itſelf into a Creation.

49. And this is the true Ground wherein all Conceits and *Opinions* are known, and all *Sophiſtry* thrown to the Ground, alſo all Strife and Contention have an End. Whoſoever rightly ſees and underſtands this, has no further *Queſtion* about any Thing, for he ſees that he lives and ſubſiſts in God, and he gives himſelf up to God, that he may further know and will through him, and ſpeak what and how he will; this Party ſeeks only the Eſtate of *Lowlineſs*, that God in him may alone be high.

50. But ſo long as *Lucifer* has his Dominion in Man, ſo long the Creature preſſes forward to advance itſelf, and will be *its own God*; and that is alſo a Wonder, as God's Wiſdom ſtands in the Wonders in the Love, ſo it is alſo in *Self*, and in the Appropriation of the Creature.

51. Every Thing is good in its own Principle wherein it lives, but to another it is oppoſite: Yet it muſt be ſo, that one may be *manifeſt* in the other, and the hidden Wiſdom may be known, and be a Sport in the Severation, wherewith the Profundity, *viz.* the eternal One, may ſport with itſelf, before itſelf.

52. We ſhould therefore learn to underſtand the *Scriptures* right, how God wills Good and Evil, namely, the Determination is not in his *very Self*, but in his expreſſed Word, *viz.* in Nature and *Creature:* God hates *Eſau* in the corrupt Nature, in *Eſau*'s Self-*Nature: Eſau* was the Type of Hatred itſelf; but in God's Self, *viz.* in the impreſſed or inſpired Covenant of *Grace*, he loves him.

53. Therefore he preſents the Type of Chriſt, *viz.* his Brother *Jacob*, together with him, and lets them *both* come out of *one* Seed, to ſignify that Chriſt ſhould call *Eſau*, in the corrupted *Adamical* Nature in the Hatred of God, to Repentance, and beget him *anew*, as *Jacob* brought *Eſau* to Repentance, ſo that he let his Malice fall, and wept bitterly, and departed from his evil Will towards *Jacob*.

54. This therefore is the Underſtanding of the Scripture, that the earthly *Adam* in the Kingdom of *corrupt* Nature, in his own Will, finds not, *nor can* find Repentance, for there is no Ability therein to Good; but the incorporated Grace *in him* awakens or ſtirs up the Ability, when the Will turns to it: For if Self-will could work Repentance, and become good, honeſt, and virtuous, it *needed* not Grace.

55. The Decrees in Scripture point only at two Kingdoms, *viz.* the Hardening reſpects the falſe and wicked Will; the falſe Will hardens itſelf, *God's Anger* in the Will's own Subſtance *hardens* it; this Hardening does not enter in from without, but is manifeſted in the Will's own Subſtance. The Will is from God, and the *ſame* God in the Will introduces itſelf into the Hardening, in that Manner as he introduces itſelf into Hell in Darkneſs and Torment; the ſame is alſo to be underſtood concerning the Kingdom of Grace.

56. God wills in Man *only* that which is good in the Kingdom of his Grace; where the free Will yields itſelf up into the Grace, there God wills that which is good, in the Will, *through the Grace.*

57. But when a Man will ſay, Man cannot turn his Will towards that which is good, *viz.* towards Grace, that is *groundleſs:* Grace indeed ſtands in the Abyſs of the Creature in all wicked Men, and the Will needs only ſtand ſtill from wicked Working, and then it begins *as* to its Self-will to dive down into the Abyſs.

58. For that which ſtands ſtill, ſtands ſtill together with the eternal One, and becomes *one Subſtance* therewith; for it goes into its nothing. Muſt not the falſe Will or Deſire, for a worldly Law's Sake, for Fear of Puniſhment, forbear or ſtand ſtill from unrighteous Works? Why then not alſo for the Sake of the *Commandment* of God? *Can* it be obedient to a worldly Lord and Maſter, and for that End ſtand ſtill for which he would have him? *Why not* alſo to God? Eſpecially when the *Ability* is as ſoon given, as a Man does but incline his Will to ſtand ſtill.

59. But the *Cauſe* why the total falſe wicked Will does not ſtand ſtill, and incline itſelf to Grace, is this, that it is clearly a *Thiſtle* born, wherein Grace lies *too* deeply hidden, and the Wrath of God is too ſtrong in Nature. Grace draws it, and ſhews to it its own Falſhood and Wickedneſs; but it *contemns* Grace, and works as a Thiſtle does in the
2 Cor. ii. 15, 16. Power of the Sun: Such a one is to God *a good Savour of Death to* the *Damnation* in Hell, that Grace may be ſevered from the falſe and wicked Will.

60. But the Concluſion of Reaſon, which pronounces that God in himſelf, ſo far as he is called God, has determined that *one Part of Men*, and indeed the greateſt Number, ſhall and *muſt* be *damned*; and that of his own *purpoſed* Will he hardens them, is falſe, and has no Ground either in the Scripture, or in the Light of Nature, if a Man but rightly conſiders the Scripture, and does *not* blindly look upon it.

61. For in God, so far as he is called God, there is no Purpose, nor *Beginning* to will; he is himself the Will of the Profundity, *viz.* one alone, and himself wills nothing but Good, and therefore is himself also that same *good Will*, or willing of Good, for the Good that he wills, is the Birth of his Power, *viz.* his Son.

62. God wills in himself nothing but to manifest his *own Good*, that himself is, and that could not be done if the only good Power did not introduce itself with the Exhalation into the Desire to *Nature*, and in a Severation, *viz.* into the Science; for if the Good did remain alone, there would be no Knowledge or Skill.

63. But now the Good, *viz.* God in himself, makes not Evil or Separation; but the Science, *viz.* the *Fiat*, or the Desire to Severation, brings itself into Nature and Creature; and from the *Science* spring Evil and Good, and not from God, or in God in his Trinity.

64. For there is no Decree, but there is a Consultation therein, and then there must also be a *Cause* of that Consultation therein, and then again there must be a Cause of that also, and so there must be something *before* God, or *after* God, why he so consults and determines.

65. But he is himself the Profundity, and the One, and is one only Will, that is, himself, and that is only good; for *one* only Thing cannot be opposite to itself, for it is but one, and has no Quarrel with any Thing.

66. Therefore it is the Folly of Reason, that they speak of Compulsion and *inevitable Necessity*, and understand not the [a] *Mysterium Magnum*, or that they say God of his Purpose wills the evil Desire or Will, which he hath hardened, that it *should not* attain the Grace. [a] The Great Mystery.

67. I shew to this blind Reason a Thistle to consider of, which the Sun for a whole Day touches and gives it Light and Power, yet it *remains* a Thistle; so also the wicked Will: The divine Sun shines to it the Day of its whole Life, but its Ground is an *Ens* of a Thistle.

68. Otherwise if God did of Purpose harden it, the Righteousness *could have no* Judgement therein, for that which does what it must do, lives according to the Will of its Lord; but if *God willeth not that which is wicked*, then the Evil comes out of the *Root*, and in the Root of Knowledge out of Nature's Ground to the Creature, and by Accident; and *for that* Cause has God manifested his Will, and given his *Law* and *Gospel*; that is, has manifested his Threatenings and his Grace, that a Day of Separation might be kept with Righteousness, and that *no* Creature might have *Excuse*. *Psal.* v. 4.

69. And the History says further, *After Esau had received the Present of Jacob, he spoke unto his Brother Jacob, saying, Let us take our Journey, and go forward, I will go with thee. But Jacob said to him, My Lord, thou knowest that I have with me tender Children, and moreover Cattle that are great with young, and sucking Calves, if they be over-driven for one Day, the whole Flock would die: Let my Lord pass over before his Servant, and I will follow on softly, as the Cattle and the Children are able to go, until I come to my Lord into Seir.* This Text appears to be only an outward History, but the Spirit has *also* its inward Figure under it, for *Jacob* stands in that Figure of Christ. *Gen.* xxxiii. 13, 14.

And the Figure is thus:

70. When Christ through his Suffering and Death appeased his Father's Anger in the Kingdom of *Nature*, thus said the appeased Anger, Now will we arise, and take our Journey together; understand, in the *Life* of Man: But the Love said, Man is too tender, feeble, and impotent, and can scarce go in God's Ways, *I will remain with them even to the End of the World*, and lead them [b] *slowly* as they are able to go, lest they fall into Temptation and Error, and be blind as to Grace. Go thou before, my Lord, I will *Matt.* xxviii. 20. [b] Gently and moderately.

lead them on *softly* under my Yoke of the *Cross*, that they die not; for if they should now presently be led in the Father's severe Righteousness, they would *not be able* to go: Though they are indeed redeemed, yet they live still in Flesh and Blood, I will come after with them to thee into *Seir*, that is, into God's Righteousness.

Gen. xxxiii. 15. 71. *And Esau said, Let me now leave with thee some of the Folk that are with me. He answered, What needeth it? Let me but find Grace in the Sight of my Lord*; that is, God the Father said, Let me leave some of my severe Righteousness, Commandments and *Laws* with thee. But Christ said, What needeth it? Let me with these redeemed Children only find *Grace* with thee, for they *cannot* fulfill the Law.

Gen. xxxiii. 16, 17. 72. *Thus Esau went his Way again that Day towards Seir*; that is, thus God's Righteousness pressed into its own Principle; *and Jacob went to Succoth, and built him an House, from whence the Place is called Succoth.* This in the Figure is as much as to say, Christ led his Christendom, *viz.* his Children, not to *Seir*, that is, into the Proof or *Trial* of God's Righteousness, though indeed Grace was manifested in them; but he erected a House, *viz.* the Christian *Church* upon Earth, and made his Children [c] Tents, that is, Christian *Ordinances*, wherein they might dwell, and hence it is called Christendom, as *Jacob*'s City is called *SUCCOTH:* So also the Place or City of *Christendom* is called [d] SUCHET, Seek, *so shall you find* [e] Christ who *is always* in these Tents *with his* Children, *to the End of the World.*

[c] Tabernacles, Booths.

[d] *Matth.* vii. 7. *Luke* xi. 9.

[e] *Matt.* xxviii. 20.

73. And the Text in *Moses* says further; *Afterwards Jacob went to Salem, the City of Sichem, which lies in the Land of Canaan, when he came from* [f] *Mesopotamia, and set up his Station before the City, and bought a Piece of Ground of the Children of Hamor, the Father of Sichem, for an hundred Pieces of Money; and there he set his Tent up, and erected an Altar, and called on the Name of the strong God of Israel.* In this Text the Spirit alludes rightly to the *future Christendom:* For Christ led his Children after his Resurrection to *Salem*, that is, into Salvation, or the Anointing or *Unction* of the Holy Ghost, as *Jacob* led his Children to *Salem*; but it was to the City of *Sichem*, that is, *among* the Heathen.

Gen. xxxiii. 18—20.

[f] Padan Aram.

74. And he set his Station before the City, that is, Christ should have his Habitation by the *Heathen*, and set his Temple and Doctrine near the Idols Temples of the Heathen, and purchase the City of his holy Christian *Church* from the Heathen; that is, with his Blood purchase it from God's Righteousness, even as it is come to pass, and there erect his Altar among the Heathen, and *preach* the Name of the God of *Israel*, that is, Christ.

75. For the Name *Sichem* signifies that the Christian Church must be in *Misery* and Trouble: As *Jacob* builds his Habitation before the City *Sichem*, so must also the Children of Christ be but *strange Guests* in this World, and be but as Houshold Servants to the Heathen *Potentates*, and Children of this World; though indeed they have their Habitation, *viz.* the Temple of Christ, *in them*, which Christ has purchased for them with his Blood, yet they are outwardly but strange Guests and Pilgrims, and dwell *without*, before the City of this World, *viz.* in an earthly Tabernacle and Tent, in Flesh and Blood.

The Sixty-second Chapter.

Of Dinah, Jacob's *Daughter, which he begat of* Leah; *how she was deflowered by* Hamor's *Son; and how* Jacob's *Sons slew* Sichem *for it, and all the Males that were in that City, and took* Dinah *again; and what is to be understood by this Figure.*

The Gates of Christians War *for the Babylonish Whoredom, now highly to be considered.*

1. MOSES says, *But Dinah the Daughter of Leah, which she had borne to Jacob, went out to see the Daughters of the Land; and when Sichem the Son of Hamor the Hivite, the Lord of the Country, saw her, he took her and lay with her, and deflowered her; and his Heart cleaved to her, and he loved the Damsel, and spoke kindly to her: And Sichem said to his Father Hamor, Get me this Damsel to Wife.* The Reader should very diligently consider this Figure, and rightly meditate on the *Text* in *Moses*, and look [s] thoroughly into it, then he will well understand our Sense and Meaning, and most precious Apprehension, opened to us by the *Divine Grace*, and learn to look upon the Scriptures of the first Book of *Moses* with clear Eyes. Gen. xxxiv. 1—4.

[s] Into the Face of it.

2. *Leah* the Wife of *Jacob* bore to him *six* Sons, *viz.* the half Stock of *Israel*; and of her came *Judah*, viz. the Root of *David*, of whom Christ was manifested according to our Humanity: Afterwards she bore this *Dinah* a Daughter, by which Figure the Spirit powerfully prefigures *Christendom*, that after Christ's Ascension into Heaven, after the Work of human Redemption, the true *Christendom* should be *born*, as *Jacob* first begat the Twelve Patriarchs; but afterwards of *Leah*, that is, of the Mother of *Christendom*, a *Daughter* of fleshly Self-love would be born; which Daughter would go a gadding to see the Daughters of the Land, among whom she should be a Stranger.

That is thus in the Figure:

3. When *Christendom* would be born, that its Number might be great, it would go forth in Self-love, and seek the *Pleasure* of the Flesh, and would set its Heart upon the Customs and Behaviour of the People, and depart from Lowliness and Humility, and would look after the *Wantonness* and Pride of the Daughters of the Land, that is, of the People, and then they would beget this Daughter *Dinah*, and appear before God in fleshly Voluptuousness of spiritual Whoredom, and would play the Whore with the heathenish Customs, but yet would present itself *beautiful* and trimly dressed, as an amorous Virgin which runs abroad to be seen, that she might take Lovers, as *Dinah* did, which went thus forth a gadding.

4. Thus also would *Christendom* trim itself, and dress itself with great Ostentation and Solemnity, with *Churches* and *Schools*, and put on glittering, sumptuous appearing, holy Garments, that they might have *Respect* with the Daughters of the Land, as with strange People, and yet would be full of Flames of Self-love and fleshly menstruous Pollution under such Habits, and have a *whorish Heart*; as a Whore outwardly flatters, beautifies

and trims herſelf, and will entirely be called a chaſte Virgin: Thus alſo would this trim *Chriſtendom* be *called holy*, but her Heart would only play the Whore with fleſhly Voluptuouſneſs.

5. She would fain ſee the Dreſs of the Daughters of the Land, which Dreſs is no other than the *heatheniſh* Wiſdom and Philoſophy, and would draw the ſame into Chriſt's Kingdom, and would live under Chriſt's purple Mantle, in thoſe *Rites* and *Cuſtoms*, and trim herſelf therewith, and thereby quite forget that her Tents and Habitations are without the City of theſe People's Cuſtoms, as [h] *Jacob dwelt without before the City of Hamor*; and alſo Chriſt ſaid, [i] *His Kingdom is not of this World.*

[h] *Gen.* xxxiii. 18.

[i] *John* xviii. 36.

6. But this *Chriſtendom* would ſet her Heart upon the Kingdom of this World, and ſo in the Dreſs of a Virgin trim herſelf with *many* Churches, Prieſts and Ceremonies, under the Habit of a Virgin; but in this Departure from the Simplicity and Humility of Chriſt, ſhe would but *gad* abroad in the World, and look after fleſhly Whoredom, as *Dinah* did, which is a Type of fleſhly *Chriſtendom*, which is always born *after* the true Children of Chriſt, as *Dinah* was born after the [k] Twelve Patriarchs: That is,

[k] Twelve Patriarchs.

7. When *Chriſtendom* is born and manifeſted among a People, it *begets* in that Place, firſt the Twelve Patriarchs, *viz.* the *Ground* of the Apoſtolick Doctrine; but when ſhe mixes again with the heatheniſh wiſe Men, and with the Luſt of the Fleſh, then that Place begets a *Dinah*, viz. a Whoredom with Chriſt; that is, a *ſeeming* Chriſtian, yet the Heart is but a Whore, and then this Whore goes abroad gadding to find the Habitations of that People. That is,

8. She ſeeks again the *heatheniſh* Ground, and mixes herſelf with the Heathens, and is with Child by the heatheniſh Philoſophy, and brings forth a Baſtard, half Chriſtian, half Heatheniſh, *viz.* a *new* Sect or *Doctrine*, which doth not fully agree in Form with the firſt Cuſtoms of that People, among whom it did ſpring forth; and yet in her Heart is *no* whit better than they.

9. And then this People raiſe themſelves up againſt that ſtrange Opinion, and cry out in Anger, Theſe have *deflowered* our Siſter *Dinah*, and have made her a Whore, and are enraged againſt the new-found Opinion, as the Sons of *Jacob* againſt *Sichem*, and with Fighting, and the Sword, with Storming and Curſing, run on againſt the Deflowerer of their Siſter *Dinah*, and *murder* him, and not only him, but all the Males that are with him, as *Jacob*'s Sons did the *Hamorites:* And then the Innocent muſt thus ſuffer with the Guilty, to ſignify, that they all of them, both the one and the other, live in *ſuch religious Whoredom:* For the Whore, for whoſe Sake they take Vengeance, is their Siſter, and born of their Stock, as *Dinah* their Siſter was, and they came of one Mother.

10. We ſee here eminently the Type of contentious *Chriſtendom*; how *Chriſtendom* would be *headſtrong* and furious in Opinions, and that in great Blindneſs, and not know for what, and would not ſee themſelves, that they thus rage in their *own* Whoredom, and ſtrive not about the Power of true Chriſtianity, as about the true Chriſtian *Life*, but about their contrived Opinions, as about their Siſter *Dinah*, which goes abroad gadding from them, and *gazes* upon the ſtrange Opinions, and cry out upon the Opinion for a Whore, and yet ſee not how they ſhould help their Siſter's *Heart*, wherein ſticks the Luſt of Whoredom. As *Jacob*'s Sons did not ſee how to help the Evil, that their Siſter might ſave her Credit; and though *Hamor* and *Sichem* ſent to them to *give her a Dowry, and he would marry their Siſter*, and love her, and *be circumciſed*, and *become one People with them*, and would perform all Love, Faithfulneſs and Friendſhip towards them, yet all this did not avail.

11. And though they *told them*, that if they would be circumciſed, and be one People with them, they would give them their Siſter, yet they were furious in killing and ſlaying, to ſignify, that this is a Figure of *future Chriſtendom*, which would ariſe out

of this Stock; as we ſee that it ſo comes to paſs before our Eyes, that Men ſtrive about the gadding *ſeparated* Opinions, and kill and murder one another for them, and yet this is but for the Opinion Sake of falſe Whoredom, which the *titular Chriſtendom* has taken up, wherein they trim themſelves in Hypocriſy and Whoredom, and look not how their Siſter might be helped, who is gone aſtray in a ſtrange Opinion; but they take their *Swords*, and would ſlay the new Opinion, and ſnatch their Siſter, who is with Child with another Opinion, forcibly again with her Baſtard out of *Hamor*'s Houſe, and ſlay *Hamor* and *Sichem*, and all their Males.

12. And though they would *unite themſelves* with them, as with the true Chriſtian Ground, *viz.* with the chief Articles of Chriſtian Doctrine, yet it avails not, they will, *againſt all Faith and Promiſe*, ſlay and kill, and keep their Opinions, which they have contrived in their Eaſe and *pampered Jollity*, with their fat Bellies and heatheniſh Feſtivals, as it is ſeen at this Day in the Contentions and Opinions.

13. Men of *Self-love* have introduced their Chriſtianity into a fleſhly Kingdom, and finely trimmed it with Laws, Ceremonies, and *Opinions*, and have covered it with Chriſt's purple Mantle, and yet live in mere ſpiritual Whoredom under it, with an hypocritical *Shew:* But their Hearts conſtantly beget this luſtful *Dinah*, which runs abroad from the Simplicity and Humility of Chriſt, and plays the Whore with the Idols of fleſhly Luſt, *viz.* with Pride and Covetouſneſs, merely with their own Honour and *Reputation*, and a voluptuous Life, quite contrary to the true Chriſtian Ground.

14. But ſeeing the Spirit of Chriſt dwells yet in his *Chriſtendom*, he often *ſtirs up* ☜ Men who do thus acknowledge and ſee the Sleep and Whoredom of the titular Chriſtendom in their *ſodomitical* Life, and turn away from them, and ſearch in the *Scriptures*, and alſo in the Light of *Nature*, whether this their fleſhly Ground can ſubſiſt in the Preſence of God, and when they *ſee* that it is falſe, then they fall upon ſome other Ground, and reprove the Whoredom of the titular *Chriſtendom.*

15. And when the Hypocrites, in their voluptuous Glory, hear and ſee theſe Things; that thereby they are blemiſhed and defiled, and that their God *Maozim* is made manifeſt, then they cry, O there's a Heretick, he deflowers our Siſter *Dinah*, viz our Opinion, and makes the Church a Whore: And though ſome ſhould offer to give *a good Account* of his Ground and Opinion, and reconcile and *marry* himſelf with the true Chriſtian Ground, and marry with their Siſter *Dinah*, viz. to eſpouſe the firſt true Virgin Chriſtian Ground, and to be of one and the ſame Heart and Will with them in the Chriſtian Ground, all this avails not, they *ſnatch* their Siſter, *viz.* the Name of a Chriſtian, from them, and rather keep the deflowered Damſel with her Baſtard by them, whoſe Shame the Truth has diſcovered, than that they may ſee how to help their Siſter's Shame, that *ſhe* may attain the Wedlock with *Chriſt.*

16. They ſuppoſe they can with Power *reſcue* and keep their Opinions; and though indeed the Whoredom in their Opinion is laid naked, that is, weakened and *blemiſhed*, yet they will have their *Dinah* to be taken for a Virgin; and though her Shame of Whoredom be open to the Day-light, yet they will defend the ſame with the *Sword*, and with Slaughter. As we ſee before our Eyes, and the preſent Strife intimates no leſs, that it is manifeſt that *Dinah* is become a Whore, *viz.* titular *Chriſtendom*, that plays the Whore in the Preſence of God, and has *loſt* her Virgin Chaſtity, and the Purity of her Conſcience; and ſo at preſent the Brethren of this *Dinah fight* for her, and will preſerve her Honour and Reputation with the Sword and with killing, and will murder all thoſe who deflower and defame their *Dinah.*

17. This *Dinah* is at preſent nothing elſe but the Stone Churches, and great Colleges *Note.* of their *Miniſters*, wherein Men uſe the Name of Chriſt, but ſeek thereby only their own Honour, Voluptuouſneſs, and [1] good Days, how a Man may be *honoured in the World.*

[1] Fat Days.

18. For the true Apoſtolick Temple is the Temple of Jeſus Chriſt, *viz.* the new Man, who lives in Righteouſneſs and *Purity* before God, who walks in Humility and in the Simplicity of Chriſt; and *his Miniſters* are ſuch as do declare the Peace in the Love of Jeſus Chriſt, who labour that the deflowered *Dinah* might be married with *Sichem*, and that *Hamor* and *Sichem* with their Males might alſo become Chriſtians, who leave the Sword in its *Sheath*, and teach with the meek and gentle Spirit of Jeſus Chriſt; and ſhew, inſtead of the murdering Sword, the Spirit of cleanſing, how this deflowered *Dinah* might get *Chriſtian Honour* again, and be married to her Bridegroom.

19. Behold, O *Chriſtendom*, the Spirit has ſet this before thee in the *Figure* of the Twelve Patriarchs, and ſignifies that thou *wouldſt* do thus, *not* that thou *ſhouldſt* do it: Though this Strife muſt come, that the true Children of Chriſt might be exerciſed and made *manifeſt*, otherwiſe if no Strife did ariſe among the Chriſtians, all wicked Men could appear as Chriſtians; but the Strife makes it manifeſt that the *falſe* Ground of verbal Chriſtians is brought to Light, and they are diſtinguiſhed from the true Children of Chriſt; which will be alſo a Witneſs againſt them at the *laſt* Day of Judgment.

20. Man's true Chriſtianity ſtands in the inward Ground of the Soul in the Ground of Man, not in the Oſtentations and *Faſhions* of this World, but in the Power of *Well-doing* in the Spirit and Conſcience.

21. The Strife wherewith a true Chriſtian ſtrives, is only the Spirit of *Righteouſneſs*, which caſtes away from it the Falſhood and Wickedneſs in Fleſh and Blood, and ſuffers and endures *all Things* willingly for Chriſt's Sake who dwells in it, that it may not live to itſelf, and pleaſe itſelf, and have Satisfaction in itſelf, and *triumph* with the earthly *Lucifer*, but that he pleaſe God his Creator in Chriſt Jeſus.

22. He has nothing in this World to ſtrive for, for nothing is his own; for in Chriſt
Phil. iii. 20. he is not of this World, but as the Scripture ſays, *Our Converſation is in Heaven*; all Things for which and wherewith he ſtrives, is about the voluptuous, earthly *Lucifer*,
John xviii. 36. in the mortal Fleſh and Blood; for Chriſt ſays, *His Kingdom is not of this World*; ſo alſo a Chriſtian's Kingdom, ſo far as he is a Chriſtian, is not of this World, but in Chriſt in God.

23. Therefore now all the Strife of Chriſtians is only about their *Dinah*, *viz.* about their *fleſhly* Whoredom: A Chriſtian ought not to ſtrive otherwiſe than in *Spirit* and Power againſt the Ways of Unrighteouſneſs and Falſhood.

24. *Outward* War that Chriſtians make is heatheniſh, and is done for the beſtial mortal Man's Sake; for Immortality cannot be obtained or kept with the Sword and *Forces*, but with Prayer and entering into the Fear of God: But the earthly *Lucifer* ſtrives about the *Belly*, and about worldly Honour and Pleaſure, wherein Chriſt is *not:* But it is the deflowered *Dinah*, where Men make Wars about the Houſes of Stone, and *temporal* Goods, and thereby declare that the ſpiritual Virginity in the Spirit of Chriſt is made a Whore, who plays the Harlot for the Kingdom of this *World.*

25. Hearken all you who call yourſelves Apoſtles of Chriſt, Has Chriſt ſent you to *fight*, and to make War, that you ſhould ſtrive about temporary Goods and outward
John xx. Power and Glory? Is that your *Authority?* When he gave you the Sword of the Spirit, did he command you *that?* Has he not ſent you to make known the *Peace*, which he has brought us? What will he ſay to you, when he ſhall ſee that your apoſtolick Heart has put on *Armour*, and that you have inſtigated your worldly Kings and Princes to the Sword and *Wars*, and have allowed them that, as of Chriſtian Liberty? Will he find you thus in *his Miniſtry?* Do you do that as the *Diſciples* of Chriſt?

26. Are you not the Apoſtles of the Anger of God? Whither will you go with your Reproach? Do you not ſee that as to Chriſt, who hath taught you *Peace*, you are become forſworn or *perjured* Harlots? Where is your Chriſtian Virginity, have you not with

with *Dinah* ſquandered it away in worldly Pleaſure? What will Chriſt ſay to you, when he ſhall come again, *who* on Earth *had not whereon to lay his Head*, when he ſhall ſee your Pomp, State, and Glory, in ſuch *Palaces* and *Colleges*, which you have built in his Name, for which upon Earth you have made Wars? *Matth.* viii. 20. *Luke* ix. 58.

27. When have you ſtrove about the Temple of Jeſus Chriſt? Have you not always ſtrove about your Colleges or Palaces, and about your *own Laws*, wherein you have lived in Opinions, and diſputed about thoſe Opinions? What Need has Chriſt thereof? Chriſt beſtows himſelf upon his Children ſubſtantially, in a *living* Manner, to dwell in them, and will give them his Fleſh for Food, and his Blood for Drink: What needs he Opinions, that Men ſhould ſtrive about him, who and what he is?

28. When I conſider a true Chriſtian, then I underſtand that Chriſt is and dwells in him; what Means then your *outward* Worſhip of God? Wherefore do you not ſerve him in your *Hearts* and Conſciences? He is preſent within you, and not in the Solemnity and Oſtentation of *outward* Things: You have the Sword of the *Holy Ghoſt* by Right, with that you ſhould ſtrive: Uſe you the Power of the true apoſtolick Churches, and not the Sword of Man's Hand.

29. The *Excommunication* is your Sword, but yet it muſt be uſed in the Power of the Holy Ghoſt, in divine Zeal againſt the Wicked and *Ungodly*, and not for that Purpoſe, to maintain human *Inventions* and Fictions, that a Man muſt call your ſpiritual Whoredom in Opinions a chaſte Virgin, as for a long Time the *Babyloniſh* Church has uſed it to *ſuch* a Power.

30. All outward Ceremonies without the inward Ground, that is, without Chriſt's Spirit and *Co-operation*, is *Whoredom* in the Sight of God, that a Man will approach to God *without* Chriſt the Mediator; for none can ſerve Chriſt but a Chriſtian, where the Spirit of Chriſt itſelf *co-operates* in the Service: But how will he ſerve Chriſt, that holds in one Hand the *Cup* of Chriſt, and in the other Hand the *Sword* of Self-Revenge? Chriſt muſt, in a Chriſtian, overthrow *Sin* by his Spirit, and not the Father's fiery Sword in the Law of *ſevere* Righteouſneſs.

31. O you Children of *Simeon* and *Levi*, the Spirit at *Jacob*'s End has ſignified concerning you, that *your Swords were murderous*, that Chriſt is not in your Councils, as *Jacob* ſays, My Soul, that is the Covenant and Grace of Chriſt, be thou not in their *Churches* and Congregation, nor in their *Council:* Read the Forty-ninth of *Geneſis*, where the Council of the Phariſees and Scribes, who *inſtitute themſelves Paſtors* without the divine Calling, is thereby ſignified.

32. All ſpiritual Whoredom proceeds from hence, that *Chriſt's Miniſters* poſſeſs worldly Power and Authority, and ſo one plays the Hypocrite with another, the *inferior*, that is without Power and Authority, plays the Hypocrite with the *potent*, that he may advance him alſo, and bring him to Honour and Plenty, to Deliciouſneſs and fat Days, whereby the Spirit of Zeal *declines* and falls to the Ground, and the Truth is turned into a *Lye*, and the Spirit of Zeal of the Mouth is ſtopped with Power, and *Man* is honoured in God's Stead.

33. This Hiſtory, relating how *Simeon and Levi went into the City to Hamor and his Children and People, and ſlew all the Males in this City*, may well be underſtood to be a Figure, whereby the Spirit ſignifies that he declares in the Figure concerning the future Time, and is ſo written as a Figure. *Gen.* xxxiv. 25.

34. Alſo the Hiſtory is clear, that *Hamor and his Son Sichem, and all the Males of the* whole *City, were circumciſed* and became [m] *Jews, and* then preſently *were ſlain by theſe two Brethren, Simeon and Levi*; which indeed is a hard Figure to be underſtood, ſeeing Reaſon queſtions whether it were ſo done or no, that *two Men* ſhould ſlay a whole City: But ſeeing it is a Figure, and *was done* even by *Simeon* and *Levi*, viz. by the Stock and Root *Gen.* xxxiv. 24—26.

[m] Or Iſraelites.

of the *Levitical* Prieſthood, and ſignifies the future *Chriſtendom*, this therefore is to be underſtood under it.

35. Theſe two Brethren required firſt and propoſed, that if they would be *circumciſed*, and receive their Law, they would *give* them their Siſter, and afterwards, as it came to paſs, they ſlew them all, both the Innocent and the Guilty: This is that which Chriſt ſaid to the Phariſees, *Wo unto you, Phariſees, ye compaſs Sea and Land to make a Proſelyte; and when he is one, you make him twofold more a Child of Hell than yourſelves.*

Matth. xxiii. 15.

36. This alſo may be ſaid of the *Chriſtian Levites*, they perſuade People to be *baptized* and *called* Chriſtians, and when that is done, they ſtick their murdering Swords into their Hearts, that they learn to *ſlay other* People with Words, which are not called after their Name, and are not of their Opinion: They *curſe* and damn them, and they give Occaſion that one Brother *perſecutes* another, ſlanders, condemns, *hates*, and becomes his malicious Enemy, and yet underſtand not wherefore. Here it is rightly ſaid, *theſe* Levites have promiſed me their Siſter to Wife, ſo that I am become a *Chriſtian*, and now they ſlay me with falſe Doctrine, and not only me, but all my Generation, who hear them and receive their *Blaſphemy* for divine Truth, and believe them that it is right, that one Man ſhould *thus* judge and condemn another, which yet Chriſt hath earneſtly *forbidden*, and thereby now that Man judges himſelf, ſince he does that himſelf, which he judges in another.

37. Thus is the murdering Sword ſtuck into many Innocents Hearts, ſo that they are *guiltleſly* ſlain by the Levites; but ſeeing *Simeon* and *Levi* are placed *together*, and *Jacob* alſo when he was at his End propheſied concerning them, and puts them together, calling them murdering Swords, it has this Signification, that they will not *only* ſlay them with the Sword of the *Mouth*, but they would alſo ſet themſelves up in worldly Power and Authority, and for the Truth's Sake *kill* their Bodies, and would do it even to them which are under the Circumciſion or under the *Goſpel*, whom firſt they had perſuaded to be circumciſed or to be baptized.

38. As it is alſo come to paſs among the Chriſtians, when Men have firſt *perſuaded* them unto Baptiſm, afterwards when they have for a while ſeen their Abominations, that they live worſe than the Heathen, and *will not* in all Things give their Conſent and Approbation, than they begin Perſecution with Fire and Sword, and ſlay them, with their innocent Children, both in *Soul* and *Body*, which is powerfully prefigured in this Type of *Simeon* and *Levi*; elſe that were a grievous groſs Murder of the Children of the Saints, for them to perſuade People to their *Faith*, and give them their *Promiſe*, and then afterwards under ſuch Hypocriſy to ſlay all, both innocent and guilty, when they had ſo deeply *humbled* themſelves before them.

39. Therefore Men ſhould carefully and accurately look upon the *Old Teſtament*, eſpecially the firſt Book of *Moſes:* For the Veil of *Moſes* hangs before it, there is always ſomewhat *more* ſignified under the Text: Although we will have the Text left alſo ſtanding as a *Hiſtory*, and doubt not at all thereof, which is known to God, who has thus ſuffered it to be deſcribed.

40. For the Text ſaith, *They fell upon the City, and ſlew all the Males, and took all their Children and Wives captive, and plundered, and ſpoiled all that was in their Houſes.* Which though it does indeed *ſeem* that theſe two Men were not able to do it, yet even *Jacob* himſelf witneſſes, that there were no more than theſe *two*, when *He ſaid to Simeon and Levi, Ye have raiſed Miſchief unto me, that I ſtink before the Inhabitants of this Land*; which ſtands very right in the Figure, that the murdering Sword of the Levites has raiſed ſuch Diſturbance in the World, that *Chriſtendom* for their baſe murdering Practices *ſtinks* before the ſtrange Nations, ſo that they ſay, if they were God's People they would not be ſuch *Tyrants*, and outrageous Scorners; and they hate them for that very Cauſe; and ſlay and kill them as a *turbulent* evil People, that contend only about Religion, and

Gen. xxxiv. 25–29.

Gen xxxiv. 30.

kill one another *for it:* Therefore there can be no Certainty among them, and their divine Service and Worſhip of God *muſt needs* be falſe, *ſay they:* For which Cauſe the potent Countries of the Eaſt are departed from them, and have ſubjected themſelves to a Doctrine of *Reaſon*; as is to be ſeen by the *Turks*, which ought farther to be conſidered of.

The Sixty-third Chapter.

How God called Jacob *to depart from* Sichem, *and what happened upon it; and how afterwards* Rachel *bore* Benjamin, *and died in the Birth; alſo how* Iſaac *died, and what is to be underſtood thereby.*

1. WHEN *Simeon* and *Levi* had committed that Murder, *God ſaid to Jacob, Get thee up and go to Bethel, and dwell there, and make there an Altar to God, who appeared unto thee when thou didſt flee from thy Brother Eſau. Then ſaid Jacob unto his Houſhold, and to all that were with him, Put away from you the ſtrange Gods which are among you, and cleanſe yourſelves, and change your Garments, and let us ariſe, and go to Bethel, that I may there make an Altar to God, who hath heard me in the Time of my Trouble, and hath been with me in the Way which I have gone. Then they gave unto him all the ſtrange Gods which were in their Hands, and their Ear-rings, and he buried them under an Oak which was by Sichem; and they went forth, and the Fear of the Lord came upon the Cities which lay round about them, that they did not purſue after the Sons of Jacob. Thus Jacob came to Luz in the Land of Canaan, which is called Bethel, with all the People that were with him, and built there an Altar, and called the Place El-Bethel, becauſe God there appeared to him when he fled from his Brother.* This Hiſtory once again prefigures powerfully the *future* Times, how it would go both with *Iſrael*, and alſo with *Chriſtendom:* For when *Levi* and *Simeon* had committed that Murder, and ſlain all the Males of *Sichem*, and taken Captive all their Wives and Children, having plundered and ſpoiled all, then *Jacob* was *afraid* of the People of the Land, and *then* God called him from thence to go to *Bethel*, and make an Altar there. *Gen.* xxxv. 1—6.

The inward Figure ſtands thus:

2. When Men, both the *Jews*, and afterwards the Chriſtians, were grown up in *fleſhly* Whoredom and unchaſte Life, and became *wicked*, then would God's Spirit depart from them, and then they began a ſpiritual Whoredom and *Idolatry*, and were erroneous in their Opinions, and would fall together by the Ears, and ſay one to another, He deflowers his Siſter *Dinah*, that is, his *Worſhip* and Service of God, and would fall one upon another, and murder, kill, plunder, ſpoil, and rob one another with *Wars*, and bring their Country to Deſolation and Miſery; and then when they ſhould ſtick in ſuch Miſery and Trouble, they would attain the *Fear* and Trembling, as here *Jacob* upon the Murder which his Children committed, for the Lord would touch their evil Conſciences, and call them again to Repentance, as he did *Jacob* and his Children, when he commanded them to come away from the Place of this Murder, and commanded *Jacob* to make an Altar to him, *viz.* to the Lord, that is, in the *Lowlineſs* of the Fear of God.

3. So the Spirit here ſignifies, that God would then again ſend them *Prophets* and *Teachers*, who would diſſuade them from their Idolatry and wicked Life, as here *Jacob* exhorted his Family that they ſhould put away the ſtrange Gods, and the Pride of their Ear-rings from them; and then when they had thus ſeen the Anger of the Lord, which *deſtroyed* their Land, and exceedingly devoured them for their Whoredom, Pride, and idolatrous Life, then *would* they *follow*, and obey the Prophets who reproved them for it, and bring their Idols and ſtrange Gods, *viz.* their Idolatry, before God, and put it away from them, and would *again ſeek* the Temple of God *within* them; and then would God again build up his Altar in them, and they would again rightly offer Sacrifice to him, *viz.* offer up their *Souls*, and would cleanſe their Garments, that is, their *Hearts*, as *Jacob* here commanded his People; this alſo would the *Prophets*, and among the Chriſtians the true *Apoſtles* and *Teachers*, command and direct.

4. And we ſee further here a powerful Figure how *Jacob* took their Idols and Ear-rings, and *buried* them under an Oak by *Sichem*, where the Murder was done. O thou great and wonderful God! what does this ſignify? Nothing elſe, but that theſe their *Errors* and Idolatry, together with their *Wars* and Contentions, ſhould thus for a long Time lie *buried* in the Anger of God.

5. And ſeeing the Spirit mentions an *Oak*, under which theſe Idols and Pride are buried, the Figure is clear to us; for an Oak is of a magnetick *attractive* Kind, and
[n] Tough. makes a [n] *tenacious* Hardneſs in its Property; moreover *Blackneſs*, Duſkineſs, and Darkneſs. This ſignifies, that the former Idolatry, Sins, and Blaſphemies, which they have committed, ſhall there, in the *hungry* Wrath of the Anger of God in *Turba Magna*, viz. under the great Oak in *Spiritu Mundi*, viz. in the hidden Myſtery, *ſtand ſtill* a long while.

6. And what *Sin* they ſhall commit anew, all that will this magnetick Oak *draw* to it, and bring it to the Treaſure of the former Idolatry and Pride, till they become ſo great, that the Earth under the Oak can *cover* them *no* more: Then ſhall theſe their old and new Whoredoms and Idolatries, together, be *naked* before the Anger and Judgment of
Gen. xv. 16. God, and their *Meaſure* be *full*.

7. And they would ſtink before God for theſe Abominations, for the Sake of which the Spirit of God would *hide* its Countenance from them, and take away from them the Light of his Countenance, ſo that they would run on in vain Errors, and enter again upon the Way of ſuch Whoredom, and with their *evil* Zeal for *Dinah* their Siſter, which yet is but a deflowered Whore, trample all under with Murder and Robbery.

8. As it is come to paſs among the Jews and Chriſtians, that afterwards in the Zeal of their Idolatry and Whoredom they have *ſlain* and murdered the *Prophets* and *Miniſters* of
Rom. x. 15. Jeſus Chriſt, which are *ſent* from God, that they might live in their Pride and ſodomi-
Rom. i. 28. tical Whoredom, till *God has given them up to a perverſe Mind* in their Hearts, that they
Gen. xv. 16. are become wholly evil before him, *Then is their Meaſure full*, and the horrible Puniſhment follows, as may be ſeen by the caſt-away Jews, which for ſuch Abominations Sake were driven out of their *Country* and Kingdom, as alſo by the Chriſtians, who in the fair Country of the *Eaſt* were the beſt Chriſtians, and now muſt have the *Alcoran* inſtead of Chriſt, and their Country horribly waſted in the Anger of God.

9. Thus it goes now alſo with *thee*, thou warring *Babylon*, and titular *Chriſtendom*, full of Idolatry and Ear-rings of Pride, which have lain for a long Time under the *Oak*, and the Magnet of that Oak has drawn to it *all* thy Abominations, Idolatry, and proud evil Life, that the Earth can cover them no longer, but they now ſtand *naked* before the Face of God, therefore alſo thy Judgment is *near* at Hand.

10. The Prophets call thee and *reprove* thee, but thou raveſt for thy Siſter *Dinah*, viz. for thy fleſhly Kingdom full of Pride, which thou haſt *built* with thy Idolatry and fleſhly

Love, and murdereſt thy Brethren for thy Siſter's Whoredom's Sake, *viz.* for the Phariſaical Whoredom's Sake, and doſt not diſcern how thou ſhouldſt remedy thy Siſter's Whoredom, that ſhe may be married, and thou takeſt thy Siſter with her Baſtard, which in the Preſence of God and all the World ſtand in Shame, to thee again, and wilt have her called a *Virgin*; if thou didſt give her to *Sichem* for a Wife, and let him be circumciſed, and wouldſt live with him in *Peace*, then would thy Siſter's Whoredom be *covered*.

11. But thy Wrath, O Lord, makes it to be thus, for the Miſdeed is too much, and the Earth can no more cover it under the Oak in *Spiritu Mundi*, it ſtands naked before thy Face: Therefore, ye wiſe Children, *flee* out of *Jeruſalem*, the Overthrow thereof, and the earneſt Judgment draws near, the Meaſure is full, the Anger burneth; *Sin* has killed the *Underſtanding*, that they ° no more perceive or feel the Underſtanding, and theſe Children are blind concerning it, and always ſay, This is a *golden Time*, it will be good for us, and not ſo come to paſs: Thy Prophets among thee are eſteemed Fools and Madmen, till that be done unto thee, and till thou thyſelf *doſt* what they have ſaid unto thee.

° Have no more Senſe or Underſtanding.

12. Beware now and *leave off* to war about the Whore, that the Lord may call thee with *Jacob*, and bring thee again to his holy Altar in Chriſt Jeſus. Put away the Idols, *viz.* the *Opinion*, and build thine *Heart* to be an Altar in the Temple of Jeſus Chriſt, then wilt thou be brought away from the Murders, and *the Fear of God will come upon thoſe Men who would purſue thee*, as is to be ſeen by *Jacob*. But if thou wilt not leave off to make War about the Whore, then wilt *thou together with the Whore* come to Shame and Deſolation.

13. But learn to know her, ſhe gives *Sichem* Occaſion to Uncleanneſs, for ſhe runs out of her Houſe, and *ſeeks* Lovers; behold her Pride, tear her Ear-rings from her Neck, wherewith ſhe boaſts, and then ſhe will no more thus ſhew her Folly; bereave her of her *Idols*, bury them with *Jacob*: Build thyſelf an Altar in thee, and bring thy Children to the Offering; *bid them* not ſtrive for *Dinah*, but leave *Dinah* to the Man with whom ſhe hath bedded, elſe it is in vain to make War for her Virginity, for it is manifeſt to all People that ſhe has played the *Whore*.

14. Mark what is told thee, it is high Time; her Shame can *no more* be covered, for ſhe has brought forth the Baſtard: Doſt thou not ſee it? And doſt thou not know the Whore with her Child? Then art thou blind.

15. She ſits in high Honour among *Men*, and cries All hail to herſelf; this is ſhe to whom thou proſtituteſt thyſelf, and forſakeſt thy God and his *Altar*, Jeſus Chriſt in thee, take Pity on thyſelf, and behold the Miſery, how this Whore has *ſet* inſtead of the Altar of God *in thy Soul*, and has taken thy Body and Soul in Poſſeſſion, and rides upon thee as upon *her Beaſt*; ſhe leads thee with her Reins, and thou ſeeſt it not; thou ſayeſt likewiſe it is right. O thou evil Beaſt, full of thy Whore's Pride! how will the Lord throw *thee*, *together with the Whore*, to the Ground, as is to be ſeen in the *Revelations?* *

*Apocalypſe.

16. The Spirit here further ſets down an excellent fair Figure, ſhewing how God manifeſted himſelf to *Jacob*, after *he made the Altar in Bethel, and called the Place El-Bethel*, viz. An Engeliſche Angelical Dwelling, where God converſed with *Jacob* in the Form of an Engel, Angel; as the *high Tongue* renders it, that *God* ſpake with him in Viſion in an Angel's Form, *viz.* in the Angel's Form of the *future Humanity* of Chriſt, and ſignified to him, that *he ſhould no more be called Jacob, but Iſrael*, that is, *a* great Tree, or Company of Nations; him hath God thus bleſſed, that he ſhould poſſeſs all this Country, and he ſhould be ſo great, that even *Kings* ſhould *proceed out of his Loins*; whereby he ſignifies concerning the future *Kingdom* of *Iſrael*, and of Chriſt, how it would come to paſs.

Gen. xxxv. 7.

Gen. xxxv. 10—12.

17. *And when the Lord had ſpoken with Jacob, in that very Place Jacob ſet up a Pillar of* *Gen.* xxxv. 14.

Stone; which signifies the Temple of Christ, as also the Temple at *Jerusalem* in a Type prefiguring Christ; also the true Christian Church among the Christians, that from the *Word of the Lord* Men would build a Place and Pillar, where they would assemble and declare the Wonders of the great God, and call upon him there, and offer up *the Drink Offering* of Prayer there.

*Gen.*xxxv.13. 18. And the Spirit says further, *So God went up from him, when he had spoken with him*; that is, when he had appeared in a visible Form in the Image and Type of Christ, he withdrew and *hid* himself again in that Royal Place, from whence afterwards he would manifest and make himself *visible* in his Seed in this Figure in the Humanity.

*Gen.*xxxv.15. 19. *And Jacob called the Place Bethel*, viz. an * Humiliation of the Deity in the Humanity, so that the divine Altar becomes manifest, where a Man offers *Praise* and Thanksgiving to God; and the Spirit by *Jacob*, concerning this *Bethel*, points at the future *Bethlehem*, where Christ *should* be born Man, as this Place *Bethel* was exceeding highly esteemed by the Patriarchs, which all pointeth at the future *Bethlehem*, where the true Altar *Christ* should be erected and built, upon which *Jacob* and his Fathers and Children *had offered* in the Faith and prefiguring Type, and under it God led them in the visible Type from thenceforth, till the *appointed* Time, that this Altar was erected at *Bethlehem* by the *Birth* of Christ.

* Or Condescension.

20. And the Spirit in *Moses* speaks instantly very darkly thereof in this Figure, and *Gen.*xxxv.16. says, *And they went from Bethel*; whereby he points at the Going-forth from the Figure of Christ, that Men should go forth from this Figure to the Birth of Christ, and says, *And it was a Field's Breadth from Ephrath, where Rachel brought forth*; *and she was in hard Labour at the Birth.*

21. This Field's Breadth signifies the Time that is between that and the Altar of Christ, as *Adam* was gone a Field's Breadth from the Altar of God, that is, out of the spiritual World into the earthly, where it goes very hard with *Rachel*, viz with the human Nature, as to the Patriarch *Benjamin*, that is, to bring forth a Christian, that even the old *Adam must die* and perish in this Birth, as *Rachel* died when she bore *Benjamin.*

22. Which *Benjamin* signifies, that when we erect God's Altar in us, so that Christ dwells in us, then is *Benjamin*, that is, our last Man (or *second Adam)* born, then dies the old Mother, who hath generated the Kingdom of Nature in Man, and the new spiritual Man is manifested.

23. This *Benjamin* is born after *Jacob* is first gone out of *Mesopotamia*, as the Spirit has prefigured the Type of Christ's Passion and Victory, by *Esau* and *Jacob* in their *Meeting*; and it was a Figure of the Apostle *Matthias*, who was elected to be an Apostle in the Stead of *Judas*, after Christ had first consummated his Passion and Ascension into Heaven.

24. And it is a Figure, shewing how Man must first enter into Christ's Passion and Death, and that the *Altar* of Christ must first be erected in him, before the human Na-*Matt.*xxvii.5. ture from Christ *can* be born; for *Judas must* first in his Falshood and Treachery, in the old *Adam*, *with Sorrow for his committed Sin*, *hang himself*, and as to his own Ability, *despair and die*, and then will *Benjamin*, viz. the new Creature in Christ, first be born, and *Acts* i. 26. *Matthias*, viz. the first created *Adam*, be *elected an Apostle.*

25. For *Matthias* was indeed born before the Passion of Christ, and was with Christ, but he was *then* first an Apostle when Christ in him was *dead from Sin*, and *Judas* had hanged himself; thus also the *Adamical* Man, which shall be an Apostle or Christian, is indeed born beforehand, *before* Christ suffers in him; but Christ must first arise from the Dead in him, and *Judas*, viz. the Serpent's Will, *must hang himself* and die to his own evil Will in the Death of Christ, and then first is the *Adamical* Man a Christian; it is not the historical Man by an imputed Grace, wherein *Judas still lives* under the purple

Mantle of Chriſt, that is a Chriſtian, as *Babel* plays finely under the Veil concerning the Virginity of her Daughter *Dinah*, that the fair dainty Damſel may play the Whore, and finely ſleep with her *Pander Judas*, and lie with her Lovers in the Bed of Fornication.

20. Great Things are prefigured in this Text; for the Text ſays, *When ſhe was in ſore Labour in the Birth of Benjamin, the Midwife ſaid to her, Fear not, for thou ſhalt have this Son alſo; but her Soul being ready to depart, that ſhe muſt die, ſhe called him Benoni*; that is, ſhe looked upon the inward Ground, upon the New-Birth, what he *would be* in Chriſt, and regarded not the Name of the outward Creature. *Gen.* xxxv. 17, 18.

27. For *Benoni* is altogether a ſpiritual Name after an *angelical* Kind and Manner; for, ſhe ſaid in Spirit, (when the Midwife comforted her concerning it, that ſhe ſhould have this Son alſo) I have him *no* more in the World, the outward paſſes away; and it points at the angelical *new* Name; *but his Father called him Benjamin*, as with the Name of this World, that he ſhould repreſent how a Chriſtian muſt be born under the Croſs of Chriſt in ſmart *Pain*, at which alſo his Mother looked, as if ſhe ſhould ſay, through ſmart Pain and *Sorrow* we come to Life, as this Son of my Smart and Sorrow. *Gen.* xxxv. 18.

28. Then ſays the Spirit, *Thus Rachel died and was buried in the Way towards Ephrath, which is now called Bethlehem. And Jacob ſet up a Pillar upon her Grave, and that is the Pillar of Rachel's Grave unto this Day.* This is a ſecret myſtical Figure, that *Rachel* died and is buried at the City *Bethlehem*; and it ſignifies, that ſhe ſhall *there* riſe again through the *Birth* of Chriſt, for Chriſt ſhould there be born. *Gen.* xxxv. 19, 20.

29. And it is ſignified, that when we ſhall fly to *Bethlehem*, to the *Birth* of Chriſt, then ſhall *Benjamin*, viz. the new ſpiritual Man be born of *Rachel*, viz. of the *Mother* of the old *Adamical* Man in the Spirit of Chriſt: And then preſently will the Mother yield up her Birth-right to the *Spirit* of Chriſt, and *die* to her Right of Nature, and then will the ſpiritual, eternal Birth begin, and *Eve* paſs away; for there *Jacob* ſets up the *Grave-ſtone* or Pillar, and the Spirit ſays, it is her Grave-ſtone unto this Day, to ſignify, that it points at the *future*, and that this Grave-ſtone ſhould continue, and Chriſt be born there where *Rachel* died.

30. In this Hiſtory of the Acts of *Jacob*, we ſee clearly, that the Spirit has, in this Deſcription, a *Figure*, which is ſignified under it. For *Rachel* was *big* with *Benjamin* when *Jacob* departed from *Laban*, when *ſhe ſat upon the Idol-Gods, when her Father ſought for them, and ſhe ſaid, It is with me after the Manner of Women, ſo that I cannot riſe up before thee.* But now the Text relates, how *Jacob* firſt pitched his Tents before *Sichem* and dwelt there, and afterwards went *firſt* to *Bethel*, and *then Rachel* brought forth, ſo that it appears that the Spirit ſpeaks *wholly in the Figure*, for the Acts do all follow very orderly one after another in the *Figure* of Chriſt, as it has come to paſs with *Chriſt*, which ought well to be obſerved. *Gen.* xxxi. 34, 35.

31. The Spirit of *Moſes* ſays further, *And Iſrael went forth and ſpread his Tents on the other Side of the Tower of Edar; and it came to paſs when Iſrael dwelt in that Land, that Reuben went and ſlept with Bilhah his Father's Concubine; and it came before Iſrael:* What Manner of Figure is this which is very *deeply* hidden? But the Circumſtances make it as clear as the Sun. *Gen.* xxxv. 20—22.

32. *Iſrael* went on the other Side of the great *Babylonical* Tower, and dwelt there with the Children of that People, which may well be a pretty Way from *Ephrath Bethlehem*, but the *Spirit* has here its *Figure* under which it ſignifies, that when *Jacob* had taken away the ſtrange Gods from his People, and alſo their Ear-rings, and buried them, and built the Altar of the Lord, *converting* to God, and were ſitting in Reſt and *Eaſe*, then the natural fleſhly Man turned again to the *Luſt* of the Children of *Babel*, even as the Text ſays.

33. *Jacob* went and dwelt *there*, and then *Reuben* lay with his Father's Concubine, *viz.*

[p] Blutſchande with *Bilhah*, *Rachel*'s Handmaid, the Mother of *Dan* and *Naphthali*, and committed [p] *Inceſt*, which was *worſe* than that of *Sichem* with *Dinah*; but the Spirit has thus with this Action preſented a Figure pointing at the *future* how it would come to paſs, how *Iſrael* would turn away from the *divine Ordinance* from the Altar of their God, and mix their Father's *Worſhip* and Service of God with natural Whoredom, *viz.* with *heatheniſh* ſacrificing to *Idols*, as is to be ſeen by *Jeroboam*; and the Spirit ſignifies thereby, that the firſt *Adamical* Man would have *only* fleſhly Deſires and Luſts.

34. For *Reuben* was the firſt Son of *Jacob* by *Leah*, viz. by her, of whom alſo ſprang the *Line of Chriſt*, to ſignify, that every one that would be called Jews, or Chriſtians, and are generated out of *thoſe Stocks*, would forſake God, and lie with their Father's Concubines, *viz.* commit Fornication with the Idolatry, *human Inventions*, and Bablings of the Phariſees and Scribes, and with their *Laws* and *Canons*, and forget the Truth of God, and of his Commandments, *in* their Hearts, and [q] imprint thoſe Whoredoms in their Hearts Luſts.

[q] Einbilden, make to themſelves Images of theſe.

35. For *Reuben* was indeed *Jacob*'s firſt Son, as *Adam* alſo was the firſt Man, but the Line of Chriſt was *not* manifeſted in *Reuben*, as alſo *not* in *Adam*, but it *was* manifeſted in *Abel* and in *Judah*; and as *Adam*, *in Spiritu Mundi*, in the Spirit of the World, committed Adultery with God's Concubine, through whom [r] he brings forth his Fruit, and gave up himſelf to the Woman, *viz.* to the *Mother* of the outward Nature, and lay with her, and committed *Whoredom* with her, and defiled the holy heavenly Marriage-Bed of *Chaſtity*; thus alſo ſtood this Figure of *Reuben* with his Father's Concubine pourtrayed before the Figure of Chriſt; for *Chriſt* ſhould bring this *Adamical* Whoredom into the heavenly Marriage-Bed again, and cover the Inceſt of Man, and therefore it is here prefigured, together with the Figure of *Rachel*, viz. with the New Regeneration.

[r] God.

The Figure of *Chriſtendom* * ſtands thus:

* Or is thus to be underſtood.

36. This *Concubine* in Chriſtendom ſignifies nothing elſe but the [s] *Stone Churches*, which are indeed God's Concubine, wherein his *Word* and *Teſtaments* are handled, in which God generates his Children, in which a Man ſhould work together with God, and *turn his Heart* to God: But *Reuben*, viz. the *Adamical* Man, forſakes God, and commits Fornication and Whoredom with the Stone Churches, and has embraced her in his Arms of Love, and goes in unto her, and plays the *Hypocrite* with her, and thinks it is enough if he does but go thither and hear *Sermons preached*, and make uſe of Abſolution and the *Sacraments*, and believe that *all* is true which is there taught, and comforts himſelf with this, that he goes cheerfully, willingly, and conſtantly thither, and eſteems that for right and good, and approves and aſſents to all that is *there* performed; thus covering himſelf with the purple Mantle of Chriſt, and goes out of the Church juſt as he entered in, and goes twenty or thirty Years together, and ſo *to his* very *End*, and commits Whoredom with the Churches, and *thinks he does God good Service*, when he appears there among others, ſitting and hearing the *Preacher's Sermons*, and when he comes forth knows nothing of what has been done there.

[s] Or Temples built with Materials.

37. Alſo in that Auditory he had his *Heart* at Home, or about his Trade and Buſineſs, or caſts his *Eyes* upon the Beauty of fair Women and Men, and upon their brave Clothes and fine Faſhions of *Pride*, and fills his Heart with *Imaginations* of laſcivious Luſt, and broadly commits Whoredom with theſe, or in theſe Concubines the Churches.

38. And that which is *yet more*, when the Preacher often reproves Sins and Abominations, and often indeed, out of *Paſſion*, ſows Thorns, that is catched up preſently, and he gratifies himſelf the whole Week therewith, and contrives how to find Fault with and *cenſure* others, and to backbite and blemiſh them, how they may ſcoff at People,

ple, and gall them with cutting and ſtinging Words, pricking like Thiſtles and Thorns, and holds that for the *beſt* of what he has heard, and ſo ſets this *Lucifer* in the Place of God, and conſtantly commits Fornication in the Whoredom, *viz.* in the burning Luſt of *theſe* Concubines.

39. And the *greateſt* Whoredom of all in this Concubine is this, that Men ſo quite *take* their Hearts *off* from God, and ſet them upon *the Miniſters* of theſe Concubines, and commit Whoredom with them, and honour them with Preſents and Gifts, ſo that *they* many times, in their Encomiums, *praiſe* evil, malicious, proud, wicked, covetous People, who do but ſqueeze the Miſerable, and oppreſs them with Power and Authority; *they* make great Epitaphs and Eulogies, and give them high and ſtately Titles, with high Reſpect and Reverence, *aſcribing* to them great Devotion, with the Fear and Love of God, and do highly advance their * *Genealogy* and Stock, and ſo ſet up the *Trade* of Juggling for *Money* as a common *Juggler*, and ſo reproach the Concubine of God, *viz.* the Church, with Hypocriſy and Lies. Of this it is rightly ſaid, *Reuben* is climbed up to his Father's Concubine, and hath committed Whoredom with her; for *they* are *they* that dwell by this Concubine, and are her *Curates* and Biſhops or Overſeers: But they fill this Concubine full of their falſe *fleſhly* Seed, and generate Baſtards in God's Concubine, that ſo the falſe Luſt of the Fleſh may wholly bring *their Heart* into her, and *think* it avails before God, and is very right: Their Sins are thus covered by the Venom and Poiſon of *Money*, and this Hypocriſy fills their Imagination, ſo that they think they are *better* than others, and live thus in ſuch proud lofty Thoughts continually, in ſuch Church Whoredom.

* Or Pedigree.

40. And thus *Ruben* begets, of his Father's Concubine the Churches, a *Company* of Baſtards, *proud*, ſtately, boaſting, coverous People, who defile the poor Mother of the *Humanity* and Simplicity of JESUS CHRIST, *viz.* the Line of Chriſt which lies *hid* in this Concubine, and ſhall be generated and manifeſted, and caſt the Whoredom upon *her:* And thus God's Concubine, *viz.* the Church, is made to be a Whore, and ſo very much *deflowered*, that her Reproach is come before *Iſrael*, viz. before the Eyes of *all the Children* of God, who cry fie upon her, and account her for an *unclean* deflowered Whore, wherein ſuch Whoredom, as alſo all Pomp, Pride, and Pageantry, is exerciſed, that the *Devil*, with the Imagination and falſe Luſt, does more teach and govern in ſuch *Luſt*, than the Spirit of Chriſt; and it is more a proud Whore, and a dark Valley and Dungeon, than a Temple of JESUS CHRIST.

41. And that which is *yet more abominable*, many very vain Affectations, Scornings, and Deriſions, are therein managed and taught; where, for an Opinion's Sake, which every one *frames* to himſelf, they diſgrace and perſecute one another, and cry out againſt one another, for *Hereticks*, and ſow abroad ſuch Poiſon and Venom *in* this Concubine the *Church*, whereby Simplicity is ſeduced, and ſuch Poiſon of Defamation riſes up and *grows* in their Hearts, that in the Churches, nothing but Contention, Diſputation, Scorn and *Blaſphemy*, is exerciſed and taught, that one Brother deſpiſes the other, calls him Heretick, and damns him to Hell-fire for an *Opinion's Sake*, whereby all Love, Truth, Unity and Concord, are vaniſhed.

42. The *groſſeſt Impudence*, at which the Heavens and the Elements at preſent ſtand amazed, which is practiſed in this Concubine, is *this*; that Men take the *Writings* of the holy Children of God, *viz.* of the Prophets and Apoſtles, and *their Succeſſors*, and make uſe of them *falſely*, putting them up for a Cloak to cover ſuch Whoredom, corrupting and *embittering* them, and making mere Sects and Swarms of Schiſms of *them*, and thereby reproach, ſlander, and perſecute one another, giving thereby *Cauſe* of Wars and Bloodſhed, and ſo they make a mere impudent Whore of the *Bible*, *wherewith* every one exerciſes and manages their Whoredom, and ſucks Opinions out of it, and there-

with deſpiſes the Opinion of another, and ſcorns and condemns it, and yet take all their Matters out of the *Bible*; thus they make their Father's Concubines, *viz.* the holy Prophets and Apoſtles, all Whores, and falſely commit Whoredom with them, practiſe Impudence, Unchaſtity, and Pride with *their* Writings, and *teach* the Lay People their Unchaſtity and Scorn, ſo that one Chriſtian learneth to ſcorn another *out of the holy Scripture*, and trim their Scorn with *the Writings of the* [x] *Saints*; of this it is rightly ſaid, *Reuben*, thou art my firſt Strength, but thou haſt climbed up upon my Bed, and defiled it with Unchaſtity, thou haſt uſed my Concubine, *viz.* my *formed Word*, to thy Whoredom, and haſt made of *the Churches of my Children* a Whore-houſe, and haſt defiled my Marriage-Bed, which I have in the Churches, *where I beget* my Children.

[x] Holy Men.

43. This the Spirit of God ſignifies clearly, by the Declaration of the Patriarch *Jacob*, where he ſays thus concerning theſe Churches and their Sacrifices; *Reuben, thou art my firſt Son, thou art my firſt Power, and my firſt Might, the chief in the Offering, and the chief in the Kingdom; he was unſtable therein as Water; thou ſhalt not be the chief: For thou haſt climbed up upon thy Father's Bed, and there haſt thou defiled my Bed by thy climbing up.*

Gen. xlix. 3, 4.

44. The Spirit ſpeaks clearly in this Text; for *Reuben* ſignifies the *Ordinance* of the *firſt* Churches, *viz.* the *Power* out of which it was built, that is, the firſt Power of the Chriſtian Church or Congregation, and is God's Concubine by which he dwells; but *their Miniſters* are climbed up into God's Marriage-Bed, and have got the Concubine to themſelves, and taken her *into their Power*, and have got her with Child with human *Fictions*, *fleſhly* Honour and Voluptuouſneſs; and it ſays clearly, *Thou art the chief in the Offering, and in the Kingdom*; for ſo it *muſt needs be* when the Whoredom is committed: But ſeeing *Reuben* exerciſes Whoredom with the Churches, it ſays thus; *Thou ſhalt not be the chief, for he was unſtable therein as Water*; and ſignifies thereby, that he would give himſelf to fleſhly Luſt, and *Self*-love, and that in Inſtability, and in that Regard is rejected of God.

45. Thus the Spirit ſignifies, under this Figure, how this Concubine, *viz.* the Church, would be *reproached* with its firſt Power, *viz.* of *its own* Children, ſo that it will be ſaid by the Churches, it is a ſpiritual Whore-houſe, which a Man muſt diſtinguiſh from the Temple of JESUS CHRIST; for the Spirit ſays, thou ſhalt *not* be the Chief, neither in the Offering, nor in the Kingdom: And thus ſhe has *loſt* the true [y] *divine Power* by the Whoredom of her *Miniſters*, and ſtands at preſent rightly as a deflowered one that is made a Whore, who is deſpiſed of *Iſrael* for her Unchaſtity, which is practiſed by her; which is *cried out upon* by almoſt every one, each Party crying out againſt the Church of the other, for a Whore-houſe, as is enough manifeſt, and all Libraries are full of ſuch a *Cry*, and Men at preſent are ready to ſtorm and fall in upon the Whore-houſe.

[y] Jus divinum.

46. But let this be ſaid *to the Children* of God, that the Churches *hurt no Man*, and they were inſtituted out of a good Meaning by the *firſt Chriſtian* Power; and were very good and *profitable*, and they need *not* be thrown down and *demoliſhed*, if *Reuben* would but leave his Whoredom whereby he reproaches them; that her *Miniſters* might be *renewed*, and *not give out* that they are the *Miniſters* of this Concubine of God, *without the Unction of the Holy Ghoſt*, as is now done *only* for temporary Honour and Pleaſure ſake, which are as profitable to the Church, as a *fifth* Wheel is to a Waggon, unleſs they go with five Wheels to their Waggon, where the *fifth* moves in the Air, and enters with their Contention into the Abyſs of *Hell*.

47. The Stone Houſes of the Churches have *no greater* Holineſs in them than other Houſes, for they are built of Stone and ſuch Materials as other Houſes are, and God is *no more* powerful in them than in other Houſes; but the Church or *Congregation* that enters thereinto, and there *meets* together, and there bind themſelves with their *Prayer* into one Body in Chriſt, whoſe Type and Reſemblance the Church is, *that* has the holy *Temple* of JESUS CHRIST in it.

48. Their *Songs* of Praiſe and Thankſgiving are the *Cradle* of the Child JESUS CHRIST, in which the Child Jeſus is rocked with unanimous Conſent *in the Hearts* of Men, and not *within* the Bounds of the Church, which is a dumb and dead Thing.

49. Its *Miniſters* are *no more* than all other Men, but the Power and Virtue that is poured forth in the *Unction of the Holy Ghoſt*, hath the *Power* in the Offering, and is the *Key*.

50. Whoſoever will worthily enter into the Church, muſt bring with him the Temple of Jeſus Chriſt *within* him, or at leaſt he muſt fully take ſuch a *Reſolution* and Purpoſe, that he will bring it *out* with him in his Heart, otherwiſe his going in and coming out is but a committing of ſpiritual ſeeming holy, but indeed hypocritical Whoredom, and is no whit the holier when he comes out, and had as good have been ſtanding in the Market ſhewing his Pride in his *fine Clothes*, for the People to ſee him, and then, perhaps, he had not cauſed *many honeſt Hearts* to err.

51. This we had on purpoſe to ſignify, by the knowing of this Figure, that a Chriſtian ſhould not look upon the *Shew* of Churches, but conſider, that the Church is but a [z] Type and Reſemblance of Chriſt, and that he is *not* a Chriſtian that enters into the Reſemblance and approves of *that*, but *he is* a Chriſtian that wholly gives himſelf up into Chriſt's Incarnation, Suffering and Death, and *dies* to his Hypocriſy in the Death of Chriſt, and *riſes* from the Death of Chriſt, in a new Will and *Obedience*, and who, according to his inward Ground, is, and *lives* in Chriſt, who himſelf becomes the Temple of Chriſt, wherein Chriſt works with his Power and *Virtue*, and thereby *kills Sin in the Fleſh:* Such a one is a Chriſtian in Chriſt, and may rightly enter into the [a] Reſemblance of Chriſt, and exerciſe his Chriſtianity *therein*, ſuch a one will *hear* God's Word, and keep and ponder it in his Heart.

[z] Furbild.

[a] Or Type.

52. And though a Cow's lowing, in its Sound, ſhould declare the Name of God, yet Chriſt preaches *in himſelf*; but none that is dead can awaken another that is dead, nor [b] *one that is blind ſhew the way to another, but both will fall into the Pit*, ſays Chriſt.

[b] *Matt.* xv. 14. *Luke* vi. 39.

53. Further, the Spirit of *Moſes* ſets down in its Figure the Death of the Patriarch *Iſaac*, and ſays; *And* Jacob *came to his Father* Iſaac *to the head City in* Mamre, *called* Hebron, *where* Abraham *and* Iſaac *were Strangers, and* Iſaac *was an hundred and eighty Years old, and gave up the Ghoſt and died, and was gathered unto his People.* This is a Figure, ſhewing, that the Children of Chriſt in this Pilgrimage are but ſtrange Children, and have *nothing* for their own in the World, and *come all* again in the End to their Father who has created them; as *Jacob* came again to his Father before his End; thus alſo are we in this Pilgrimage, in theſe earthly Churches, but houſhold Servants and *ſtrange* Children, for we muſt in the End go into our Father's right Country, *viz.* into the *angelical Church* of Chriſt.

Gen. xxxv. 27—29.

The Sixty-fourth Chapter.

Of Esau's *Genealogy: And of the very excellent, and emphatical Figure, which is signified by* Joseph *the Son of* Jacob. *And what is thereby to be understood.*

Gen. xxxvi. 1. THE thirty-fixth Chapter of *Geneſis*, is the *Genealogy* of the potent and princely Family of *Eſau*, ſhewing how God gave him *much* [c] Wealth and *many* Children, and Children's Children, and the Spirit ſets down a great *Regiſter* in deſcribing his Children, and Children's Children, relating what great *Princes* and *Dukes* were deſcended from him, and poſſeſſed the Glory of the World: Whereas on the other Side, when he ſpeaks of *Jacob*, he does not mention any *preſent worldly* Glory, but only ſpeaks in the *Figure* of Chriſt concerning the Kingdom to come.

[c] Eſau his Bleſſing is the Fatneſs of the Earth.

2. Whereby we ſee very clearly, that *Eſau* does ſtand in the *Figure* of the Kingdom of *Nature*, and that the Glory of Nature fell to be his Lot; and that he became a great Prince, and begat many *princely Families*; alſo we ſee how God bleſſed him, and made him great, and how the holy Spirit with eſpecial [d] Obſervation has recorded and ſpecified his *Poſterity*, to ſignify, that we ſhould learn rightly to underſtand the Figure of *Jacob* and *Eſau*, and *not* go on ſo blindly, as to *condemn Eſau* into the bottomleſs Pit of Hell, as too frequently is done: For we ſee how his Father *Iſaac* did appoint and aſſign to him a very rich and wealthy Habitation upon the Earth, and that to him God would give many *temporal* Bleſſings, but his *Figure* in *Adam*'s Nature muſt periſh; and Chriſt muſt ariſe *in him*, ſo that from *ESAU* the [e] *SAU* might be done away, and he remain ſtedfaſt in the [f] *E*, as [Ein Engel / An Angel], whereunto Chriſt in *Jacob*'s Figure would *help* him.

[d] Care and Diligence.

[e] The ſwiniſh beſtial earthly Property.

[f] The angelical eternal Property.

3. The Spirit of *Moſes* gives alſo to *Eſau* a Name, and calls him [g] *Edom*, who dwelt upon Mount *Seir*, under which a very ſecret Underſtanding is couched; for *EDOM* does ſignify, in the [h] *high Tongue*, one red coloured, who in his hard, ſtrong, and [i] rough Nature, ſhould be tinctured *red* by the red *Blood* of JESUS CHRIST.

[g] *Gen.* xxxvi. 8.

[h] In the Hebrew.

[i] Text, Mountainous.

4. And the Spirit ſays further, That *the two Brothers did ſeparate themſelves one from another*; which ſignifies the Natural *Adamical Eſau*, who muſt be *ſeparated* with his [*evil*] Will from *Jacob*, that is, from Chriſt, for the *natural Self*-will ſhall not ſee God; moreover, it ſignifies, how Evil and Good ſhould *ſeparate* themſelves *in* the Kingdom of this World, and each poſſeſs its own Principle.

Gen. xxxvi. 6.

5. Theſe NAMES of the Children of *Eſau* do, in the *Language of Nature*, contain their worldly Kingdoms and Dominions, intimating how they have divided themſelves, even unto the *Ends of the World*, whereof in *another Place*, ſeeing it would take up too much Room, and the Time alſo of the *clear* Signification of it is not yet fully at Hand: Enough to thoſe that are our Schoolfellows.

Note, another Place in other Writings of his.

Note, *The Third Part of the* Myſterium Magnum *was publiſhed in* Germany *as a complete Treatiſe of itſelf, under the Name of* Joſephus Redivivus.

But when the whole Book came to be printed together, there was only the firſt Part, and the Second Part, which comprehended the Third Part, as one with the Second.

Yet becauſe the Hiſtory of Joſeph, *being an Explanation of the laſt fourteen Chapters of* Geneſis, *is ſo excellent and entire a Piece, it may well go as a Third Part of the* Myſterium Magnum, *as it is here diſtinctly divided and printed by itſelf, with a ſeparate Title-Page, as follows.*

Mysterium Magnum:

PART THE THIRD.

Being the Most Excellent HISTORY of

JOSEPH,

Which is the cleareſt Figure of the NEW MAN regenerated out of the earthly old *ADAM:*

AND IS

A Looking-Glaſs, wherein every one may try, examine, and diſcern what Spirit's Child himſelf is.

Written by JACOB BEHMEN, the Teutonic Theoſopher.

6. THE Thirty-ſeventh Chapter, concerning *Joſeph*, is indeed the moſt pleaſant and excellent Figure of the *New Man regenerate out of the old Adam*; which [new regenerate Man] is become a *Prince* over the Kingdom of Nature, and alſo a *Lord* over all his *Adamical* Members, being the Brethren of the little Child Jeſus *in him*; as *Joſeph became a Prince in the whole Land of Egypt, and a Lord over all his Brothers, and whole Kindred and Family*; and it ſhews us very emphatically and pregnantly, in its Figure in the Hiſtory, how a Man muſt become *ſuch a Joſeph*; alſo how it then goes with him, and how the World deals with him, *before* he be made a Prince over the *Adamical* Kingdom of his Nature, and that the new Man may obtain the Government and *Power* over his earthly Members: How the Devil in the *Wrath* of God does aſſault the precious *Lily-twig* in the Power of God, out of which the chaſte *Joſeph* ſprings, grows, and is brought forth, and firſt caſts him down into the *Pit* of Darkneſs in Fleſh and Blood, and there *hides* him, that ſo he might be deſtitute of all Help, Comfort, and Aſſiſtance, and be even *forced* to periſh. *Gen.* xxxvii. *Gen.* xlii. 6.

7. As *Joſeph*'s Brethren did to *Joſeph*, even ſo the earthly Members of the *old Adam* do likewiſe to this Lily-twig of the *new* Birth, in the Chaſtity of Chriſt's Spirit, whereat the Devil is alſo buſy, and continually ſtirs up the evil Beaſts, full of *carnal*, greedy, and burning Luſt, in Fleſh and Blood, ſo that they ſtrive to domineer and have the upper Hand.

8. Externally, or from without, the Devil alſo brings *Potiphar*'s Wife, *viz.* unchaſte *lewd* People, to him, who would fain defile the *chaſte* Countenance of the inward Ground, and *egg on* the earthly Fleſh to feed upon the Whoredom of the World, and all laſcivious Lewdneſs, Wantonneſs and Vanity, and draw the ſame unto it with the Imagination; and bring the *new Joſeph* to commit Adultery with *Potiphar's Wife*; but he muſt ſo violently and reſolvedly break through, and force his Way from thence, that he muſt be fain to *leave* his *Garment*, that is, his [k] *Subſtance*, and fly from thence nakedly, and reſignedly in Spirit and Power, that his chaſte Virginity may abide ſtedfaſt before God.

[k] All whatſoever he hath or is.

9. And if *Joſeph* does thus wreſtle, and ſuffers not Fleſh and Blood, nor the baſe World to *hinder* or overmaſter him, then it will become his utter Enemy, and betray him to Death, becauſe he will not commit Lewdneſs and Whoredom with her; and then *Joſeph*, viz. the [l] *wreſtling Man*, is caſt into Priſon, *viz.* into Reproach and Contempt for the Sake of his Chaſtity and Fear of God; and he muſt hide himſelf under *Chriſt's Croſs*, under his Yoke in his Suffering and Death, and live as a Priſoner in Miſery; the World rejecting him as one *not* at all worthy to tread upon the Earth; accounting him as a Priſoner, that is impriſoned, and *deſpiſed* for Whoredom's Sake; deſiring to have no *Converſe* nor Intercourſe with him; ſeeing that the chief Maſters, and *Great Ones* (viz. *Potiphar*'s Wife) do revile him, and accuſe him of Unchaſtity.

[l] The real earneſt conflicting Chriſtian.

10. Which Wife does alſo ſignify the falſe [*Babyloniſh*] hypocritical Whore with all her Diſſemblers and Flatterers in the fine adorned Houſe of Chriſtendom; who when they cannot catch *Joſeph* with their *Whoredom* and hold him, but that he does ſtrongly get away from them, then they *exclaim* againſt him falſely, and keep his Garment for a Sign, accuſing him of Unchaſtity, *viz.* of *Idolatry*, and [m] *Hereſy*, and call him a Dreamer, a [n] fantaſtical Fellow, and a Schiſmatick, as happened to *Joſeph*.

[m] One of dangerous Principles or Opinions.
[n] A whimſical Fellow.

11. And when the Maſter hears it, then *he believes* this *Potiphar*'s Wife, *viz.* the painted, and *fine accompliſhed Hypocrite*, in the Houſe of Hypocriſy; and ſo *Joſeph* comes to be *ſuſpected* of the Maſter, and is rejected of him, and caſt into the Priſon of Affliction, and there he muſt live in Miſery and Scorn *as* a guilty Perſon, and yet *not* guilty.

12. But this *Contempt*, Baniſhment and Affliction, is good for him, for thereby he is drawn from the *Pride* and Whoredom of the World, and all its Falſhoods, which might aſſault his Fleſh and Blood, and *hinder* the New Birth; and thus the precious *Pearl-plant*

grows under Chriſt's Croſs in the *Diſreſpect*, and Tribulation of the World, and becomes great and ſtrong.

13. But in the mean Time God does ſend *honeſt* People to ſuch a *Joſeph*, who take Pity and Care of him, and maintain him, and acknowledge his *Innocence*, and ſhew themſelves friendly and kind towards him, and conſider his Chaſtity and Fear of God, and do alſo reſpect him, and provide for him, till the inward Prince in God's Power be *fit* for the Government, and then God brings him out of Priſon, and gives him the *Scepter* of Government to be a *Prince* in his *Wonders*, and to rule and govern in *divine* Knowledge over God's wonderful Works, as *Joſeph* over the Land of *Egypt*; in which [o] Type and Figure this Pen is likewiſe born, and indeed no otherwiſe; which yet is hidden to Reaſon.

[o] In ſuch a Condition.

14. This is now the *Sum* of the Explanation of the Hiſtory of *Joſeph*; but ſeeing it is ſo very rich and full, we will make a fundamental Explanation upon the *Text*, for a Direction and Manuduction to the loving Reader, who alſo *intends* to become a *Joſeph*; if he ſhall be in earneſt, and learn to obſerve, and know *himſelf* in this Figure, he will ſee what Spirit's Child hath made theſe Writings, for he will find this [p] Pen [*Engraving* or Writing] in his Heart.

[p] That Pen of Iron or Point of a Diamond is that engraves in the Heart. *Jer.* xvii. 1. *Gen.* xxxvii. 1—4.

15. The Text ſays, *Jacob dwelt in the Land wherein his Father was a Stranger, namely, in the Land of Canaan. Theſe are the Generations of Jacob: Joſeph being ſeventeen Years old was feeding the Flock with his Brethren, and the Lad was with the Sons of Bilhah, and with the Sons of Zilpah his Father's Wives; and Joſeph brought unto his Father their evil Report. Now Iſrael loved Joſeph more than all his Children, becauſe he had begotten him in his old Age; and he made him a Coat of many Colours. And when his Brethren ſaw that their Father loved him more than all his Brethren, they hated him, and could not ſpeak friendly to him.*

The inward Figure is this:

16. *Jacob* had caſt his *fleſhly* natural Love upon *Rachel*, ſeeing ſhe was fair; and ſeeing that the Line of Chriſt in the Covenant did lie in *Jacob*, *Rachel* was *ſhut up*, ſo that his Seed was not manifeſted in her in the *natural* Manner of the Fleſh, until *Jacob* and *Rachel* were grown old, and neither of them loved each other *ſo* any more according to *fleſhly* Love, but *only* deſired a Fruit of their Seed; wherefore alſo *Jacob* and *Rachel prayed unto God*, that he would open her, and make her fruitful; and when this was brought to paſs, out of *this Seed* of *Jacob* ſprang forth a Line, which did ſet forth and repreſent a Figure of the *pure natural* and right *Adamical* Humanity, which Birth, in the Figure, typifies how Chriſt would again beget the *Adamical* Humanity [q] in its *primitive Chaſtity*, Purity, *and Fear of God.*

[q] Unto.

17. For in *Leah* (viz. in the Simplicity and *Lowlineſs)* the Line of Chriſt aroſe, and *ſprang forth*, and in *Rachel* the Line of the *firſt Adamical* Man in his Innocence, *viz.* a *Figure* of the ſame; which Figure did repreſent, how a Chriſtian ſhould ſtand at once *both* in Chriſt's Image and in *Adam*'s Image; and what a Chriſtian in this World ſhould be *inwardly* and *outwardly*, and how he muſt become a *Chriſtian:* Therefore ſays the Text, *Jacob loved Joſeph more than all his Children.* The Cauſe was this: *Joſeph* was ſprung forth out of *Jacob's own* natural Line, of his peculiar *natural Love* to *Rachel*, wherein the Line, in Chriſt's Love in the Covenant, had alſo imprinted and manifeſted itſelf; and it was a punctual *Repreſentation* in the Figure of a new Regeneration, how a true Chriſtian ſhould ſtand, after that Chriſt ſhould be revealed in the Fleſh of the human Nature.

Gen xxxvii. 4.

18. And *therefore Joſeph* was ſo *inclined* in his Mind, that he could not conceal any Falſhood, but when he heard any Evil of his Brethren, he told the ſame to his Father: This his Brethren could *not* brook, and therefore they called him a Betrayer, and envied him;

him; for the Spirit which *reproves* Wickedneſs and Falſehood was revealed in him; for *Chriſt ſhould reprove the World for Sin*, but ſeeing he now did repreſent a Chriſtian, he told it his Father, out of whom HE ſhould come, who ſhould reprove the World; and we ſee very clearly, how *Fleſh and Blood* [viz. *Joſeph*'s natural Brethren] in the Type of *Chriſtendom*, became an utter *Enemy* to the Type [*viz.* to the true Chriſtian *Joſeph*] and they could not ſpeak a friendly peaceable Word unto him; for it does ſorely vex and *offend* the Serpent in Fleſh and Blood, when Chriſt comes and will *bruiſe its Head.* *John* xvi. 8.

19. Moreover, we ſee very evidently how the Spirit of God did manifeſt itſelf in *Joſeph*, and ſignified to him the Figure of his *Conſtellation*, ſo that he could underſtand Dreams and Viſions after the ſame Manner as the Prophets in the Spirit of Chriſt *ſaw Viſions*, and could explain them; ſo alſo *Joſeph.*

20. As it was ſhewed unto him in a Viſion how he ſhould be a Prince over his Father and all his Brethren, which does directly point out the *inward* Man in the Spirit of Chriſt, who becomes Prince over his Father's *Adamical* Houſe; in the Type and Figure whereof *Joſeph* ſtood *outwardly*, and therefore the external Figure was ſet forth and perſonated in him, by the Hatred of his Brethren towards him; ſignifying how the Multitude of the World would be hateful, ſcornful, and oppoſite *Enemies* to the new Child in Chriſt's Spirit; and alſo how it would be done by thoſe who were Chriſtians, and did boaſt of Chriſt, and *were* alſo *ſuch* in the inward Ground; and how the *Adamical* Man would not know and acknowledge Chriſt in a *true outward* and manifeſt Manner, but ignorantly deſpiſe, and contemn him in his Brethren and Members.

21. To ſignify, that Chriſt in this World has taken on himſelf the *Reproach*, in the Righteouſneſs of God, and that he would not only in his own human Perſon ſuffer Scorn, and bear *Adam*'s Reproach, ſeeing he departed from the Image of God, but that he would alſo *ſuffer himſelf* to be reproached *in all his* Members and Children, ſo that he would alſo bear *Adam*'s Reproach *in them*, and *make them like to his Image.* *Rom.* viii. 29.

22. Therefore muſt *Jacob's Children*, who alſo were in Chriſt's Line, according to their natural *Adamical* Man, reproach, revile, and *hate* the Image of a true Chriſtian Man in *Joſeph*, to ſhew how one Chriſtian would *exerciſe*, provoke [and *perſecute*] another in Zeal, and deſpiſe his Fellow-Chriſtian, for a natural *Opinion's Sake*, as it now is and ever has been practiſed in *Chriſtendom*, namely, that the one Party has deſpiſed, contemned and hated the other, becauſe of natural *Laws* [Rights or Privileges] and the *Opinions* of a ſuppoſed Service of God.

23. As *Joſeph* was hated of his Brethren [r] becauſe he had Viſions, ſo now-a-days the *divine Wiſdom* (which *reveals* itſelf in God's Children) is *vilified*, and hated of the natural *Adam*; which Scorn and Enmity does wholly proceed and ariſe from the *Phariſaical* Laws and *Canons*, from the Concubine of Chriſt, the Stone-churches, and their *Miniſters*, which diſgrace and vilify the Concubine of Chriſt themſelves, as it appears very evidently, and thereby they contemn and *deſpiſe* the Children of Chriſt.

[r] Or for the Knowledge of his Viſions.

24. For by the Concubine of Chriſt, the Churches, the *Babyloniſh Tower* of the high Schools and Univerſities, are built; and from thence come the confuſed [s] Languages, ſo that Chriſt is *not* underſtood in his Children, when they, in the Simplicity of Chriſt, *declare* and expound the Viſions of *Joſeph* [the *Myſteries* of Chriſt's Kingdom] then theſe ſtrange Languages deſpiſe it, for they have got, upon the Tower, *other* Languages, from the Compaction of the ſenſual Tongues, where every Senſe of the literal Spirits has brought itſelf into a *Form* of a ſeveral peculiar Tongue or *Speech.*

[s] The Confuſion of ſeveral Opinions and Conceits in Men's Minds.

25. And the Height of the Tower gives the Difference or Diſtinction of Speech to this ſenſual Tongue, ſo that they do *not* underſtand one another in their Underſtanding, [or Ground of their Meaning,] which Height ſignifies the Pride of *Self-Love*, from which the five Vowels *hide* themſelves, ſo that they underſtand *not the Power of God* in God's *Matt.* xxii. 29.

Children, in the Simplicity of *Joſeph*, but call him a Dreamer, an Expounder of Signs, a Schiſmatic, a phantaſtical Fellow, an Enthuſiaſt, a Fool, *&c.*

26. Thus in the Room and Place of *our Adamical Guilt* and Crime, *Chriſt* is deſpiſed *in* his Children; and thus *Chriſt fulfilleth the Righteouſneſs of God* in his Children, and hereby the old Man is alſo mortified; and it is *well* for the Chriſtian *Joſeph* that it goes thus with him, for otherwiſe he would *not* be thrown into the World's Pit, and be ſold to the *Midianites*, that he might come to *Pharaoh*, and there become a *Prince*.

Matt. iii. 15.

27. Therefore a Chriſtian muſt *not* be *grieved*, and perplexed at the Hatred of his Brethren (in that they hate *Joſeph*) but rather think with himſelf, O! that thou alſo wert caſt into *Joſeph's Pit*, that thou mighteſt thereby be brought away from the Houſe of *Sin*, and come likewiſe into *Joſeph's Priſon*, that ſo thou mighteſt have Cauſe to fly from the *World*; and that Prince (that gives *Joſeph* to underſtand the divine Viſions in his *Word of Power*) might be alſo manifeſt and born under the *Banner* of Chriſt's Croſs; that in *thee* alſo the divine *Chaſtity* of *Joſeph* (the pure Chriſtian Virginity) might be manifeſted, that thou likewiſe mighteſt obtain ſuch a godly chaſte *Heart*; this ought to be the *Wiſh* and Will of a Chriſtian, and *not* that he may become great by means of the Tower of *Babel* in the ſtrange Languages; of whoſe Difference, and ſeveral Variety, the Height [of the Tower,] *viz.* Pride, is the Author and *Cauſe*, ſo that Men will not underſtand one another in *Love*, Meekneſs, Humility, and in the Simplicity of Chriſt, *in whom* notwithſtanding *we live and have our Being*.

Acts xvii. 28.

28. Therefore, O thou poor *confuſed* and diſtracted *Chriſtendom*, thou art bidden and entreated, by the Affliction of *Joſeph*, to ſee from whence thy *Affliction* and Miſery come; from no where elſe, but only from the *Hatred of thy Brethren*, which alſo are in Chriſt's Line, as *Joſeph*'s Brethren; obſerve it right, thy Wound and Hurt, thy Miſery and Affliction, come only from the Tower of *Babel*, from the *Titles*, *Dignities* and *Preferments* of thy Brethren; who, in their Pride of the confuſed Tongues, are entered into *Self love*; obſerve it, I beſeech thee, *all* Strife, Diviſion and Contention in the World ariſe from thence.

29. But thou ſayeſt, This Tower does advance me to Honour and Eſteem, and makes me high and rich; ſo that I by Means of the ſtrange Languages (of my literal Endowments, and *ſcholaſtic Learning*) can ride over *Joſeph*, and am able to bind him ſo, that he muſt lie in the Pit, and thus I am *Lord* in Chriſt's Kingdom upon the Earth.

30. *Hearken*, and mark it, we have heard a Watchman ſay, the *Midianites* come and take *Joſeph* with them, and bring him unto *Pharaoh*, and there thine *Unfaithfulneſs* and Unrighteouſneſs ſhall be *diſcovered:* How wilt thou then ſtand before the Face of *Joſeph?* The Time is *nigh* at Hand.

31. Or doſt thou *think* that the Affliction of *Joſeph* ſhall *not* be avenged? Behold in thy miſerable Famine and Diſtreſs, when thou ſhalt hunger and thirſt, even *then* thou muſt make thy Addreſs and Supplication to *him*; the high Tower will give thee neither Comfort nor Deliverance: The Time is come about that *Joſeph's Affliction* is to be avenged, and *Reuben's Whoredom* with *Jacob*'s Concubine is come before *Iſrael*.

32. Why makeſt thou ſuch long Delay, and flattereſt thyſelf, playing the Hypocrite, and ſayeſt, *Not yet* a good while? Behold! it is come before the Eyes of *Iſrael*, that thou haſt committed Whoredom a *long Time* with the Concubine, and defiled the Line of Chriſt: *Iſrael* will no longer endure it: Thou ſhalt with *Reuben* be *caſt out* of the high Office of ſacrificing and governing: This is the Voice which the Watchmen have pronounced.

Gen. xxxvii. 5–11.

33. *When* Joſeph *had had the two Dreams, the one of his Sheaf ſtanding upright, before which the Sheaves of his Brethren bowed; the other of the Sun, Moon and eleven Stars, which had done Obeyſance to* Joſeph; *Envy forthwith aroſe amongſt them, and they*

ſuppoſed he would be their Lord; and ſeeing that they were the Eldeſt, they deſired to rule over him.

34. Whereby we ſee, how the outward Man has only ſought and aimed at the King-dom of *this World*, which was even the Bane and Undoing of *Adam*; in that he forſook the *inward*, and ſought after the *outward*. *Note.*

35. Joſeph's *party-coloured Coat which his Father made*, ſignifies how the inward Power of God would again be revealed through the outward Man, whereby the human Nature would be *variouſly* coloured (that is, mixed with God) as the inward ſpiritual Kingdom with the outward. *Gen.*xxxvii.3.

The ſpiritual Chriſtian Figure is thus [to be underſtood:]

36. *Joſeph*, with his Coat of many Colours, was as yet a *Lad* both tender and young, and had not yet the Wit, *Craft*, and Subtlety of the World, but ſpoke the Truth in *Simplicity*, for his Soul was not yet defiled *from without* with the *Craft* of Lying, and the Spirit of God began to [t] drive him forward, for his Coat of many Colours was a *Figure* of the inward.

[t] Work, act, or move in him.

37. This Figure prefigures and repreſents to us the Image of a true young Scholar, and *Beginner* in Chriſtianity, how he muſt be when the Spirit of God ſhall drive, and act in him; namely, he muſt turn his *Heart* to God his Father, and learn to love him heartily; as *Joſeph* loved to be with his Father, and told him the Evil that was committed among his Children, ſo muſt a Beginner in Chriſtianity daily bring before God all his *own Miſeries*, and the Miſeries and *Sins* of *all* that belong to him, yea of *all Chriſtendom*: As *Daniel* confeſſed the Sins of the People of *Iſrael* before God, and *Joſeph* the Evils of his Brethren before his Father; ſo alſo a true Chriſtian does daily confeſs the Miſery and Sin of his People and *Nation* in hearty Compaſſion, that God would be *merciful* to them and preſerve them from great Evils and *Sins*.

38. And when this is brought to paſs, his Heart becomes very ſimple, honeſt, and *upright*, for he deſires *no* Craft, but would fain have all Things proceed righteouſly and juſtly; and he cannot abide any Unrighteouſneſs, or *ſubtle Dealings*, for he always confeſſes the People's Unrighteouſneſs before God; and thus his Mind becomes altogether ſimple, and ſeeks *no Kind* of Craft or Subtlety, but puts his Hope and Confidence in God, and lives in the Simplicity and *Lowlineſs* of Heart before God and the World; and he is as the tender young Lad *Joſeph*, for he hopes for Good continually from God his Father.

39. Now when a Man is come ſo far, then *Joſeph* [viz. the chaſte Virgin Child of *Sophia*] is even born, then God his Father clothes his Soul with the party-coloured Coat, *viz.* with the *divine Power*, and forthwith the Spirit of God in him begins to play with the Soul, as he did with *Joſeph*; for the Spirit of God ſees through the Soul, and with the Soul (as *Joſeph* in the Type *ſaw* Things which were to come, repre-ſented to him in the Viſion of Dreams, whereby the Spirit did alſo play with the Soul) even ſo the Spirit of God does *forthwith* take delightful Communion with the Soul of a new *Joſeph*, viz. with the inward ſpiritual World, ſo that the Soul *underſtands* divine Myſteries, and ſees into the eternal Life, and knows the hidden World, which yet is to be revealed in Man, as this Pen has found by Experience, from whence it has received its Spirit of Knowledge.

40. Now when this Man *begins* to ſpeak of divine Things and Viſions, of the hidden World's divine Myſteries, and ſpeaks forth the Wonders of God, and that his Brethren, (*viz.* the Children of the outward World in whom the hidden ſpiritual World is *not yet* manifeſt) do hear it, they count it a mere Fable, and a melancholy *Chimera*, and Whimſy, and eſteem him fooliſh, in that he ſpeaks of thoſe Things, which *they cannot underſtand*,

and comprehend; they make a mere Fancy and Fiction of it; alſo they account it ſome aſtral Inſtigation or falſe Enthuſiaſm, or the like; *eſpecially* if he reveals and reproves their evil Works and Ways, as *Joſeph* did; then they turn his open Enemies, and *grudge* him his very Life, as happened to *Joſeph*.

41. Now when it is thus, Reaſon beholds itſelf at a ſtand, as if it were confounded, and knows *not* the Ways of God, *viz.* that it *muſt* be *thus* with the Children of God; it thinks, thou ſeekeſt God, and he brings thee into Diſtreſs and Miſery: Thus this Man does now *wander* up and down; as *Joſeph* wandered in the [u] Wilderneſs when his Father ſent him to his Brethren to ſee how it was with them.

[u] Or Field.

42. So it goes likewiſe with God's new Children, when God's Spirit ſends them to be *zealous* about the Affliction of *Joſeph*, and the World doth every way hate and *perſecute* them for it; then they think in the Reaſon of this World, Doſt thou not go in the Ways of God? Why then does it go ſo with thee, that thou art but the Fool of the World? And then the Mind begins to be troubled, and knows not how it is with it; for he hears, that he is every where *accuſed* for a frantick wicked Perſon, and hated; for the young Mind in Fleſh and Blood underſtands *not* the divine Proceſs, *viz.* how Reaſon muſt become a Fool, and how Chriſt does very willingly take upon himſelf, in Man, the *Reproach* and Scorn of the Devil, and of the World, and how God's Righteouſneſs, and *Adam*'s propagated *Guilt*, muſt be always fulfilled with Suffering, how a Chriſtian muſt ſtand in Chriſt's Figure.

43. And now when it comes to be thus, then Reaſon goes truely a wandering in great Sorrow and *Deſertion* with *Joſeph* in the Wilderneſs, and is every way in Diſtreſs; and yet he muſt perform his Father's Commandment and *Will*; but God forſakes not his *Joſeph*, but ſends him *a Man* to comfort him, and ſhew him the Way to his Brethren, as happened to *Joſeph*, when he was wandering in the Wilderneſs.

44. That is, he ſends to him alſo a truely *zealous Chriſtian*, who knows his Ways, and comforts him, exhorting him to perſevere conſtantly in the Ways of God; whereby this new *Joſeph* does again receive *Courage* and Strength, and comes into the right Way, and goes readily and boldly to his Brethren, and ſees what they do, and what they intend.

45. That is, he ſets the Command and Will of God before them, (as *Joſeph* did the Command of his Father,) and when they ſee that he will *reprove* them with God's Word, then they cry out, Lo! [v] *There is a Dreamer*, and a frantick Fellow; he will come and make us believe ſtrange Things; he *inveighs* againſt our good Cuſtoms, wherein we have Honour and good Days: What! Shall this Fellow reprove us? He is not come from the high Schools and *Univerſities*, and yet will take upon him to teach and reprove us? Let us conſult how we may take him out of the way, and ſlay him: What! Shall we endure this poor ſilly Fellow to teach and reprove us? What is he? He is but a *Layman*; and ſhall he controul us? Moreover, he is not called, and it is none of his *Vocation*; he *puts himſelf forward* only that he might be taken Notice of, and get himſelf ſome Name and Fame among the People: But we will ſo *ſilence* him, that he ſhall be the Fool of all the World: We will lay his Honour in Priſon, and make him be ſcorned, hated, and perſecuted, for an Example to others that ſhall *offer* to aſſault or *trouble* us; that ſo he may learn to tarry at Home, and attend his worldly Vocation, and leave it to *us* to judge of *divine Matters*, who are appointed and authorized by the *Magiſtrate*, and have ſtudied in the *Univerſities*, and there have learned ſuch Things.

[v] *Gen.* xxxvii. 19.

46. Thus they take the poor *Joſeph*, who comes to them by his Father's Command, and bind him with *Reproach* and Shame, and exclaim againſt him falſely, and *rob him* of his Coat of many Colours in the Sight of all his Brethren, which Coat God his Father has made him; as *Jacob*'s Sons did to *Joſeph*, and continually [x] *conſult how to kill him*, and take him wholly out of the way, as *Joſeph*'s Brethren did.

[x] *Gen.* xxxvii. 18–20.

47. But as *Reuben* the eldeſt Brother did hinder it, and would not ſuffer them to kill *Joſeph*; and yet that he might not be wholly againſt their Counſel, he ſaid, *Behold, here is a Pit in the Wilderneſs, into that we may caſt him, and ſend his Coat of many Colours to his Father, that he may think ſome evil Beaſt hath devoured him*; ſo God raiſes in their Counſel *Reuben* the eldeſt Brother, who hath *Power* to hinder the Counſels and Decrees of the falſe *Phariſees*, *viz.* ſome honeſt pious Man *in Authority*, who reſiſts the murdering Counſel of the *Phariſees*. Gen. xxxvii. 22.

48. And although he does not *wholly* oppoſe their Counſels, yet he reſiſts and ſtops the actual *Execution* of their Wills, and ſays, *Kill him not*; *caſt him only into the Pit*, and ſtrip him of his Coat of many Colours, that he may have no more Dreams: And this he does, *that he may deliver him from the murdering Sword.*

49. *But they take him* (as *Joſeph*'s Brethren did *Joſeph*) *and ſtrip him of his Coat of many Colours, and caſt him into the Pit in the Wilderneſs, and take his Coat of many Colours, and dip it in Goat's Blood, and ſend it ſo to his Father:* That is to ſay, they deprive and bereave him of his Honour and good Name by their Slanders, and take his *Words* and *Doctrine*, and make *falſe* Conſtructions and Concluſions thereof, and bedawb them in Goat's Blood, that is, with falſe Underſtanding and *Senſe*, and ſend forth ſuch reproaching Pamphlets and Libels among the People, and before his Father, *viz.* before the whole *Church* and *Commonwealth*, and cry out, Lo! this defiled Coat is this Man's, and thus they murder the Spirit of his *Father*, in the Coat; that is, in his Name they ſcandalize, ſlander and reproach him falſely, and ſay of him, that he does *vilify* the Blood of Chriſt with his Coat of many Colours; and thus they deceive his Father, *viz.* the whole Congregation, with the falſe Goat's Blood, wherein they have dipped his Coat; ſo that the *People* think, *A wild Beaſt had torn* Joſeph *in Pieces*; that is, they think the Devil hath poſſeſſed this Man, and that he is a falſe [*wicked*] Man. Gen. xxxvii. 23, 24. 31, 32. Gen. xxxvii. 33.

50. Thus the Father, *viz.* the *People* and the *Magiſtrates*, are, by this defiled Coat, deceived by the Slight of *Joſeph*'s Brethren; that is, by thoſe who themſelves *are to teach* the Way of God, ſo that they think that the *Devil* hath devoured this Man, and hath poſſeſſed his Heart: And thus the poor *Joſeph* is thrown down into the deſolate Pit, and lies in Miſery, as *in a Pit wherein there is no Water*, and wherein he can neither be drowned, nor receive any Refreſhment; but ſits as wholly *forſaken* of all the World, and waits now what God will do with him, ſince he thus rejects him *by Men*. Zech. ix. 11.

51. Here now he has *no* Help or Succour from any Man; his beſt Friends alſo account him mad and *fooliſh*; his Name is as an Owl among the Birds; for thus he muſt paſs through the Judgment of God, and be even the Scorn of all Men: If he ſhall attain to the *Contemplation* of the divine Myſteries, then he muſt firſt be judged, and come under the Cenſure and *Judgment* of the World, that they may judge his inbred Sins, and ſacrifice them before God, that he, in the [y] Figure of Chriſt, may force *through* the Judgment of God, and come to the divine Viſion *within* himſelf.

[y] Or as a Follower of Chriſt.

52. Thus a right true Chriſtian (before he attains the Science of the divine Myſteries) muſt be *wholly* ſevered from the *Pleaſure* and *Honour* of the *World*, and become altogether fooliſh, and a Child to his own Reaſon in himſelf; and alſo outwardly be accounted a Fool, as the World likewiſe eſteems him a fooliſh *filly Fellow*, when he forſakes temporal Honour and Goods for the *Hope* of the eternal Good which he ſees not.

53. And when it goes thus with poor *Joſeph*, that he muſt lie in the miſerable Pit, his Brethren are not yet content, that they have caſt him into the Pit, but *they draw him out from thence, and ſell him to the Midianites, that he may be carried by them into a ſtrange and foreign Country*; that is, they take his Name, and *Doctrine*, and ſend them into foreign Countries, whereby *Joſeph*'s Coat of many Colours does by divine Appointment and Providence come to be *known*. Gen. xxxvii. 28.

54. But they *intend* treacherouſly and falſely towards him, and ſo ſell *Joſeph* to Re-

proach, Deriſion, and *Servitude*, to ſerve the World, and to be their *Footſtool* and Scorn, as happened to *Joſeph* from his Brethren, and has alſo happened to this Pen.

[z] *Gen.* xxxvii. 36. [a] *Gen.* xxxviii. 1—4. [b] Or undertakes.

55. Thus [z] *Joſeph* is *brought into* Egypt, *and ſold for a Slave*, [a] *but God is with him, and gives him Underſtanding and Wiſdom, that he is made his Maſter's Steward, ſo that his Maſter* [b] *does nothing without him, but entruſts him with all Things:* So alſo when the Spirit of *Joſeph*, though in a *ſpiteful* Manner, is ſold into ſtrange Countries, where his *Perſon* is not known, yet the Wiſe do take eſpecial Notice of the Spirit [of his Senſe and Meaning] and know him, and ſee that God has given him his Wiſdom and Spirit, and receives his *Writings* and *Doctrine*, and order their whole Life according to it; and thus *Joſeph* comes to ſit in the chief Office of *Pharaoh*'s Steward, and governs his whole Houſe.

Gen. xxxviii. 7.

56. But for all this *Joſeph* is not yet *paſſed* through the Judgment, for even in this Government he firſt meets with the greateſt Danger of his Life, for there *the Steward's Wife burns in Luſt towards him*, that is, the *falſe Sects*, who would fain woo and wed themſelves into his Spirit, and therewith *adorn* their Doctrine and Doings, for temporal Honour, Art and Science; and if this *Joſeph*'s Spirit will not mix itſelf with their human *Fiction* and *Fable*, then they exclaim againſt him, and ſay all Manner of Evil of him, and accuſe him of Unchaſtity, *viz.* of *falſe Doctrine*, and accuſe him before the Steward, that is, the *Magiſtrate*.

Gen. xxxviii. 20.

57. And then *Joſeph muſt be caſt into Priſon, and lie there Captive*, and be tried to Purpoſe, till God ſhall bring him out again from thence, and ſet him before *Pharaoh*; and then his Wiſdom and Fear of God are *revealed*, that it is plainly diſcerned and known that his Underſtanding is given him of God, and ſo his *Underſtanding* is made Ruler over the Land of *Egypt*; ſo that he rules not only ſtrange Nations, but his *own Brethren* muſt at length alſo come unto him in their Famine, when the right Underſtanding of the divine Manifeſtation (and Myſtery) is *ſcarce* and rare with them, and he *nouriſhes* them alſo by his Wiſdom; thus God has ſent him beforehand to be their Father, that they *afterwards* muſt be fain to come and ſeek and enjoy their Brother *Joſeph's Wiſdom* among [c] *other* Nations.

[c] Or ſtrange.

Matt. v. 12.

58. For ſo alſo did *Iſrael perſecute the Prophets*, till they were brought into Darkneſs and Idolatry in the Luſt of their Fleſh, and all thoſe Things came upon them of which the Prophets told them; and then, when they ſat in Hunger and *Miſery*, and their Land was full of Abomination, they ſought out the Writings of the Prophets, and even then they acknowledged that what they had ſpoke was true, and that they had done them wrong, and *adorned their Graves, and ſaid, Had we lived in our Forefathers Time, we would not have killed them:* But the Moſt High does ſo order his Judgment, that it *begins* at the Houſe of *Iſrael*, and he extinguiſhes his Anger and Indignation in the Children of Grace; for the *Blood* of the Saints in the Power of Chriſt has at all Times reſiſted the Anger, ſo that *Iſrael has not been conſumed.*

Matt. xxiii. 29, 30.

Mal. iii. 6.

[d] *Gen.* xxxvii. 28. Twenty Pieces of Silver. [e] *Matt.* xxvi. 15. Thirty Pieces of Silver.

59. [d] *Joſeph was ſold for twenty Pieces of Silver, and* [e] *Chriſt for thirty*, to ſignify, that the Humanity of *Chriſt* is higher, and perfecter than the Humanity of *others* which are his Children, ſeeing he was *not* conceived of the *Seed* of Man, but ſprung forth in the natural Tincture in the Light's Property; but the *Adamical* Soul is from the Fire's Property, from whence the Light receives its Original and Manifeſtation; ſo that the Light's Property in Chriſt *aſſumed* the Fire's, *viz.* the *Adamical* Soul, and the inward hidden [divine and heavenly Being] which was ſealed up, and quite faded as to the Light's Life, in *Adam*, did again open and put forth itſelf *afreſh.*

60. Therefore ſeeing a Chriſtian is under Chriſt, and in Chriſt becomes again manifeſt in God, the Figure of *Chriſt* is repreſented here in this Figure in the Number of thirty, and that of a Chriſtian in the Number of twenty; for a *Chriſtian* is ſold into the Hands

of *Men* to ſuffer, but Chriſt muſt not only ſuffer in the Hands of Men, but give himſelf up alſo to the Wrath of God, whereupon he ſweat Blood.

61. And this whole Hiſtory of *Joſeph* doth excellently decypher to us, how a Chriſtian ſtands in his Figure before *God* and the *World:* For the [f] whole Acts of *Joſeph* point out how *Adam* comes to be a *Chriſtian*, how he muſt in the Proceſs of Chriſt be put into Chriſt's Figure, and become an Image of Chriſt; and how God does in Chriſt's *Proceſs* exalt him again in the Kingdom of Chriſt, and ſet him at the Right Hand of God, as *Joſeph* was ſet at the Right Hand of King *Pharaoh*, after he had continued in the Proceſs of Chriſt, and was brought through it.

[f] Or Hiſtory.

The Sixty-fifth Chapter.

Of Judah *and* Thamar, *being a myſtical Figure of* Adam *and Chriſt, in which the New Birth is excellently prefigured.*

1. WHEN we conſider the Hiſtory of *Joſeph* according to *outward* Reaſon, then Reaſon demands, Why is not *Joſeph*'s Hiſtory ſet down *together* in the Bible (without any Interruption) whereas one Act followed ſo upon another? Why does *Moſes* put this typical Figure of *Judah* and *Thamar between?* But if we look upon, examine, and conſider this Hiſtory of *Judah* and *Thamar*, and likewiſe the Figure of *Joſeph*, with a right Underſtanding, we find and ſee that the Holy Ghoſt has of *ſet Purpoſe* ſo ordered and diſpoſed them in their right and true Order. *Gen.* xxxviii.

2. For *Joſeph* repreſents a true Chriſtian, ſhewing how he muſt behave himſelf *before God* and the *World*, and how he is put in the Proceſs and Figure of Chriſt; but this Hiſtory of *Judah* and *Thamar* is a Figure of a Chriſtian's *Growth* out of *Adam*'s Image, according to the *Humanity* in the Kingdom of Nature; ſhewing how he muſt *ſpring forth* out of the firſt *Adamical* Image, and how this ſame *Adamical* Image is *evil* and *muſt* die, which the Anger of God kills, and yet that the firſt *Right* muſt ſtand; that a Chriſtian according to the human Nature and Property is only the *Adamical* Image, and no *new* or *ſtrange* Thing, and how Chriſt manifeſts himſelf in this *Adamical* evil Image, and *kills the Evil*; and yet during the Time of this Life outwardly it hangs to a Chriſtian: This the Spirit here powerfully prefigures.

3. Here we ſee a powerful Figure in *Judah*, in whom ſtood the Line of Chriſt in the Order of the Genealogy, out of which Chriſt was to be manifeſted: *This* Judah *went away from his Brethren, and applied himſelf to a Man of* Adollam, *called* Hirah, *and there* Judah *ſaw a* Canaanitiſh *Man's Daughter, called* Shuah, *and he took her and went in unto her; ſo ſhe conceived and bore a Son, and he called his Name* Er; *and ſhe conceived again and bore a Son, whoſe Name ſhe called* Onan; *and ſhe conceived once more and bore another Son, whoſe Name ſhe called* Selah, *and ſhe was at* Chezib *when ſhe bore him; and* Judah *gave his Son* Er *a Wife, whoſe Name was* Thamar; *but he was evil in the Sight of the Lord, and therefore the Lord ſlew him: Then ſaid* Judah *to* Onan, *Lie thou with thy Brother's Wife, and take her in Marriage, that thou mayeſt raiſe up Seed to thy Brother; but* Onan *knowing that the Seed ſhould not be his own, when he ſhould lie with his Brother's Wife,* *Gen.* xxxviii. 1—10.

he let it fall to the Ground and deſtroyed it, leſt he ſhould give Seed to his Brother; and it was diſpleaſing in the Sight of the Lord what he did, and the Lord ſlew him alſo.

* Or is thus to be underſtood.

This Figure * ſtands thus:

4. *Judah* ſtands here in the *Figure* of *Adam*, in that Condition as when the Covenant of Grace concerning the Seed of the Woman was *again inſpired*, or inſpoken into *Adam*; juſt ſo he ſtands in that ſame Figure, ſhewing that the Covenant of Grace ſtood in the *evil Adam*, as *Adam then was:* For as in *Judah* the Time of Chriſt, *viz.* the Covenant of Grace, was in Motion, as a Boundary reaching to *Mary*, ſo alſo it was in *Adam*, and ſo along to and in *Judah*.

5. And *Thamar* ſtands in the Figure of *Eve*, into whom God had inſpired or inſpoken his Promiſe, the Word of Regeneration, that the Seed of the Woman, in the Power of the Word, ſhould break the Serpent's Head; ſo ſhe ſtands as an *earthly Eve*, in whom inwardly the Covenant of Grace ſtood, and outwardly there was the corrupt *Eve*, which in this Figure ſtands *outwardly* as a Whore, out of whom yet the Line of Chriſt ſprang in *Pharez* her Son, as *Abel* of *Eve*, though *Eve* was indeed become *earthly*; and we ſee here the Type very plainly, how the *Spirit* plays and takes Delight in this Figure with the old and new *Adam*, as alſo with the old and new *Eve*.

6. For *Adam* was, in his *Luſt*, gone forth from his Father's Houſe, as *Judah* to the *Canaanites*, and had *taken* to him in his luſtful Deſire the *Canaanitiſh* Woman, the four Elements, of whom he begat three Sons; the firſt called *Er*, or *Ger*, viz. *Self-Will* or Deſire, wherein the Kingdom of the Nature of Man ſtood in Self-deſire or own Will, and this Son was the firſt World *before* the Deluge or Flood; to this the *Father* gave him his Name, to ſignify that he lived in the Father's Nature.

7. The ſecond Son *ſhe* called *Onan*, whom the *Mother* called ſo, which pointed at the ſecond World *after* the Flood; for the Nature of the Father in Man ſaid to God, [O nein, O no,] my Lord, drown me *no* more; and the Mother, *viz.* the Woman of this World, *in Spiritu Mundi*, in the Spirit of the World, in the expreſſed or out-ſpoken Word and Life, gave her Son this Name, for God had inſpired his Grace again *into* her, that this her ſecond Son, *viz.* the other World, ſhould *not* be drowned with Water; therefore this Name ſtands thus in the high Figure, and is called *ONAN*, for the Spirit hides it in the High Tongue, and calls him *Onan*, or *O nein*, O no.

8. The third Son ſhe called *Selah*, and ſhe was at *Cheſib* when ſhe bore him. *CHESIB* ſignifies, in the § High Tongue, an Exhaling in, and Recomprehenſion; that is, this *Selah* ſignifies the Time of the Manifeſtation of the *Law*, wherein the divine Will in the Word hath manifeſted itſelf through the expreſſed Word, and comprized it in a Law or *Commandment*.

§ Either the Hebrew is here meant, or rather the Language of Nature.

9. Theſe three Sons ſignify the three Times from *Adam* to Chriſt: *Er* is the Time before the Flood in Self-Will, Luſt and Deſire; *Onan* is the ſecond Time after the Flood; this Son, *viz.* the World after the Flood, has known God's Judgment and Puniſhment, which began to weep and lament before God, ſaying, O nein, *O no*, Lord, puniſh us no more thus.

10. The third Time is the Time of the Law, *viz.* a manifeſting and *laying open of Sin*, and is juſtly called *Selah*; for this Son ſays, I have found my Soul again in the Lord, but it was *not he yet*, which *Thamar*, that is, the hidden *Eve*, in whom the Covenant of Grace laid, could marry; he could not raiſe up the Seed of the Woman, for Chriſt was as yet *hidden* in the Law; therefore *Thamar* muſt wait till *Selah* be *grown up*, that is, the Law muſt wait till *the Fulneſs of Time*; yet nevertheleſs, *Thamar*, that

is, the new *Eve*, which laid hid under the Veil of Sin *muſt conceive* through the Spirit in the Covenant, and bear the Line of Chriſt, hidden to the outward *Thamar* or *Eve*, as this Figure of *Judah* and *Thamar* ſhews it.

The inward Figure ſtands thus:

11. *Judah* gave his *firſt* Son a Wife, called *Thamar*, but he was evil in the Sight of the Lord, therefore the Lord ſlew him; that is, in the inward Underſtanding, as much as to ſay, God gave to the *firſt World*, viz. to the firſt Son *Er*, this *Thamar*, viz. the promiſed *incorporated Covenant* in the Seed of the Woman, but they looked only upon the outward *Eve*, and committed Whoredom with her, ſo *Thamar* remained unfruitful by this Son, and bore only the *outward Eve* in her Whoredom; and thus *Er*, viz. the *fleſhly* Deſire, was evil in the Sight of the Lord, therefore the Lord ſlew him with the Deluge.

12. When this Son was ſlain, the Spirit of God ſaid to the *ſecond* Son after the Deluge, Take thou thy Brother's Wife, and raiſe up in *Thamar* a Seed out of the Line of the Covenant, that is, enter thou into the firſt Covenant of the Woman's Seed, and bring thy Will into the *Obedience* of God, and *work* in the promiſed Grace; but the ſecond Son, *viz.* the ſecond World, would not marry with the divine Will neither, nor work in the Grace, but ſpilled their Seed upon the Earth; that is, they ſet their Deſires upon *earthly* Things, and would raiſe up no Seed in the inward *Eve* in the Covenant of Grace, but introduced their Seed into earthly Veſſels, and bore Children of fleſhly *Voluptuouſneſs*, as is to be ſeen in the Children of *Nimrod*, and preſently after in *Sodom* and *Gomorrah*.

13. But God having ſignified his Covenant of Grace to them by *Noah*, that he would no more ſlay them with Water, when they ſaid, *O nein, O no*, Lord, ſlay us thus no more; and they had promiſed to walk before him, and bring forth Fruit to him, but they brought their Seed into *Vanity*, and ſpilled it before the Lord, and would not marry *Thamar*, viz. the *inward* Covenant of Grace, but committed Adultery with the earthly *Eve*, and ſpilt the Seed of their Soul before the inward *Eve* in the Covenant; then the Lord ſlew this *Onan* alſo, *viz. Sodom* and *Gomorrah*, and the *Heathen*, when *Iſrael* drove them out of their Land, and ſlew them; for thoſe Heathens would not marry the Woman in the Covenant, but they [h] married their *own Reaſon*, and made them *Idols*, and ſpilt the Seed of their *Faith* before them upon the Earth, and therefore the Lord ſlew them alſo, as he did *Onan*.

[h] Wedded themſelves to.

14. And the Spirit ſpeaks further in the Figure under an outward Act done, and ſays, *Then ſpake* Judah *to* Thamar *his Daughter-in Law, ſaying, Remain a Widow in thy Father's Houſe, till my Son* Selah *be grown up, for he thought, perhaps, he might die alſo as his Brethren*; *ſo* Thamar *went Home and remained in her Father's Houſe.* In the firſt World before the Flood, as alſo in the ſecond World after the Flood, the World lived *free*, without the divine Law, for they were *married* with the Covenant of Grace, and ſhould have lived under the Covenant of Grace, *viz.* under the Promiſe of the Woman's Seed; this Woman's Seed married herſelf with *them*, as *Judah*'s Son with *Thamar*, but they only committed Adultery with the earthly *Eve*, and *ſo* the true Woman in the Covenant remained unfruitful *in them*. *Gen.* xxxviii. 11.

15. But when God gave the Law, then he promiſed this Woman, in the Covenant of Grace under the Law, the true *Selah*; but ſhe, *viz.* the Woman's Seed in the *Covenant*, ſhould remain a *Widow*, under the Law, till *Selah* grew up, that is, till the Law had attained its Time and Limit; *in that* ſhould the Woman in the Covenant remain in her Father's Houſe, *hidden* under the Law, as a Widow in her State and Condition; for the

Law ſhould govern under it: But ſhe, *viz.* the holy Woman of *Grace* ſhould be ſtill and *quiet*, that the *Wrath* of God (for the ſake of this high Grace, which he gave to Man, when they *regarded* it *not*, and did not receive it and live therein) ſhould *not* ſlay *Iſrael* alſo, as *Judah* thought the Lord would alſo ſlay *Selah*.

16. And we rightly ſee in this Figure, that this Woman in the Covenant was *not* given to *Selah*, viz. to the *Law*, though the Law waited long for it; yet *Selah* might not marry this Woman in the Covenant of Grace, but *Judah*; that is, *God's Word and Power* muſt again lie with this Woman's Seed in the Covenant, and raiſe it up; that this Woman conceived and bore the Woman's Seed, which was fulfilled in *Mary*, as we ſee by the Figure of *Judah* and *Thamar*, how *Judah*, when ſhe ſat before the Door, and waited for his Promiſe that he would give her *Selah*, did get her with Child himſelf; for the *Law could not* get the right *Thamar* in the Covenant with Child, but the Word in the Covenant muſt *move* itſelf and get *Thamar* with Child.

17. For we ſee here the moſt powerful Figure of the *whole* Old Teſtament; where *Judah* ſtands in the Figure in the *Line* of the Covenant, as his Father *Jacob* declares concerning him; and *Thamar* his Daughter-in-Law, of whom the Children of the Covenant ſhould raiſe up Seed in the Time of *Judah*, ſtands in the Figure of the *inward* and *outward Eve*; inwardly ſhe ſignifies the *Mother* of the Covenant of Grace, in which ſtood the incorporated Word of Grace, and outwardly ſhe ſtood in the Figure of *corrupted* Eve, in whom the Covenant lay inwardly.

18. And now the Line that was ſprung up out of this Covenant, ſhould *ſow divine Seed*, and bring forth Fruit in God's Kingdom, and that they could not do, for their own Self-power and Might was *loſt*: Therefore the firſt eternal ſpeaking Word, that had *inſpired* or inſpoken the Woman's Seed into *Eve*, muſt again *move* itſelf, in this incorporated Covenant of Grace in the Woman's Seed, and itſelf get this Woman with Child, that ſhe may bring forth *Chriſt*, as *Judah* got his Daughter-in-Law with Child in this Type.

Gen. xxxviii. 12—14. 19. The Text of *Moſes* ſays clearly thus; *When many Days were paſſed*, Shuah's *Daughter*, Judah's *Wife*, *died*; *and after* Judah's *Time of Mourning was out*, *he went up to ſhear his Sheep at Timnath*, *with his Shepherd*, Hirah *of* Odollam; *then it was told* Thamar, *Behold thy Father-in-Law goes up to* Timnath, *to ſhear his Sheep*; *then ſhe put off her Widow's Apparel that ſhe wore*, *and caſt a Mantle over her for a Vail*, *and ſat without far from the Door in the Way to* Timnath, *for ſhe ſaw that* Selah *was grown up*, *and ſhe was not given unto him to Wife*.

* Is thus to be underſtood.

The inward Figure * ſtands thus:

20. In *Judah* laid the *Root* of the Covenant, which preſſed on to the Limit, where it ſhould be manifeſted in Chriſt; and ſo ſtood *Judah* here in this Figure, in the Place or *Stead* of the divine Word, which Word God inſpired, or inſpoke, into *Adam* for an underſtanding Life, therefore the Text ſays here, Judah's *Wife*, *the Daughter of* Shuah, *died*: This Woman *died* to *Adam*; for it was the Mother of the heavenly Birth, in the heavenly World's Subſtance, for which *Adam mourned*, and when God had ordered him for this World, then his Mourning *ceaſed*; for he thought he was now at Home, and went forth out of Paradiſe, to *eat* earthly Fruit, like the Beaſts, or living Creatures; therefore, ſays the Spirit, *he ſheared his Sheep*; which might well be done ſo by *Judah*; but the Spirit has here the *moſt ſecret* Figure, under which *Adam* is compriſed; for the Spirit ſays, Judah *took his Shepherd*, Hirah *of* Odollam, *along with him*.

John i.

21. In the Figure this *Hirah* is the *Cherubim*, which ſticks in the *earthly Deſire*, and beſtial Cloathing of Man, which *Adam* took with him, when he went out of Paradiſe

to ſhear the Sheep of this World, for the ſame, *viz.* the earthly Deſire, was his Shepherd; for that now keeps the Beaſts and Sheep, and did ſhear them alſo, ſo that *Adam* had *Clothes* and *Things* neceſſary.

22. And the Spirit calls the Place *Timnath*, where *Judah* had his Sheep; in the High Tongue this *Underſtanding* lies very clear in the Senſe, for *TIMNATH* is nothing elſe but the expreſſed Word in its powerful Re-expreſſion, and it ſignifies the Spirit of this World in the *Elements*, wherein the outward mortal Life conſiſts, wherein *Adam* had his Sheep, and now alſo therein has them in his Children.

23. For in this Place *Selah* is born, *viz.* the Law of Nature, which offers Righteouſneſs to Man, for which Law *Thamar*, viz. the Covenant of Grace, waited a long Time during *Selah*'s Youth, to ſee whether the *Law* could be married with the Covenant of *Grace*; but it could not be, that God's Righteouſneſs could be *fully* performed by the Law, and that *Thamar*, viz. the Grace in the Covenant and the Law, might enter into Marriage.

24. Now the Spirit here ſignifies clearly, that when God's Word had manifeſted itſelf in the World by the Law, that *Thamar*, that is, the Covenant of Grace, *laid aſide* her Widow's Apparel, and had ſet herſelf in the Way of the Word in the Law, where under the Law the Spirit of the *Prophets*, out of the Line of *Judah*, went forward concerning the Kingdom of Chriſt; this Spirit would have the Covenant of Grace for a *Spouſe*, for it was the right [Spirit] from which the Prophets under the Law pointed at Chriſt.

25. But *Thamar*, that is the Covenant of Grace, *vailed* her beautiful Countenance from the earthly *Adam*, and was *aſhamed* of the Deformity of the earthly Man, in that the Children of the Law, as alſo the Prophets, were outwardly ſo earthly, even as *Thamar* vailed her Countenance from *Judah*; but when the Time was come, the Covenant ſets itſelf before *Selah*, viz. before the Law, for the Grace ſhould receive *Adam* into itſelf again, as *Thamar* received *Seed* from *Judah*, her Father-in-Law, and ſuffered herſelf to be got with Child.

26. But the holy Countenance of Covenant of Grace in its Power remained yet *hidden* to *Adam* in the Law, as alſo to the Prophets, *till* Chriſt, as *Thamar* vailed her Countenance from *Judah* her Father-in-Law, that he knew her not; ſo alſo the Covenant of Grace ſtood in the Law, but with a vailed Countenance. And the Spirit ſpeaks further in *Moſes*, and ſays,

27. Now when *Judah* ſaw her, he *ſuppoſed* ſhe was a Whore, for ſhe had covered her Countenance; that is, when the Children in the Law heard the *prophetical* Spirit ſpeak of Chriſt, they ſuppoſed it was in their Law, and of the Law, but it had vailed its Countenance like *Thamar*; and *Judah* went *towards* her on the Way, and ſaid, Prithee let me lie with thee, for he knew not that ſhe was his Daughter-in-Law; that is, *Adam*'s Nature in the Law ſaid to the prophetical Spirit of *Grace*, Pray let me come in unto thee, lie with me, I will give thee Seed of my Nature; and it knew *not* that *God* was in this Spirit, and deſired to mix with him after a creaturely Manner; neither knew it, that this prophetical Spirit was the incorporated Spirit in the Covenant, in Man himſelf; ſo very *blind* was the *Adamical* Nature concerning the Covenant.

28. The *Adamical* Nature thought it was a Whore, that ſets itſelf forth ſo in the prophetical Spirit before it, *therefore* have the Jews ſo often ſlain the Prophets, for they ſuppoſed they heard a falſe Whore's Spirit ſpeak; but here the Figure of *Judah* ſhews, that the firſt *Adamical* Nature ſhould *mix* with the Covenant of Grace, that the heavenly *Ens* would receive the *Adamical* human *Ens* again into itſelf, and Man himſelf would not underſtand what God would do with him.

29. The *Adamical* Nature would, indeed, in its Luſt, *long* after the heavenly *Ens*, but would *not know it*, although it ſhould ſee the ſame; yet it would think, that is like unto me, I will commit Whoredom therewith; ſo ſtrange a thing is Paradiſe become to *Adam*.

Gen. xxxviii. 15—19. 30. And *when* Thamar, *with her Face covered, preſented herſelf before* Judah *in the Way, and that he ſaid to her, Lie with me*; *then ſaid* Thamar *to* Judah, *What wilt thou give me to lie with me? He ſaid, I will ſend thee a Kid from the Flock. She anſwered and ſaid, Then give me a Pledge till you ſend it. And he ſaid, What wilt thou have me give thee for a Pledge? She anſwered, and ſaid, Thy Ring, and thy Bracelet, and thy Staff which thou haſt in thy Hand*; *and he gave them to her, and lay with her, and ſhe was with Child by him*; *and ſhe aroſe and went away, and laid off her Mantle, and put her Widow's Apparel on again.*

31. Here the Spirit alludes very finely in the Figure, how *Adam*'s Nature *lies* with the preſented new *Eve* in the Covenant, and yet *knows her not*; alſo how the Covenant lies with *Adam*'s firſt right Nature, and how they meet together in *ſtrange* Apparel, when *Adam*'s Nature ſays, Lie with me, and would have this *Eve* in the Covenant only for a *little Pleaſure* ſake, as the *Adamical* Nature does in its Selfhood, that it might only in its falſe *ſeeming* Holineſs lie with the new *Eve*, and its *Heart* is far from the true Wedlock Marriage, and only draws near her in an *hypocritical* Whoredom, as is done in the Office of the *Phariſees*; then ſays this *Eve* to the *Adamical* Nature, What wilt thou give me? Then this *Adamical* Nature promiſed her a Kid, that is, a *beſtial* Deſire and Will, full of the burning Luſt of Flattery and Hypocriſy.

[i] Seal, Ring, or Signet.

32. But this *Eve*, viz. *Thamar*, ſays, Give me for a Pledge thereof thy [i] Ring, Staff, and Bracelet; the Ring is the *Soul*, which came from the Word of God; the Bracelet is the *Spiritus Mundi*, the Spirit of the World, *viz. the outward Spirit*; and the Staff is the *Body:* Theſe will the new *Eve*, viz. the Line of Chriſt in the Covenant, have for a Pledge; theſe [k] Ornaments muſt *Adam* give for a Pledge to the Covenant of Grace, *viz.* of the Woman's *inward* Seed in the incorporated Grace of the heavenly World's Subſtance.

[k] Habiliments, or precious Jewels.

33. When this dear *Eve* in *the Seed of* Mary ſhould lie with *Adam*, and receive *Adam*'s Seed into her holy Birth, as *Judah*, in whom laid the Line of the Covenant, muſt give *Thamar*, who ſtood in the *Image* and Type of the new *Eve*, viz. of the heavenly World's Subſtance, theſe *Ornaments* and *Jewels*, viz. his Ring, Bracelet, and Staff, all which ſtood in the *Figure*, ſhewing how Chriſt ſhould be manifeſted out of *Adam*'s Nature in *Mary*, wherein laid and was manifeſt the right *Thamar*, or new *Eve*.

34. And when *Thamar* had got the Ring, Bracelet, and Staff, for a Pledge, ſhe took them and laid them up, and aſked not after the Kid, but *kept* theſe Jewels and went from thence with them, and changed herſelf again into her former Widow's Eſtate, and *hid* herſelf from *Judah*, that he knew not who ſhe was, nor whence ſhe came.

35. This now is the moſt excellent Figure, ſhewing, how the Spirit in the Covenant *mingles* and unites itſelf again with the heavenly World's Subſtance, *viz.* with the new Wedlock or *Eve*, viz. with *Adam*'s fading Subſtance, which is from the heavenly World's Subſtance, which Subſtance faded or vaniſhed in the Fall, *viz.* how God *becomes Man*, and *Man becomes God*, and how this Image or Type (conceived in the new *divine* Seed) even *then again* hides itſelf from the earthly [l] *Adam*, that *Eve* muſt put on and wear her Widow's Apparel again, that the noble Seed might *not* be *known* in this World, as is to be ſeen by the Children of Chriſt, who are conceived of Chriſt according to the *inward* Ground, how they muſt, after the Wedding of the Lamb, *viz.* this divine Wedlock or *Coition*, which is indeed done in the Soul with great Joy, enter again into the State of Mourning, and be *forſaken* in this World as a poor *Widow*.

[l] One Copy ſays *Eve*.

36. And as *Thamar* inquired not after the Kid, but would have an *eminent* Pledge, ſo the Spirit of Chriſt in the Covenant inquires not after the outward Solemnity and Pageantry, wherein Men will offer Gifts to it; it will have the Body, Soul, and Spirit, for a *Pledge*.

37. In this Figure it repreſents the Jewiſh Offerings as a Whoredom in the *Sight* of God, for as *Judah* committed Whoredom with *Thamar*, and intended only the Whoredom, and would give a Kid for it; ſo alſo ſtood the Prieſts of the Law, and in ſeeming Holineſs and Hypocriſy played the Harlots with God with the Blood and Fleſh of *Beaſts*, which, indeed, was a Figure of the *Inward*, and God was pleaſed to bear with it; but he would not accept their Offerings, neither did he mix himſelf with the Offering, but with the *Faith* in the Body, Soul, and Spirit of Man, whereof we have an excellent Example.

38. *Judah* had begot three Sons of the *Canaanitiſh* Woman, but the Line of the Covenant, which laid in him, would *not paſs on* in the *Canaanitiſh* Woman and her Children, but opened itſelf in this Whoredom of *Judah* and *Thamar* in *Perez*, whom *Thamar* conceived of *Judah* by this Coition or Lying together; with which Figure God repreſents the Miſery of Man, and preſents his Covenant of Grace with the *Opening* of this precious Line of the Covenant, which preſſed on to the Limit, *Chriſt*, in this Whoredom of *Judah* and *Thamar*, viz. in the earthly *Adam*, and in the earthly *Eve*, but in the *inward* Ground of its Eſſence, to ſignify, that even the Children of God, in their corrupt Nature, do but commit Whoredom in the Preſence of God, and that *their* State of Wedlock is *but Whoredom*, and a defiled beſtial Thing in the Preſence of God, and has nothing at all therein chaſte or *pure in the Sight of God*; therefore the Line of the Covenant manifeſted itſelf in this Whoredom of *Judah* and *Thamar*, to ſignify, that Chriſt ſhould come out of this Line of the Covenant, and enter into the *Middle* of this Whoredom as a Mediator, and break the Head of the falſe whoriſh Deſire and earthly Serpent, and *purify* our fleſhly, impure, beſtial Conception with his heavenly *Virgin Seed*, and *in himſelf* change it into the paradiſical Image again.

39. Alſo God does therefore manifeſt the Line of this Covenant in this Whoredom of *Judah* and *Thamar*, that his *Wrath* in our human Impurity might *not burn up* and devour Body and Soul, but that the Covenant of Grace might withſtand the Anger in our Impurity, leſt God ſhould devour *Iſrael* in their Abominations and Impurity in his Wrath.

40. Now ſeeing the Line of the Covenant as to its Manifeſtation and *Propagation* laid in *Judah*, and that *Iſrael* alſo was impure according to the *Adamical* Nature, therefore God did repreſent his Covenant of Grace at the firſt Propagation from the Stock of *Iſraël* in ſuch a Figure, that the *Faith* of *Abraham*, of *Iſaac*, and of *Jacob*, in the *firſt Branch* from them, *viz.* in *Judah* and his Children, might *withſtand* his Wrath, and that continually the Faith of *Abraham*, viz. the Spirit of Chriſt in *Abraham*'s Faith, might be a *Mediator* between God and the Impurity of Man.

41. We ſee alſo ſuch a Figure in the Royal Prophet *David* with *Bathſheba*, upon whom alſo the Line of the Covenant preſſed on in *Solomon*, and though clearly *David* cauſed her Huſband *Uriah* to be ſlain, and uſed Deceit that he might get *Bathſheba* to Wife, which in the human Nature was an *Abomination* and great Sin before the Face of God, yet the Spirit has its Figure in *David* thus; ſeeing God had renewed his Covenant of Grace with him concerning Chriſt, *therefore* God ſet the Line of his Covenant in *David*'s Unrighteouſneſs in the Woman that he had got to himſelf with Unrighteouſneſs in Whoredom, by murdering her Huſband, to ſignify, that all human Matters and Doings are vain and *evil* in the Sight of God, and that he will come *himſelf* with his Grace to help our Sins and Impurity, and introduce his Grace into our Sin, and *ſlay* it with the *Grace*, therefore God repreſents this Image and Type in *David*, for an *Atonement*;

pointing at the coming of Chriſt, who when he put himſelf into this Figure, took on him the Sins of all Men, and cleanſed again the Whoredom of *Judah* and *Thamar*, as alſo of *David* and *Bathſheba*, and of *Adam* and *Eve*, and laid *himſelf* in the Marriage Bed with them, as he did with *Judah* and *Thamar*, and with *David* and *Bathſheba*, in whom the Line of the Covenant was manifeſted in *their evil Purpoſes and Doings*.

42. For here the old Proverb was fulfilled; Where *God* erects a Church, there alſo the *Devil* builds a Chapple. God had built a Church of his *Covenant* in *Judah* and *David*, cloſe by alſo the Devil in God's Anger builds his Chapple in Man's *Luſt*; but the Church of God always reſiſted the Devil's Chapple.

43. For here in this Figure the Seed of the Woman preſents itſelf, ſhewing how it would break the Head of the Serpent in Man's *Impurity*; and ſo the Type of God's Anger, and the Type of Grace, were repreſented in *one Figure*, viz. *Adam*'s fleſhly Whoredom with his *Eve* and all her Daughters, and then the Woman's holy Seed of the heavenly World's Subſtance, which, with the Word of Grace, mediated, *interceded*, and ſet itſelf in the Middle.

44. A much more excellent Figure we ſee in the moſt wiſe King, *Solomon*, who ſtood juſt in the Figure of *Judah*, as *Judah* was the Son of *Jacob*, who received and embraced the Promiſe, and *Jacob* ſtood wholly in the Figure of Chriſt; ſo *David* alſo received and embraced the renewing of the Covenant of the firſt Promiſe, and *David* begat this *Solomon* alſo of an *unrighteous* Marriage, though he took her to Wife, yet the *Unrighteouſneſs* and *Murder* [m] ſtood behind the Door.

[m] Laid under the green Leaf.

45. This *Solomon* was endued with high divine Wiſdom, and the Line of the Covenant preſſed and paſſed through him, but at length he became ſuch an *inſatiable* [n] luxurious Perſon, that the Scripture ſays of him, he had [o] *ſeven hundred Concubines, and* [p] *three hundred Wives*, and mixed himſelf with the Daughters of heatheniſh Kings, and took them to Wife, and *allowed* his heatheniſh Women to ſet up their Idols Images for Idolatry in the high Places at *Jeruſalem*.

[n] Uxorious, Luſter after Women; lecherous Perſon.

[o] Seven hundren Concubine's.

[p] Three hundren Wives.

46. In this eminent Figure the Spirit ſignifies, that Man is fallen away from God, and merely *idolatrous*; that *Adam* and all his Children, in their own Nature, are ſuch a beſtial, adulterous, and idolatrous Generation; and in this King *Solomon* repreſents the Line of the Covenant *ſubjoined* with theſe heatheniſh, idolatrous, adulterous Concubines, who in their own Nature were but an Abomination in the Preſence of God, to ſignify, that Chriſt out of this Line of the Covenant ſhould ſet himſelf in the Midſt amongſt the *Heathen*, and tear Idolatry out of their Hearts, and convert them *all* to Chriſt.

47. Alſo it ſignifies, that God did bear with the wiſe Heathens under the Patience of the Figure of Chriſt, and that he did repreſent by the *Jews* only a *Prefiguration* or Type of the Temple of Chriſt; and that the *Jews* in their *Nature* were but idolatrous Adulterers, as well as the Heathens, only that in their *Law* they had the Type and Prefiguration of Chriſt in their Sacrifices and Offerings, at which the Covenant had Reſpect, ſhewing, how God would *redeem* and purify both Jews and Heathens from *Adam*'s Abominations and Idolatry, and that the one People in his Sight were as the other, and no whit better, but every one of them were the *evil Adam*; therefore the Spirit repreſents them perſpicuouſly in the Figure of *Solomon* in the Line of the Covenant, *that he may have Mercy* and Compaſſion *upon all* for Chriſt's Sake, who ſhould fulfil and accompliſh this Line.

Rom. xi. 32.

48. And hereby is ſignified to the Teachers in *Babel*, *Part* of whom account *Solomon damned* in regard of thoſe heatheniſh Idols, that *they* themſelves lie under the Vail, as the *Jews* did under the Type of Chriſt, and do really underſtand the Scripture as little as the Jews, and ſtand in contentious idolatrous Whoredom in the Preſence of God, as *Solomon* with his *Concubines* did, and the Jews.

49. For *Solomon* had the Law, but at length with his Heart he committed Whore-

dom with the heatheniſh Women's *Idols*, and ſo does *Babel*, who calls herſelf a pure Child, pretending the Name of Chriſt, and ſtrives zealouſly and vehemently about it in Opinions, and all the Opinions about which ſhe contends are *Solomon's heatheniſh Women and Idols*, and no polemic or contentious Opinion is any whit better.

50. For Chriſt ſticks in no contentious Opinion, but in the Line of his Grace he is entered into the Midſt amongſt us, and if we receive him, then he takes us alſo in it to himſelf, and there needs no Strife or Opinion about it, but *this* one Thing he requires of us, that we continue in him, and then he will continue in us, and that we love ourſelves *in him*, as he loves *us in himſelf*, that all of us may be cleanſed from the Wrath of God in his Love, and that his Grace and Love may waſh *all of us that come to him* from our Sins and idolatrous Abominations, and *make* of *Judah*, *Thamar*, *David*, *Solomon*, and all the Children of the Jews, Heathens, and Chriſtians, *a pure Virgin*, prepared for himſelf by his Love in his Blood, which he has beſtowed upon us in his Grace, that we may acknowledge and put on him *in that Love*, and be one Spirit and Body with him, and then *Adam* is helped and reſtored again.

51. The Spirit of *Moſes* in the Text ſays further thus, *After three Months it was told* Judah, *ſaying*, Thamar, *thy Daughter-in-Law, hath played the Harlot; moreover, behold ſhe is with Child by Whoredom. And* Judah *ſaid, Bring her hither, that ſhe may be burnt. And when they brought her forth, ſhe ſent to her Father-in-Law, and ſaid, From the Man whoſe theſe are, I am with Child; and ſaid, Diſt thou know whoſe this Ring, theſe Bracelets, and this Staff are?* Judah *acknowledged it, and ſaid, She is more righteous than I; for I gave her not my Son* Selah, *yet he lay with her no more.* This is a powerful Figure, ſhewing, that *Whoredom* is an Abomination in God's Sight, and how God ſets Man's Sins before his Eyes; and here it ſignifies this to us, that the *Adamical* Woredom and Abomination are *manifeſt* before this Covenant of Grace, and that Man in ſuch Abominations is guilty of *Hell-fire*, as *Judah* judged his Daughter-in-Law *Thamar* to be condemned to the Fire, and knew not that he himſelf was the Whoremonger, who ſtood in the *like* Condemnation. *Gen.* xxxviii. 24—26.

52. And here in this Figure the Spirit preſents Men's falſe Judgment, that they even do the *ſame* Thing which they comdemn, as here *Judah* condemned the Whoredom of *Thamar* to the Fire, and ſaw not his Fall, that he himſelf was guilty, to ſignify, that Chriſt alſo had ſet *himſelf* in the Judgment of the World in this Line of the Covenant, as a righteous Judge, who would ſeparate Right from Wrong, and condemn the Whoredom and Idolatry of the World: But, on the other Side, we ſee, in this Figure, how *Thamar preſented* the Pledge, *viz.* the Ring, Bracelet, and Staff, before the Judgment, and before the ſevere Sentence of *Judah*, and therewith did overthrow *Judah*'s determinate Sentence, and ſtill his Wrath, that he muſt take Compaſſion on her, and *juſtify* her.

53. Thus alſo ſtood this Figure before God in the *inward* Ground in *Judah* and *Thamar*, with *Adam* and *Eve*; for *Adam* had brought himſelf into fleſhly earthly Luſt, and committed Whoredom with his *feminine* Property, through his Imagination in a beſtial Manner, and had forſaken the *heavenly* magic *way* of the divine Wedlock; therefore alſo the heavenly Woman died as to him, and in the ſtead thereof, the earthly beſtial one awaked, with whom he *now* uſes the beſtial Manner in Whoredom. This God preſents in him, *viz.* in *Adam* himſelf, in his *Judgment*, and would condemn *Adam* to Death, as indeed God's Righteouſneſs *then* condemned him.

54. But the re-incorporated *Eve* in the Covenant of *Grace*, which has incorporated itſelf in *Eve*, viz. in the faded Seed of the Woman from the heavenly World's Subſtance, preſentted itſelf *before* the ſevere Judgment of God, and ſaid to God's Righteouſneſs, Behold, I am with Child from the Man whoſe theſe are; that is, Behold, *I have taken Adam*'s Soul, Spirit, and Body, for a Pledge, when I joined myſelf with him,

and am *betrothed* to him, and have received the Father's Nature in the awakened Anger into my Love, and am *now* with Child of the human Nature, and ſhall bring forth a God-Man.

55. And when the Father's Property in the Soul's Nature in the Anger *knew* that the Father had ſown himſelf again into the Grace, *viz.* into the new *Eve* in the *Covenant*, then ſaid the Anger of the Father in the Soul, when this Grace went to meet it, to this new *Eve*, Thou art more righteous than I, for I have *cauſed Adam*'s Impurity, that he is become *earthly*, and hath committed Whoredom before me, and I have *not* given *Selah* for a Huſband to the new *Eve*; that is, I have not given the Word of the new Regeneration *by* and in the Law, therefore has *Thamar*, that is, the new *Eve*, under the Time of the Law, laid and copulated with *Judah* and his Children, relating to the ſouliſh or *animal* and *human* Nature, and left *Selah*, viz. the Law ſtanding in the Figure; and the Grace of the new *Eve* in the Covenant has always joined and *mixed* itſelf with God's Children, as is to be ſeen in the *Saints*, eſpecially in the Prophets, who outwardly lived under the Law, and exerciſed themſelves therein, and yet always joined and mixed themſelves with the new *Eve* in the *Grace*, and yet lived not to the Law, but to Grace.

56. And this is the powerful Figure in this Place, ſhewing how the Covenant of Promiſe in *Judah*, and the Awakening of the Covenant in the Woman's Seed, ſtand *always* ſet one oppoſite to the other, and lie and copulate one with the other in the Love, pointing at the *future* Maniſeſtation in the Fleſh, in Chriſt.

57. For this Figure of *Judah* and *Thamar*, in the inward Ground, is nothing elſe but this, that *outwardly* the adulterous evil *Adam*, with his fleſhly *Eve*, is repreſented in the Figure, *viz.* outwardly the Man of Sin with a ſinful Figure, and *inwardly* the Betrothing of the new *Eve* in Regeneration.

Gen xxxviii. 27—30. 58. And the Spirit ſpeaks further in *Moſes*, and ſays, *And when* Thamar *was about to bring forth, behold Twins were found in her Womb, and as ſhe was upon the Birth, one of them put forth a Hand; then the Midwife took a red Thread and tied about it, and ſaid, This is the firſt that cometh forth; but when he pulled back his Hand, his Brother came forth, and ſhe ſaid, Wherefore haſt thou for thy Will made this Breach, and his Name was called* [q] Perez: *Afterwards his Brother came forth, who had the red Thread about his Hand, and his Name was called* [r] Serah.

[q] *Pharez.*

[r] *Sarah.*

59. O thou wonderful great God, who art ſo high and deep! How *ſimply*, and to the Capacity of a Child, doſt thou modelize thy Wiſdom to us? What is all Art and Wit of human *Greatneſs* before thee, who doſt ſo very much condeſcend, bow down, and *humble* thyſelf, and preſenteſt thy higheſt Wiſdom and deepeſt Profundity in a childiſh Simplicity, which may juſtly *ſhame* all human State and Self-wit, when they ſee ſo great Myſteries of God ſtand in ſuch Childiſhneſs.

60. O World, how fooliſh art thou? That thou elevateſt thyſelf in a *blind* Life, and ſtill cleaveſt to the *Huſk*, and ſeeſt not what thou art, and underſtandeſt not the divine Simplicity: And then how wilt thou apprehend the divine Depth? O *leave off* thy Wit, and cleave to Simplicity, that thou mayeſt yet obtain a Child's Underſtanding, and be not accounted in the Sight of God *more unwiſe* than the Beaſts which remain in their Cloathing and Condition, as God has created them. O thou World, why *ſleepeſt* thou in the Devil's Arms, who ſuckles and dandles thee in himſelf, and brings thee to his Will and Life by his Might? O do but ſee it.

61. This potent Figure in theſe Twins, one of which put forth the Hand, which the Midwife bound a red Thread about, and thought it would be the firſt, but it drew the Hand back again, and his Brother came forth, prefigures *this* to us; how Chriſt in this Line of the Covenant aſſumed the human Nature, and ſo the *human* Nature according

to

to *Adam*'s Right and Self-will in this World, firſt puts forth and manifeſts itſelf, *about which Adamical* Nature in the *Humanity* of Chriſt muſt this red Thread, with the Shedding of his Blood, be bound.

62. When this is done, then muſt the human Nature with its Right draw back again, that is, *Adam*'s Will that was gone forth muſt again *return* into the Mother's Womb, *viz.* be turned in to the Word, and then comes the *inward new Adam* forth, after which follows the *Adamical* Nature with the red Thread; then ſays the Mother to the new *Adam* in Chriſt, Why haſt thou *for thy Will* made this Breach? for thy Will, ſays the Mother, *not* for thy Will *Sake*, but for the Sake of *that* which *driveth* thy Will forth, and *Adam*'s Will goes back; thus has the Will in the Covenant of Grace powerfully broken through the ſtrong Bar and *Encloſure* of the firſt Principle, *viz.* of the Kingdom of God's Anger; for the good Will in *Adam* was *ſhut up* in Death, and in Hell, and in Chriſt he rent that powerful Rent, and *broke through* Death and Hell back again into the Kingdom of the eternal Nature, and turned itſelf forth *again* into the natural Life, ſo that the Kingdom of God was *again* manifeſted in the human Life.

63. This the Spirit repreſents by *Thamar* in the Line of the Covenant, and modelizes Chriſt's *Breach* through Death and Hell, how that ſhould be; and by this premodelling was the whoriſh Will of *Thamar* and *Judah healed*, and their Children of Whoredom in the Line of Chriſt were eſpouſed into the Covenant of Grace.

64. In *Eſau* and *Jacob* ſtood the Figure, how according to *Nature Adam* had the Right of the Kingdom, and how he ſquandered it, and is therefore in his natural Will *thruſt out* from the Kingdom of God, and how Chriſt came to help him. Here now ſtands the Figure, ſhewing how Chriſt has gotten the Kingdom, and turned *Adam* back again, and in *Adam* turned himſelf *forth*, ſo that now *Adam* is called Chriſt, and preſents himſelf very excellently in the *Figure* of *Joſeph*, and this ſtands fitly and rightly *between*, in the Interval of *Joſeph*'s Hiſtory.

65. For *Joſeph* is the Figure of a *Chriſtian*; and this of *Judah* and *Thamar* is a Figure, ſhewing how a Chriſtian *ſprings* out of *Adam*'s Nature, and how *Adam*'s Nature is turned *in* again, and Chriſt turned *forth*, and how this Image of a Chriſtian Man in this World is *covered* outwardly with the earthly *Adam*, ſo that Men cannot know it; alſo how thus Chriſt in *Adam* took his Guilt upon him, and how *Adam* muſt be *marked* with this red Thread, which Mark is rightly the Pledge that *Judah* gave to *Thamar*; and I would have the Reader of this admoniſhed in Love, *not to reject* our Explanation of this Text, but to conſider it and look narrowly and perſpicuouſly into it, and then he will well *perceive* who was the Explainer of it, if he be worthy of it.

The Sixty-fixth Chapter.

The most excellent History of Joseph; *how he was sold to* Potiphar; *what befell* Joseph; *and of* Joseph's *Chastity, and Fear of God.*

Gen. xxxix. 1—6.

1. JOSEPH *was brought down into Egypt, and Potiphar, an Egyptian, Pharaoh's Officer, Captain of his Guard, bought him of the Ishmaelites, who brought him thither; and the Lord was with Joseph, and he was a prosperous Man, and was in his Master's the Egyptian's House; and his Master saw that the Lord was with him, and that the Lord made all that he did to prosper in his Hand, so that he found Grace and Favour in the Sight of his Master, and was his Servant which he set over his House, and all that he had he put under his Hand; and from the Time that he set him over his House, and over all his Goods, the Lord blessed the Egyptian's House for Joseph's Sake; and the Blessing of the Lord was every way upon all that he had in the House, and in the Field, therefore he left all that he had under the Hands of Joseph, and he meddled with nothing while he had him, but what he did eat and drink: And Joseph was a goodly Person, and fair of Feature.*

2. The History prefigures to us a true *Christian* Man, what he is, and how he is, in this World, and what his Office is; that is, when Christ is manifested in him, he is no more his own, to do what he will; also in this World he hath *nothing for his own*, of which he can in Truth say, This is mine, or I, I am he that hath it; I possess it, it is my own, I may do therewith what my Flesh and my own Will listeth; I may use it for my Honour and Pleasure, that I may thereby be [s] *aloft* in the World: No, a true Christian has none of that in his Power.

[s] Or high.

3. He indeed rules of Right over that which he hath and possesses with *Truth* and *Righteousness*, but yet as a Servant of his Lord Christ: For a Christian is a Christian in Christ, and is bought to a Christian Life, and to the Obedience of Faith, by the *Blood* of Christ, with Christ's [t] *thirty* Pieces of Silver; whereof his Lord Christ has committed to him *Joseph*'s [u] *twenty* Pieces of Silver, and set him as a Steward over it, that he may *trade* therewith, and employ it, till he make it come to *thirty* Pieces of Silver, which he should wear in him, and about him, as a Mark or Badge of his Lord Christ, as a *Treasure* of his Christianity.

[t] Thirty Pieces of Silver.
[u] Twenty Pieces of Silver.

4. But seeing his Lord Christ was sold and betrayed to *Death* for thirty Pieces of Silver, and *Joseph* was sold by his Brethren to be a [w] *Bond-slave* for twenty Pieces of Silver, in both these Numbers stands the Figure of a Christian; *viz.* Christ when he is manifested in a Man, shews him the thirty Pieces of Silver, for which he was sold to *Suffering* and *Death*, and this his Suffering and Death he puts upon him, in which is founded the Figure of the thirty Pieces of Silver, *viz.* that he was sold and betrayed; and therein Man becomes such a Christian as is founded, *implanted*, [x] engraved upon, and into Christ's Sufferings and Death, and therein a Man becomes a Christian in Christ's Sufferings and Death, and stands in the *Figure* of Christ, and loses the Right of his natural Self-will, as also the *Kingdom* of this World.

[w] Over whom the Master has Power of Life and all he has.
[x] Eingeatzed, Etching of Plates with Aqua Fortis.

5. For in Christ's Death, as to his inward spiritual Man, he *dies from this World*, and, according to that inward Man, is no more in this World, but in Christ in God, *viz. in* the Kingdom of God, as it is written, [y] *The Kingdom of God is inwardly within*

[y] *Luke* xvii. 21.

you: Alſo, [z] *Examine yourſelves, whether Chriſt have gotten a Form in you*: Alſo, [a] *Ye are the Temple of the Holy Ghoſt who dwells in you*: Alſo, [b] *Ye are the Servants of Chriſt*, [c] *and ſhould eat the Fleſh of the Son of Man, and ſo* [d] *he abideth in you, and you in him*; and [e] *without him ye have no Life*; as an Herb or Graſs, and all earthly Things, without the Power and Virtue of the Sun *have no Life*, Growth or Vegetation and Operation in them, ſo Man, without the divine Sun, which through Chriſt has manifeſted itſelf in *his Chriſtians*, has no Life or Happineſs or Salvation without Chriſt in him.

[z] *Gal* iv. 19.
[a] 1 *Cor.* iii. 16.
[b] *Col.* iv. 12.
[c] *John* vi. 53.
[d] *John* xv. 7.
[e] *John* vi. 53.

6. And as Chriſt was ſold for thirty Pieces of Silver to Suffering and Death, which thirty Pieces of Silver ſignify the [f] *thirty Years of Chriſt before his Baptiſm*, before he entered into his Office and divine Government, according to the *Humanity*, when he gave up his human Will to God, and the creaturely Self-will ceaſed in him; ſo alſo muſt a *Chriſtian*, when he is in Truth in his own natural Will ſold for twenty Pieces of the thirty Pieces of Silver, be a Servant of God in Chriſt, a *Miniſter* or *Officer*, and obedient to his Lord who lives in him, then his *paſt Years* of the *Adamical* natural Time of this World are ſold, in and with Chriſt, for twenty Pieces of Silver; and ſo the *Adamical* Time of his natural Will, in this being ſold, *ceaſed* in Chriſt's Suffering and Death; and he is, by his Lord, (who is riſen from Death in him, and rules and reigns over Death) ſet to be an Officer over Chriſt's Goods, to *diſpoſe* of them through the Spirit of Chriſt, *viz.* in the Power and Virtue of his Lord, who is in him *in this World* [g], according to the Kingdom of Chriſt.

[f] *Luke* iii. 23.

[g] As to the Dominion of Chriſt.

7. As *Joſeph* was taken away from his Father's Houſe, and was firſt caſt into the *Pit*, wherein he ſhould have periſhed, and was afterwards ſold by his Brethren for twenty Pieces of Silver, to ſerve as a *Bond-ſlave*, ſo alſo a Chriſtian is firſt taken away from his Father's Houſe, *viz.* from the *Adamical* Nature, and is caſt into the Pit, *viz. into Chriſt's Suffering and Death*, and then loſes the *Adamical* Inheritance of the Kingdom of *this* World, and is with his Will and Mind brought away from it; then he muſt yield up his Father's Houſe, *viz.* all his *Selfhood*, together with his *natural Life*, to his Brethren in his Father's Houſe, that is, to the Power of God in the *Government* of this World, and ſuffer himſelf to be caſt into the Pit of the Death of his natural Will, and therein give up himſelf to the Death of Chriſt, and willingly *die* to the Will of this World, *viz.* to his own *Adamical* Houſe, and willingly *ſuffer all* whatſoever his Brethren of this World do to him.

8. And then if he thus lies in the Pit or *Grave* of Chriſt, and has given himſelf up to the *Death* of Chriſt, that he willingly would *forſake all* for Chriſt's Sake, and die the Death of his own Will, then Chriſt his Lord puts on him *his Reſurrection* from the Dead, and makes him living with his Power, and draws him with *Joſeph out* of the Pit and Grave of Death, and brings him into his Service, as *Joſeph* into the Service of *Pharaoh*'s Captain of the Guard, and then all goes proſperouſly in and with him; for the divine Power rules him, and *now* he attains divine Underſtanding and Wiſdom, and knows how to manage his Maſter's Goods; which, in the Chriſtian Figure, is as much as to ſay,

9. When a Man is thus a Chriſtian in ſuch a Proceſs and Way, then he has *given up all* whatſover he has of temporal Goods, or is able to do, as alſo his own Will, to God, who brings him firſt into Chriſt's Image, and makes him *conformable to Chriſt*, and takes nothing away from him of that which he had before of natural Right, *viz.* the Diſpoſal of temporary Goods, but he takes away the Authority and Power of his *own* Nature, *viz.* his *evil Self-will*, which *Adam* had brought away from God, and introduced into a creaturely Selfiſhneſs of his own willing and working in earthly Things, whereby *Adam* bereaved God his Lord of the Government in him, and made the *Eſſence* and Things of this World his own; as if he had made it, and would not be God's Servant therein, and be his Fellow-branches *Guardian* and Nouriſher, and give them his Virtue, Will,

Eſſence and Subſtance, but ſays, it is mine; that is, it is my own, I will keep it *only for myſelf*, and it ſhall remain with me, and would not work therewith in the Life of his Brethren, and give them alſo of his Life and Power, and *bereave* them alſo (through that Appropriation of it to be mine) of the *Power* in the Kingdom of Nature, *viz.* of the Growth and Fruits of the Earth, which God gave in common, and would only fill his own Body, and thereby be accounted *great*, and a Lord of his miſerable deſpiſed Fellow-branches, whom he wickedly bereaves of the Sap, wherewith they ſhould *ſtrengthen* their Life, and brings it into a Propriety, calling it mine; this Authority God takes away from a Chriſtian, and makes him a Guardian and Nouriſher of his Brethren again, *viz.* a Steward of his Lord: He *lets him poſſeſs* the temporary Goods which he had, ſo far as he poſſeſſed them in a natural Right with Righteouſneſs and Truth, and makes him a *Joſeph* therein.

10. This *Joſeph* now ſays *not*, This is *mine*, that Village, City, Country, Principality, Kingdom, Empire, alſo that Houſe, Land, Field, Money, thoſe Goods, thoſe Cattle, that Woman, that Child, is mine; but he ſays with his whole Heart and *Conſcience*, from a new good Chriſtian Will, it is *all* my *God*'s and *his Children*'s; he has ſet me as a Ruler, Diſpoſer and *Steward* of it, that I ſhould manage it to that Purpoſe which he will have me; I ſhould ſuſtain myſelf, and his Children, the Needy with it, and I ſhould be their Curator or Guardian, and give them alſo my Power, Virtue, and *Underſtanding* of the divine Gift, and inſtruct, tutor, or take Care of them for their Good; and as God governs me with his Spirit, ſo alſo ſhould I that am *his Officer* in his World, with my Underſtanding and Office, govern my Fellow-members in *ſuch* Power and Virtue, and take Care of them; for all that I rule over is not mine, but *God*'s and *theirs*, but I ſhall do to them as God does to me.

11. To ſuch a one God gives *Joſeph*'s Underſtanding and Wiſdom, and governs the Houſe of this World by him, be he in what State and Condition ſoever; therein he ſits in the Office of God, he is only a Servant or Miniſter of the Office, and a Guardian over divine Creatures; for the right Chriſtian Government of his Will is in Heaven, his Converſation is alike in Heaven and on Earth, as the Scripture ſays, *Our Converſation is in Heaven*; for according to the inward Ground of his Soul and Spirit, he is in Chriſt in God, *viz* in the eternal Speaking Word, from which *Adam*'s Will had turned itſelf away, and turned itſelf out *into* this World, which *Will* Chriſt has turned in again into the eternal Word, and ſo now he governs with that re-inturned Will through and in the outward Subſtance and Matters of this World, *viz.* in the formed outſpoken or expreſſed Word, as a Servant, *Miniſter*, and Inſtrument of the eternal Speaking Word in its ſecret Myſtery of Wiſdom, *viz.* in the viſible creaturely Word.

Phil. iii. 20.

12. Therefore, to thee, O thou *Governor* in the Office of the *Joſeph* of this World, in *every* State, Condition, and Degree, this is told thee, and ſet before thy Eyes; that though thou calleſt thyſelf a *Joſeph*, thou doſt not *yet* govern as a *Joſeph*, that is, not as a Chriſtian, but as a Child of the Stars and Elements; thou governeſt no otherwiſe than the *Brethren* of *Joſeph*, who will *not* that God ſhould chooſe *Joſeph* for a Governor, they will be Governors themſelves, and will rather kill *Joſeph*, than wait to try what God would do with *Joſeph*'s Dream or Viſion; they would not ſuffer that *Joſeph* ſhould *tell* their Injury to his Father, but they would do what they thought fit; for they ſaid among themſelves, We are the *Eldeſt*, and ſhould govern: What will the leaſt and youngeſt perſuade us to? We poſſeſs the Government in a *juſt* Way, by the Right of Nature; the Power and Authority is ours; we will diſpatch *Joſeph* out of the Way, and caſt him into the Pit, and then we ſhall do what we will.

13. Thus doſt thou alſo; thou governeſt Chriſtendom in all States and Degrees;

the Stars, and the evil averted *Adam* in his own Will, govern through thee in *God's Office* in the Kingdom of this World, thou haſt only caſt the Mantle of Chriſt over it, that Men ſhould *not* know thee, that thou art the evil *Adam*, and governeſt with the Starry-Wit and Ingenuity, and through the Subtilty and Policy of the Devil, in mere ſelf-willed Ways of thine *own*, to advance thy own Oſtentation, Pomp, Might, Authority, and ſtately proud Glory.

14. O hearken! Art thou a Chriſtian? Then art thou *dead* with Chriſt to the wicked falſe Will of *Adam*, and of the Devil's Pride; but if thy Will and Life be *heatheniſh*, why doſt thou then boaſt thyſelf to be a Chriſtian? Why doſt thou make Wars for Lands, Countries, Cities and Villages, if thou be not with *Joſeph* called and inſtituted of God to be a Governor? Why doſt thou in Chriſt's Kingdom *enſlave* the Country, if thou art a Prince and Miniſter in God's Office, and ſerveſt *him?*

15. Art thou thy own Lord upon Earth, and doſt what thy own Will *liſteth?* Then thou doſt not what God wills; alſo thou governeſt *not* from Heaven, but from the World, and with the World's Might: But whence haſt thou that in *Chriſt*'s Kingdom, and from what Power and Authority, that thou in God's Office draweſt to thyſelf the Sweat of the Poor and Miſerable, and takeſt away his Strength and Virtue, and letteſt him *ſtarve* in Want? Alſo that thou ſqueezeſt or cruſheſt him down with thy Burthen, that thou mayeſt but poſſeſs much Riches, and heap up much for thyſelf, with which thou makeſt thyſelf *potent*, and lifteſt up thy Mind into Pride? Whence haſt thou that in Chriſt's Kingdom, that thou wilt be *better* than the Members of thy own Body? And whereas in Chriſt we are one, *viz.* one Tree with many Twigs and Branches, and Chriſt alone is our Sap and Virtue, and takes Care for us all in *common*, for the Officer as well as the Branch; like as the Twig upon which the Fruit grows.

16. Thou Potentate in God's Office, doſt thou not know that in thy *Office* thou art a Branch in the Tree of Chriſt, and that Fruit ſhould grow upon thy Twigs? Now if thou withdraweſt thy Sap from the Twigs, and with thy Rubbing breakeſt them off, what Fruit can they bear *to thee?* They muſt needs wither *in thee*, and bring forth no Fruit, of which thou art guilty, that the Branch, thou being in God's Office, ſtands without Fruit. What doſt thou profit thy Lord, who hath planted thee? Shalt thou not be *hewn down, and caſt into the Fire* of God's Anger, as a dry Piece of Wood? Are you not the great Tree in the Field of the World, ſtanding in your Twigs without Fruit? *Mat.* iii. 10. *Luke* iii. 9. What Fruit do you bear? Nothing but Leaves, which fall off by the Wind, and rot, and go to the Earth again *without* Fruit: And now what Profit to Life is a Tree without Fruit? Of no other but for the Fire, or for the Building of an Habitation.

17. Thus alſo thou art only in thy Office a *Building* and Habitation, wherein God's Children are to dwell; but they grow not out of thy Stock, thou art only an Officer of or belonging unto a Conſtellation and *Aſteriſm*, and ſerveſt the Kingdom of Separation in Evil and Good; as that pulls down and builds up, ſo doſt thou alſo; what one Officer builds up, another tears down to the Ground: But he that ſerves in Chriſt's Spirit in this Office, he works with *Joſeph*, the Bleſſing is every where in his Office, ſo that his Twigs *bring forth* much Fruit in Chriſt's Kingdom.

18. Ye Nobles and Potentates under the Name of Chriſt, whence comes it to you in Chriſt's Kingdom, that ye are ſuch, under a Chriſtian Name? *Your Office is God's*, if you govern therein as a *Joſeph*, as a Miniſter of Chriſt, then it is right, and pleaſing to God: But whence comes it in the Kingdom of Chriſt, that there is Nobility and Slavery? Is not that *heatheniſh?* Wherein ſtands the Ground thereof? It proceeds from nothing elſe but from the Pride of the Devil and Self-Will.

19. Who planted you in the Beginning? Your Princes and Kings whom you have ſerved, *to what End* are they? That Pride might be arrayed in fine Apparel, and

that Men might *not* ſay of the high Offices of God, They are clothed with common Apparel, but that they might be diſtinguiſhed from the *Lowly* and Simple; and that was even Lucifer's Fall.

Matt. viii. 20. 20. *But Chriſt on Earth had not whereon to lay his Head*, neither Houſe, nor any Thing elſe; ſo alſo a Chriſtian has nothing for his own, but what he has, he has it for his *Office Sake*, and ſerves his Lord therein; but he that ſerves otherwiſe, he ſerves the *Adamical Self*, and *not* Chriſt, and is no Chriſtian, but a mere titular Chriſtian; but he is a Child of Nature, of the Kingdom of this World, in whoſe outward Ground *Hell* ſtands, and ſerves the Kingdom of *Darkneſs*; outwardly he ſerves indeed the Type of God according to Love and Anger, where all Things together ſtand in Strife, till the Day of Separation, and the *Reſtoration* of that which was before ſuch Doings.

21. For in this World all goes on in free Will; *that which has no Law, has alſo no Judgment*, but that which has a Law, that has its Judgment in itſelf; therefore ſeeing Man, eſpecially a Chriſtian, has a Law, *viz.* that he is no more his own, in that he is given up to another, *viz.* to Chriſt, and yet will not be ſubject to him, then is the *Judgment* in the Law, and condemns the own Will and Self.

22. We do *not diſallow* of the Offices which are God's, as alſo the Officers are God's Servants, we *diſtinguiſh* only what a Miniſter of Chriſt is, and what a Miniſter of Nature in human Selfhood is; if any one be in a noble Office in the Kingdom of Chriſt, then is his *Office noble*; but he is a Miniſter or Servant under this noble Office, and is juſtly honoured in Reſpect of the Office; we detract not from his Honour, which his *Office deſerves*, but all Selfhood in the Kingdom of Chriſt is the evil *Adamical* Nature, which is departed from God; for in Chriſt there is no Nobility, but we are all only Children and Miniſters or Servants.

23. Our *Adamical* Nobility is loſt in *Adam*; but whoever in this World, in the Kingdom of Chriſt, is noble, he is noble in *reſpect* of his Office, as a King and Prince is noble in reſpect of his Office, in which he *ſerves*; but if he ſerves not Chriſt therein, but only the Nobility of his Office, and his Selfhood, and ſays, The Power and the Kingdom is mine, he *bereaves* God of his Power, and makes it appropriated to himſelf, and becomes a *Lucifer* under the Office of God.

24. Even as *Lucifer*, who alſo was a Prince of a Throne, and a King in God's Office,
g *Iſa.* xiv. 19. when he appropriated the Office to Self, then he g *was thruſt out*, and another got the Office which he had in the Kingdom of God; but he remained indeed a Prince in his *own* Office, but not in God's Love, but in his Wrath, wherein he muſt now alſo ſerve him; as alſo it is to be underſtood concerning the Offices in *this* World.

25. For a *wicked* Prince and Nobleman remains indeed in the Office, but he ſerves not God's Love, but his Anger, as is done at preſent, where the Princes ſerve the Anger of God with murdering and waſting Countries and People, as in *Vengeance*, and in the Power of Selfhood, wherein God's Anger alſo becomes creaturely; but they do *not* that to Chriſt in Chriſt's Office, but to the Anger of God, who thereby *puniſhes* the falſe and wicked titular Chriſtendom with his Office of Anger.

26. For in Chriſt's Office there is only Love and Righteouſneſs, as alſo Humility and Fear of God itſelf, but the Office has the *Power* to ſeparate the Evil from the Good as a *Miniſter* of God, yet with Righteouſneſs, and not with Self-will: He who ſays, *Thou ſhalt not kill*, ſays alſo to the Officer, that without the Authority of his Office he ſhould kill none, neither ſhould he do Injury to any, though by Virtue of his Office.

h Wicked Thing or Subſtance. 27. For the Office requires *a juſt Judgment*, and then the Office kills the h *Wickedneſs*, and ſevers it from the Good, and the *Officer* is free from the Commandment of Death; but if he has any evil Intent in his Will, there the Judgment paſſes upon *the Officer himſelf*.

28. In *Potiphar*, *Pharaoh*'s Officer, we have a powerful Figure, who ſet *Joſeph* over his whole Houſe, and gave him full Power to rule in his Government; ſhewing how God has ſet his Officers in his Houſe of this World, that they ſhould do and direct, judge and manage Things in a creaturely Manner, as God does in them after a ſpiritual Manner.

29. For *Potiphar* took upon him no Diſpoſal of any Thing, but let *Joſeph* manage the Government; thus alſo are all Officers inſtituted in the Kingdom of this World, that they ſhould *outwardly* manage God's Government, as Chriſt gives a Similitude or Parable of *Stewards, whom a Lord appointed over all his Goods, and went into a far Country, and after a long Time returned again to require an Account of his Stewards, where he diſtributed to the Officers, and gave one of them five Talents, and the other four Talents, to the third three Talents, to the fourth two, to the fifth one Talent, wherewith every one ſhould trade and get Gain; and then when he that had but one Talent had gained nothing, he commanded him to be bound Hand and Foot, and to be caſt out into Darkneſs; and commanded alſo to deſtroy thoſe Murderers, and to burn their Cities, who after their Lord was gone away, and had committed his Goods to them, they preſently in his Houſe began to fight, and beat their Fellow-ſervants, and to be drunken, and play, and kill his Meſſengers which he ſent to them.* All which are Similitudes and Parables concerning his Officers in the Houſe of this World, ſhewing how he will puniſh the evil Houſholders with *Hell-fire*, and burn their Cities, *viz.* their Kingdoms, which they have built, in their own Voluptuouſneſs to their own Glory and Honour, and ſhut them out from his Face for ever: *But the other who were faithful in his Miniſtry and Service, he gave full Power over his Houſe, and gave them alſo the Government and Talent of him that had buried it in the Earth*, and would not execute his Office that was appointed him. *Matt.* xxv. 14—31. *Luke* xix. 12—28. *Luke* xix. 17. *Luke* xix. 24.

30. Thus all Potentates, and Magiſtrates in Offices, ought well to conſider this, that they ought to *work* in God's Office, and *have a Care* of his Houſe, and not think only to look after Nobility and high Eſtate, and think how to fill their Belly, and ſatisfy their Pleaſures with Gormandizing and Guzzling, Gluttony and Drunkenneſs, and to wreſt the Sweat of the Miſerable with Unrighteouſneſs, and lay it upon their Pride and Bravery, and conſtrain and preſs upon the Miſerable and *Inferior* with Power. *All theſe*, one with another, are the evil and wicked Officers and the Murderers, which the Lord commands to be deſtroyed, and their Cities to be burned with the Fire of God's Anger.

31. But at preſent the World is *full* of ſuch Officers, to whom the Lord clearly for a long Time ſent many Meſſengers; but they have vilified and *contemned* them; therefore now is the Time of the Lord's coming, for they have even now [k] *killed his Son*, viz. the *plain Truth of his Word*, and turned it into mere Self-luſt and Wantonneſs; therefore theſe Houſholders muſt *give an Account of their Offices.* [k] *Mat.* xxi. 39. *Luke* xvi. 2.

32. *Moſes* ſpeaks further concerning *Joſeph*, and ſays, *And it came to paſs after this was done, that his Maſter's Wife caſt her Eyes upon* Joſeph, *and ſaid, Lye with me; but he refuſed, and ſaid to her, Behold my Maſter taketh no Notice what is with me in the Houſe, and whatſoever he hath, he hath committed under my Hand and Charge; and there is nothing ſo great in the Houſe which he hath withholden from me but thee, becauſe thou art his Wife: How ſhould I then do ſo great an Evil, and ſin againſt God? And ſhe preſſed ſuch Words upon* Joſeph *daily, but he obeyed her not to lye with her, or to be near about her.* This is now the mighty [l] Type, ſhewing how it goes with the Children of God, when they have *attained* the divine Government in the new Regeneration, in that they muſt now converſe in this Houſe of Fleſh and *Adamical* Priſon, with their *holy* bleſſed Government; alſo how the Soul has taken in Marriage this unchaſte whoriſh Woman in the Spirit of this World in the beſtial *Deſire* in Fleſh and Blood, which whoriſh Woman now ſets upon *Gen.* xxxix. 7—10. [l] Or Image.

the chaſte *Joſeph*, and continually would urge and draw him to her *amorous* Luſt, that the new Virgin Child might lie with the beſtial Whore again; as *Adam* did, from which luſtful Bed the earthly *Eve* proceeded, with whom afterwards he copulated in his Luſt, as all *Beaſts* do.

33. This lecherous *Eve* ſticks yet to the Children of God in Fleſh and Blood, and it is the *animal* Soul, *viz.* the *mortal* Spirit, full of evil Luſt and Impurity, whereinto the Devil has yet ſtruck his Serpent's Sting, for which Cauſe the *Body* muſt die, and *rot*, also this beſtial Spirit muſt be [m] deſtroyed, and go quite into its Mother again, out of which it proceeded in the Beginning.

[m] Or corrupt.

34. In this Whore, the Devil aſſaults the noble Virgin-Child daily, *viz.* the chaſte *Joſeph* in *Chriſt*'s Spirit, encompaſſed with heavenly ſpiritual Corporeity, *viz.* with Chriſt's Fleſh and Blood. This Virgin-child is [n] *the Woman in the Apocalypſe, that ſtands upon the Moon*, viz. upon this earthly Whore, *and hath twelve Stars in the Crown upon her Head, which Woman the* [p] *Dragon* in the earthly Whore *would* continually *devour, when ſhe brings forth the* holy *Child*, viz. the noble *Joſeph*, viz. the chaſte and divine Purity, which cauſes Woe to the Dragon in Fleſh and Blood, that it muſt reſign its Kingdom, and in that Reſpect [q] *pours forth the great* [r] *Deluge* of Earthlineſs upon her, *to ſlay the Child together with its Mother.*

[n] *Rev.* xii. 1.
[p] Verſe 4.
[q] Verſe 15.
[r] Flood or WaterStream Verſe 16.

35. *But the Earth comes to help this Woman*, that is, the earthly Deſire in Fleſh and Blood opens its Throat wide and ſwallows this Dragon's Flood into itſelf, ſeeing it is its Like, *that it may not hurt the Virgin Child*, as *Potiphar*'s Wife's unchaſte Dragon's whoriſh Floods and Streams did not hurt *Joſeph*, in that he fled from her, and did not yield his Will to her.

36. And this is firſt the moſt powerful *Proba* or Trial of the Children of God; that as ſoon as they attain the new Birth, then the Devil comes and ſtirs up the fleſhly Whore in Fleſh and Blood, and all falſe and *wicked Deſires and Imaginations*, and then injects and frames in this Whore the Honour and Glory of the World; alſo Riches and the Pleaſure of this Life; alſo he models and repreſents the great Miſery and Deſolation, wherein the poor Soul, in this World, muſt ſtand in *Shame* and *Scorn*; alſo the great Unworthineſs of the Soul; alſo he repreſents Covetouſneſs, to think all temporal good Things and Neceſſaries *will fail*, and ſo it ſhould come into great *Miſery*.

37. To the Potent and *Rich* the Devil models and repreſents, in this their fleſhly Serpentine Whore, their Nobility and Highneſs, their great Honour, Might, and Power; alſo voluptuous Eating and Drinking of dainty Fare, and how they may acquire it with Power and ſubtle Policy; alſo he repreſents Unchaſtity and Wantonneſs, and to think, that if they ſhould walk in Humility and Lowlineſs, they ſhould *loſe* the Reſpect and *Reputation* of the World; for who would fear and honour them, if they did not put themſelves *forward* with Oſtentation?

38. All theſe are the Words of *Potiphar*'s Whore in Fleſh and Blood, which the Devil ſtirs up in the Serpent's *inſinuated* Poiſon, with his Imagination, wherewith he plagues the poor impriſoned Soul in Fleſh and Blood, and provokes it to ſuch and the like Unchaſtity and *Sins*; and this Whore in the Fleſh ſays continually to the Soul, Lye with me, copulate with me, thou wilt be bleſſed, happy, and ſaved well enough, uſe thy *Luſt* with me; and this ſhe does daily, that ſhe might bring *Joſeph* into Luſt, *viz.* the new Child, that the Soul might bite at that Bait, and defile the new Child, and its fair Crown.

39. For this Whore is aſhamed before this new Child, ſhe reſembles a *dirty Swine* compared with the Sun; when ſhe hears Mention made of the Wantonneſs of the World, ſhe *rejoices* at it, but when Men ſpeak of ſuch Chaſtity and Purity, ſhe is *aſhamed* of it, and then beſpatters or ſullies the Speech of the *holy* Child, with the

aboveſaid Abominations, and deſpiſes it; for ſhe knows that if *Joſeph* holds the Government, ſhe muſt die.

40. But honeſt, virtuous and chaſte *Joſeph*, viz. the inward new Man, ſays to this Whore, Behold, my Lord and Maſter has *truſted* me with all his eternal Goods and the whole Kingdom of Chriſt, how ſhall I then do ſuch Evil before him? I will not lye with thee, thou art thy Lord's *Wife*, viz. the Wife of the Spirit of this World, I will not lye with thee, nor be near thee.

41. And *Moſes* ſays further, *It came to paſs on a Day that* Joſeph *went into the Houſe to do his Employment, and there were none of the People in the Houſe, and ſhe caught him by his Garment, and ſaid, Lye with me; but he left the Garment in her Hand, and fled, and ran forth out of the Houſe: But when ſhe perceived that he left his Garment in her Hand, and was fled forth, ſhe called the People of the Houſe and ſaid, Behold he hath brought in an Hebrew Man to us to defame us; he came in unto me, and would have lain with me, but I cried with a loud Voice; and when he heard that I cried out and called, he left his Garment with me, and fled and ran forth.* This now is the Figure, ſhewing how the Devil through this whoriſh Woman *ſtrongly* ſets upon the Soul, eſpecially when the Devil obſerves that the Soul is *alone*, that the Spirit of God ſtirs not in it, then he falls a ſtorming of it, and lays hold of it in its *Life*'s Eſſence, and will force it in ſuch Whoredom, that the precious Virgin-child might be *defiled*, and that ſhe might with the Serpent's Power copulate with the Soul. *Gen.* xxxix. 11—15.

42. This alſo is a powerful Figure of the whoriſh and *unchaſte* World, ſhewing how the fair Daughters of *Eve*, in the Inſtigation of the Devil, run after the tender Youths, and *allure* them with flattering hypocritical *Behaviour*, with wicked burning Luſt, which *trim* and adorn themſelves, as if an *Angel* ſat under *their* Dreſs, and have drawn many an honeſt virtuous Child, that never deſired it, to themſelves, and bound them with the Devil's Chains, and have bereaved them of their Honour and Chaſtity.

43. And if there was an honeſt and chaſte *Joſeph*, who would not go into *theſe* Hogſties and Jakes of the Devil, they cry out againſt ſuch a one, and *accuſe him* of Unchaſtity, as willing to betray him and rob him of his Honour, and yet are even the luſtful Panders, which ſtrow Sugar, and give Gall to eat, which ſtrange People ſtrow Sugar ſo long as he has *Money* in his Purſe, till they bereave him of his *Livelihood*, Honour, and Goods, that he has no more to give them, and then they ſcorn him, and leave him *without* a Garment, as *Potiphar*'s Wife did *Joſeph*, as he was going out of the Houſe; ſo the Devil has the Soul, and the Whore the Garment for a Pledge; in which Whore nothing elſe governs but the Serpent with its *Brood* of young ones, and he that joins himſelf to them, is *poiſoned* by the Serpent, for the Serpent ſheds its Spawn into Body and Soul, and poiſons him ſo exceedingly, that his *Heart* cleaves to the Whore, and runs after her, as if he was faſt tied to her.

44. At preſent the World is *full* of theſe Vermin, among high and low; and therefore alſo at preſent the *Serpent* itſelf is pregnant, and will ſhed forth its Spawn, which the Zeal of God will conſume; for *Joſeph* with his governing Office lies as yet in Priſon, and *Potiphar*'s Wife governs in her burning *Luſt* which ſhe bore to *Joſeph*; but ſince ſhe could not betray *Joſeph*, ſhe ſet herſelf in *Joſeph*'s Government, and governs the Houſe of *this World*, and accordingly has generated many Baſtards, which now govern in her Stead; and therefore the Judgment comes upon *her Whoredom*, and breaks her to Pieces, that Men will ſay, *She is fallen, ſhe is fallen, Babel, the Mother of the great Whoredom, and is become a Habitation of all Devils and unclean Spirits*, ſhe is for ever ſealed up in the Abyſs.

45. On the contrary, we here ſee, in this Image and Type, alſo the great *Chaſtity* and Purity of *Joſeph*, who when he was drawn and held with Power, yet fled from this

Whore, and had *rather* leave his Garment and good Name at Stake, that he might but *keep* a good Conſcience.

The Holy Figure ſtands thus:

46. When this chaſte *new* Virgin-child in the Spirit of Chriſt ſees this Whore in Fleſh and Blood draw near it, that her Deſire lays hold on this Chaſtity, then it flies out of the Houſe; that is, this Virgin-child *hides* itſelf in its own Principle, and may not come near the Soul, ſeeing the Soul is defiled by this Whore's Poiſon, ſo that it is brought into Luſt; thus *ſtrongly* the divine Purity ſhields itſelf from the Devil's Vanity.

47. For in *this* new Child there ſtands the fair Carbuncle-ſtone of the higheſt Love of God in the Name JESUS, which ſuffers itſelf to be ſullied no more, for it once paſſed through Death and Hell in Man, it will be *pure* and poſſeſs the Throne of God,

Heb. vi. 4, 5. whereupon the Scripture ſpeaks ſtrongly, that *Whoſoever hath once taſted the Sweetneſs of the World to come, and departeth from it again, that this Soul hath no Forgiveneſs more for ever*; that is no other, than where the noble Virgin-child is born a-new again out of the Soul in its Subſtance that *faded* in *Adam*, and the Soul departs quite from it again, and ſevers itſelf from it with its Will, ſo that it fades again *once more*; *there is no Remedy for it more eternally*; for in the Birth of this Virgin-child, the *Foretaſte* of the eternal Joy is given to the Soul, and that is done in the Wedding of the Lamb, known to our School-fellows.

[t] Or Star. 48. Therefore this noble Virgin with her fair [t] Stone hides itſelf *frequently* from the Soul, but ſhe breaks not off from the Marriage, except the Soul breaks *itſelf off* from her; and there is great Weeping and Lamentation towards the Soul, if it *defiles* itſelf again, as in the little Book of Repentance is ſet forth, and cannot eaſily befall *Joſeph*,

John x. 28. for the Soul is hugged, embraced and kept in Chriſt's Arms, as it is written, *My Sheep are in my Hand.*

49. This we underſtand in this Figure, *how* very *chaſte*, modeſt and pure Hearts are given to the Children of God in their *inward* Ground, and how they muſt be ſtrongly proved and tried, before the Government of divine Viſion will be given them, to be able to ſee the *Myſterium Magnum*, the Great Myſtery.

Gen. xxxix. 16, 17. 50. And *Moſes* ſays further, *And Potiphar's Wife laid up his Garment by her until his Maſter came home, and told him thoſe very Words.* We ſee in this Figure the perfidious treacherous *Dealings* of the World, how wickedly they *recompenſe* and reward their Chriſtian faithful *Servants* and Miniſters; *Joſeph* carried himſelf faithfully in the Sight of their whole Houſe, and all *ſucceeded* happily that went through his Hand; but when he would not lye with this Whore, to pollute himſelf with her, then ſhe perſecutes him in his Body and Life, and *ſtudies* how to ſteal away his Honour from him by Falſhood and Wickedneſs, when ſhe cannot take it away with Subtlety and deviliſh *Plots.*

51. This now is a Figure, ſhewing how grievous Enemies a true Chriſtian has, and that he is every where encompaſſed with Enemies; and though perhaps he ſtands in *temporal* Felicity, and has the Favour and good Will of many Men, yet he ought *not* to be ſecure, for the Devil continually hunts after him to find how to make him fall; for, what the Devil cannot do by himſelf, to God's Children in Fleſh and Blood, that he attempts by his *Inſtruments*, falſely to betray the Children of God, and that even for their Fear of God, their Honeſty and Virtue.

52. For if the new heavenly *Eve* be born in God's Children, then the Devil in the earthly *Eve* will *not endure* it, for a Whore and a modeſt Virgin will very ill ſtand together.

53. And thus the Children of God have *no greater* Danger, than when they are ex-

alted to worldly Honour, for the Devil is a Spirit of Pride, and ſets himſelf with his Luſt in worldly Highneſs and Magnificence, in [u] *High Offices*; for he will always ſtill be a [w] *Prince of this World*, as Chriſt alſo calls him; and he is ſo indeed according to the Property of Vanity, Falſhood and Wickedneſs, and always ſet his Throne and Stool readily *there*, where great Offices and Honours are; where Might, Power, and Authority is adminiſtred and put in Execution, there he [x] involves himſelf, ſo that he might be ſure to ſit for one in the Government of the World.

[u] Or high Places.
[w] *Eph.* vi. 12. *John* xiv. 30.
[x] Inſinuates or wraps up himſelf.

54. Therefore he will not readily *endure* that a *Joſeph* ſhould ſit near him, but thoſe that are rich, noble, lofty, and ſtately, honouring themſelves, which hunt only after worldly Honour, Pleaſure, and Voluptuouſneſs, who fill their Bellies daily, and are bold, ſtout, furious, and full with Plenty, and hunt only after Subtlety and *Policy*, ſeeking how they may wreſt from the Miſerable his Sweat, and convert it into Pride, who trim and ſet themſelves *forward* in every Place, taking Pleaſure in themſelves in ſuch Dreſſes and Ornaments, giving one another great Compliments and *Courtſhip*, and aſcribe great Titles of Honour to them; where the Houſe is ſtuck full of ſuch trimed dreſſed Whores under a *modeſt* and chaſte Shew and Appearance, there is the Devil a frolick Gueſt, for it goes according to his [y] own Heart's Deſire and Will.

[y] Property or Condition.

55. But if God ſends a *Joſeph* thither, who would fain live and do according to the *Will of God*, then it happens to him as to *Joſeph*; and to *Daniel*, whom they wickedly and with Falſhood brought to the Lion's Den; and *Joſeph* they brought into Priſon; but in the End the Devil's Kingdom is put to Shame, as in *Joſeph* and *Daniel*.

56. Therefore if any will be a *Joſeph*, and alſo ſet in worldly Offices and Honour, he muſt do it with great earneſt Sincerity and *Humility* of his Heart, and *reſiſt* the Devil, that he may not be able with his Stool of Pride to dwell with him; if not, let him ſtay without it, or elſe he will *fall* to the Ground in ſuch Offices. If *Joſeph* be not armed with Chriſt, who has overcome the Devil, let him let the high Offices *alone*, for the Devil will not endure him in it, while he is againſt him; he muſt either be a right *Joſeph* and *Daniel*, or muſt have the Mind of the *World*, if he will govern the World.

57. For this World has a twofold Office, viz. *God*'s and *Satan*'s Office, the one in God's Love, the other in God's Wrath, *viz.* according to the Property of Light, and of Darkneſs, which in the Nature of this World rule near and *in* one another, and are two Kingdoms, as the one is *Chriſt*'s Kingdom, the other is *Satan*'s.

58. Therefore if thou art not armed and *wholly reſigned* to God, that thou canſt, upon Occaſion, with *Joſeph leave* thy *Garment*, alſo thy Honour and *Welfare*, for the Sake of God and for Righteouſneſs, and overcome the Devil with *divine* Power and Strength, if not, preſs into no Office except thou beeſt rightly, duly and orderly called thereunto, and then alſo thou ſtandeſt *either* in the Throne of *Joſeph*, or of the World.

59. Thou muſt in an Office either ſerve God or the Devil, for thou canſt not ſerve two Maſters alike, for Self and Reſignation are two *diſtinct*; he that ſerves God is reſigned up into him, and in all Things has Reſpect to *Truth* and *Righteouſneſs*, and will promote that; but he that ſerves Self has Reſpect to *Favour*, and the Highneſs and *Magnificence* of the World, that he may have it all at his diſpoſing; this Officer is in the Miniſtry and Service of the evil *Adam*, in whom the *Devil* has his Throne, and helps him to pronounce the Sentence of Juſtice.

60. O thou worldly Judge, rely not thou upon the Tower of *Babel*, upon worldly Determinations, Ordinances, and Concluſions, upon human Inſtitutions, Statutes, Laws and Decrees, the Top thereof reaches not into Heaven, that is only the Height of the Confuſion of Strife, and a [z] Miſunderſtanding; God ſees thee in thy very Heart, he proves and tries thy Will and Deſire; the Law pleads not for thee before God, though thou ordereſt thyſelf according to that, when thy *Heart* knows it ought to be quite other-

[z] Or Miſtake.

wiſe; and then think no otherwiſe with thyſelf, but that thou pronounceſt the Sentence of Juſtice for the Devil, and *ſerveſt him* under an *hypocritical* Mantle or Cloak; the Juſtice and Right is God's, and it is *God himſelf*, but * Wrong is the Devil's, and it is the *Devil himſelf:* That Maſter which thou ſerveſt is he that will reward thee, and pay thee thy Wages, he *himſelf* will be thy Wages, and this thou art to expect in thy Office.

* Or Unrighteouſneſs.

Gen. xxxix. 20-23.

61. And *Moſes* ſays further, *Then his Maſter took him and put him into Priſon, where the King's Priſoners lay, and he laid there in Priſon; but the Lord was with him, and vouchſafed Protection towards him, and cauſed him to find Favour in the Eyes of the Officer of the Priſon, that he committed all the Priſoners in the Priſon under his Hand, that whatſoever was done there, muſt be done by him, for the Officer of the Priſon took not any thing upon him; for the Lord was with* Joſeph, *and what he did the Lord made it ſucceſsful.* In this Figure we ſee the final and *laſt* Proof and Trial of God's Children, how they muſt leave their Honour and Welfare, and alſo put their *Life* in Hazard, and reſign themſelves wholly to God, to do whatſoever he will with them, for they muſt forſake all for God's Sake, and *leave the World*, and be as a Priſoner who expected Death, and relies no more upon any Man, and knows not how to get any Comfort from any Creature, but relies barely and merely upon God and his *Grace*, and then is a Man paſſed through all Proofs and Trials, and now ſtands waiting the Commands of his Lord, what he will have him to be.

62. For he ſays very inwardly to God, Lord, wilt thou have me in Priſon and in Miſery, that I ſhall ſit in Darkneſs, then I will willingly dwell there; if thou bringeſt me into *Hell*, I will go along, for thou art my *Heaven*; if I have but thee, I enquire not after Heaven and Earth, and if Body and Soul ſhould [a] fail, yet thou art my Comfort; let me be where I will, yet I am *in thee*, and thou *in me*; I have fully enough when I have thee, uſe me for what thou wilt.

[a] Or be famiſhed.

63. In this laſt Proof and Trial Man becomes the Image of God again, for all Things become one and the ſame, and are alike to him; he is *all one* with Proſperity and Adverſity, with Poverty and Riches, with Joy and Sorrow, with Light and Darkneſs, with Life and Death; he is as *nothing* to himſelf, for in his Will he is dead to all Things, and he ſtands in a Figure, repreſenting how God is in and through all, and yet is as a Nothing to all Things, for they comprehend not him, and yet all is manifeſted by him; and he himſelf is all, and yet has Nothing, for any Thing is to him in the Apprehenſion of it even as Nothing, for it comprehends him not; he is as it were *dead* to all Things, and yet himſelf is the Life of all Things: He is ONE and yet NOTHING and ALL: Thus alſo a Man becomes according to his reſigned Will, when he yields himſelf wholly to God, and then his Will falls again into the unſearchable Will of God, out of which he came in the *Beginning*, and then ſtands in the Form as an Image of the unſearchable Will of God, wherein God dwells and wills.

64. For if the Creature wills no more than what God wills through it, then it is *dead* to *itſelf*, and ſtands again in the firſt Image, *viz.* in that wherein God formed it in a Life: For what is the Life of a Creature? Nothing elſe but a *Spark* of the Will of God, which Creature now ſtands ſtill to the Will of God, whoſe Life and Will is God's, who drives and *governs* it.

Rom. ix. 16.

65. But that which *wills and runs* of itſelf, that rends itſelf from the intire Will of God, and brings itſelf into Selfhood, wherein yet there is no Reſt, for it muſt live and run on in Self-will, and is a mere Unquietneſs; for Unquietneſs is the Life of Self-will; for when the Will wills itſelf no more, then *nothing* can *torment* it more, its willing is its own Life, and whatſoever [b] wills in and with God, that is one Life with God.

[b] Wills or deſires that which God wills or deſires.

66. It is better to know nothing, than to will according to Self; for that which knows nothing, the Will of that paſſes away with the creaturely Life, and its Strife has an *End*, and has no more Source or Torment, as we may underſtand in [c] irrational Creatures.

[c] Or ſenſitive Creatures.

67. For it is the Source and Torment of all the Damned that they [d] are wiſhing and *woulding*, viz. they would that which is Self, and in their Woulding they generate [e] Ideas, Species, and Formations, *viz. contrary* Wills and *Deſires*; the Will being at Strife, ſo that one Thing is manifeſted in Multiplicity, wherein it is at Enmity with itſelf; but when it is one with the eternal One, then can *no Enmity* be therein, and there is alſo *no* Poſſibility of Enmity therein.

[d] Have a longing Deſire, and yet cannot attain the leaſt Satisfaction.
[e] Repreſentations in their Thoughts.

68. Therefore it is Man's laſt Proof or Trial, when he ſtands ſtill to God in all Things, then in him Light proceeds out of Darkneſs, Life out of Death, and Joy out of Sorrow; for *God is in* and with *him* in all Things, and bleſſes him, as was done to *Joſeph* in the Priſon, his Priſon became Joy to him; for he became alſo a Governor over the Priſon in the Priſon; he was as a Priſoner, and yet as a Maſter of the Priſoners, he governed the Priſon and the Priſoners, and was a *Patron*, Foſterer, and *Guardian* to the Diſtreſſed; his Maſter took nothing upon him, and was well pleaſed with what *Joſeph* did, for all was very pleaſing and right in his Sight.

69. Thus underſtand us here according to its precious Worth; when Man is *intirely* reſigned to God, then God is his Will, and God takes nothing upon him about what Man does; nothing is againſt him, for *God's Will* does it in himſelf, and all Sin ceaſes; and although God's Will of Anger ſtirs in him, and brings Fire from Heaven from the Lord, as was done by *Elias*, yet all is right in the Sight of God, for the *Party* does it not, but God *through* him, he is the Inſtrument through which God ſpeaks and acts.

70. Now as God, in ſo much as he is God, can will *nothing but* that which is *good*, or elſe he were not God, if he himſelf willed any thing that was evil; ſo alſo there can be nothing in ſuch a Man's Will but Bleſſing only and the Will of God, as was ſaid of *Joſeph*, God was with him in all his Doings, and bleſſed all Things through his Hand; thus to the *Honeſt* and *Virtuous* a Light ariſes in the Darkneſs, and the Night is turned into Day to him, and Adverſity is turned into Proſperity, and the *Curſe*, Wickedneſs, and Malice of the World are turned into *Paradiſe*; and it is with him as Saint *Paul* ſays, *All Things muſt ſerve to the beſt to them that love God.* *Rom.* viii. 28.

71. For *Joſeph's Priſon* brought him before King *Pharaoh*, and ſet him upon the Throne over that Land and People, and made him Lord over his Father and Brethren, and to be a [f] Guardian and Officer of the King, and to be *God's Regent* and Governor, through whom God ruled great Countries and Kingdoms, as the like may be ſeen alſo in *Daniel*.

[f] Steward.

72. Therefore a Chriſtian ſhould learn to bear the [g] Temptation, when God caſts him into *Joſeph*'s Pit and Priſon, and rely upon God in *all* his Doings, and entirely reſign himſelf into God, and then God would be more potent *in* him, than the World and Hell are; for all thoſe would at length, after he has ſtood out all the Trials, be put to Scorn in him.

[g] Affliction.

The Sixty-seventh Chapter.

How Joseph *in Prison explained King* Pharaoh's *chief Butler's and Baker's Dream to each of them; and what is to be understood thereby.*

Gen. xl.

1. IN this Chapter the Spirit represents a Figure, shewing how the Spirit of God sees *through* Man's Spirit, and brings Man's Spirit into *his* Seeing, or *Vision*, so that it can understand hidden secret Things; for to explain Dreams, is nothing else but to see and understand the Figure, how the *Spiritus Mundi*, the Spirit of the World in the Constellation of Man, frames itself into a *Figure* with those Things, which in the human Life are clearly in working, or indeed are formed in a Figure in the Constellation by a great Conjunction, the working not being yet begun, and yet is modellized naturally, where the Spirit of Man, by divine Power, knows, in the Prefiguration, what Working and *Effect* it has; also it may be understood by the diligent Consideration of [h] Astronomy [i] according to Astrology, wherein the natural Effect and Working is prefigured, what naturally is wrought and represented by this Power.

By an Astronomical Figure of the outward Heavens, in a Scheme thus,

and a Judgement of the Effects by Astrology, predicting before the Stars be in that Posture in the Heavens, or before the Effect be wrought by the Stars.

[i] Or in.

2. But while *Joseph* was a Child, and did not outwardly busy himself in *this Art*, therefore it is to be understood, that the Spirit of God, with his Seeing or Vision, brought him into the Image or Idea of the Dream, and that the *Spirit of God* explained the Dream through the Spirit of *Joseph*, as was done also by *Daniel*; for to explain Dreams, is nothing else but to understand a magic Image or Representation of the Astrum, Aspect, or Constellation in the human Property.

[h] As Orion, the Pleiades, *Amos* v. 8. Mazzaroth, the 12 Signs. Or Arcturus, *Job* xxxviii. 31, 32. Ursa Minor, or Ursa Major, or any other Constellation that consists of many Stars together, or a Figure of the whole Heavens erected on a Point of Time.

3. For *every Man* bears the Image of his Constellation, *viz.* a magic * Asterism in himself, and when the Time comes that such magic Image of the superior Constellation is *kindled*, then it enters upon its Working, and then the Astral Spirit beholds itself in the Elements, and sees what Figure it has

4. But the Elements being [k] void of Understanding, and affording only a [l] *bestial* Body in their Figure, therefore the Astral Spirit can discern nothing else but the Form of some such earthly Creature, except the [m] soulish Spirit be *concomitant* in the Working of the Astral Spirit, then it is premodelled in a human Form, and in a true natural Way and Manner of Figure; for the Soul only has true human Eyes, but the Astral Spirit has only a bestial Appearance, and sees after the Manner of a Beast.

[k] Inanimate.
[l] Animal Body.
[m] Or Spirit of the Soul.

5. Yet seeing there is a great Difference between a false and *wicked* Soul, (which daily *imagines* in a bestial Manner of Figure, and wills and *desires* bestial Things,) and a pious *divine* Soul, wherein the Spirit of God is manifest, so also are the magical Imaginations and Representations in the Astral Spirit different; for a Beast dreams [n] according to *Fancy*, and so does a bestial or animal Man, though indeed the [o] Image or Idea of the Constellation does certainly co-modellize itself, whether in Evil or in Good, according as the Astral Spirit eagerly longs or lusts in itself, when it so views what stands naturally as a *working* in it; but seeing it is a Beast, therefore it introduces in its Image with its Desire commonly the Model [p] of a *fantastic* Image, and turns it from Joy to Sorrow, from Sorrow to Joy; but the Soul is faint and sick in such a Spectacle or Glass and Prefiguration, whence *oftentimes* there arises great Unquietness to the *Body*.

[n] Or from Fancy.
[o] Or Figure, the Schema Cœli.
[p] Or in.

6. But where a true Viſion is ſeen in Man, that is done by the Soul's modellizing, when it co-images or models itſelf in the Figure through *its Imagination*, then the Image or Repreſentation ſtands in the right human *Underſtanding*, though indeed the Aſtral Spirit continually images or frames itſelf in earthly Forms, ſo that very *ſeldom* an entire perfect Viſion appears as the Work or *Effect* in itſelf ſhall be; alſo Man's own Imagination itſelf does often alter it, what a Man thinks or imagines in the Day, *viz.* that magic Form makes it ſo, that the Figure is according to his Imagination.

7. Yet the right Viſions are when Man's Will *reſts* in God, and then is God's Will manifeſt in Man's Will, and then the Soul ſees with *God's Eyes* from its moſt inward Ground, where it ſtands in the Word of God, and then the ſpeaking Word goes with the Soul's into the magic Image of the Conſtellation, and then the Aſtral Spirit *cannot* image or faſhion itſelf in the Fancy, but muſt ſtand in the Image in the Figure as the Conſtellation is, and then the Soul ſees what the Moſt High has prefigured, and what ſhall come to paſs; and then the Word of God, *viz.* the Ground of the Soul, expreſſes the Figure in the Soul, ſo that the Soul *underſtands* it, as here *Joſeph* and alſo *Daniel* expreſſed and explained; as ſoon now as the Figure of the Viſion was told before *Joſeph*, the Spirit of God was together in the Voice of the Relator, and in *Joſeph* explained the Viſion; for ſo alſo are the magic Viſions of *all* the Prophets.

8. For after God has once appeared to a Prophet in an audible Voice, and called them to be Prophets, as to ♀ *Samuel*, then afterwards he appeared to them in magic Viſions, and *anſwered* them upon their *Queſtions*. ♀ 1*Sam.* iii. 4, 6, 8, 10.

9. The right prophetic Ground of the magical Seeing and Underſtanding is thus; every Prophet is a Limit wherein a Time is included, or an Age comprehended, and he is the Mouth of that Kingdom or *Dominion*; that is, when that Kingdom has awakened and generated the *Turba* in it, then is he the Mouth of the inward Ground, which declares and expreſſes the Vanity in the *Turba*, and alſo the *Grace* of God, which has taken Compaſſion on the human Miſery, and oppoſed the Wrath of the *Turba*, and reproves that Kingdom for their Vanity and Idolatry, and comforts them with the introverted Grace again.

10. For his Spirit ſtands in the Figure in the eternal ſpeaking Word of God, from which the *Life* was expreſſed or ſpoken forth, and became a Creature, introverted again as an Inſtrument of the Spirit of God, whereby the *Spirit of God* ſpeaks and intimates; for the prophetic Spirit could not in its *own* Might and Power declare future hidden Things, if the Spirit of God did not ſee *through* it, and that the Word of God did alſo go together through his Word into the magic Figure which the Prophet *ſees*.

11. For the Prophet knows *not* any thing beforehand in his own Power and Authority which he declares, but when the Word models itſelf together in the Figure, then the prophetic Spirit ſees through God's *ſeeing*, how the Word of God goes alſo together upon the Figure; and then the Word expreſſes, declares, and explains the Figure through the prophetic Spirit, as here was done by *Joſeph*, when the King's Officers told their Dreams, then the Word ſet the Figure in *Joſeph*'s Underſtanding how it ſhould come to paſs; ſo that *Joſeph* knew what their Viſions *meant*.

12. But he knew it not beforehand; but in the telling of the Dream the *Word of Underſtanding* modelled itſelf in *Joſeph*'s Underſtanding, that he knew it; for *Joſeph*'s Spirit ſtood in a magic Figure, introverted again into the Word, after the Manner as the new Birth in the Spirit of Chriſt ſtands introverted again; ſo alſo the other Prophets, through whoſe Mouth God's Word explained and expreſſed from the inward Ground, through their Mouth, the *Wonders* of God in Nature, *viz.* in the formed creaturely Word.

13. By this Figure of *Joſeph*, in that he obtained *divine* Knowledge and Skill, and

could explain hidden Things, we ſee how the introverted Spirit of Man, reſigned up into God when he forſakes all that is his own, *does attain* the divine Eye to ſee and underſtand, ſo that he gets much more again than he forſook, and that he is much richer than when he enjoyed his own; for in his own Will he had and poſſeſſed only a Particular, but in the Reſignation he gets into the Total, *viz.* into the *Univerſal*, into All; for ALL is from the Word of God.

14. Therefore if he comes into that, he comes into the Ground, wherein all lies in the Eternity, and from being poor becomes rich, as *Joſeph*'s Figure declares, that a poor Priſoner became a Prince, and that *only by the divine Word*, that had manifeſted itſelf in him, when the Word, in his ſubmiſſive Dereliction forſaking all, expreſſed or ſpoke forth itſelf again, and ſo ſpoke or pronounced *Joſeph* into a regal Government and Dominion, through whom the Word of God would rule in *Egypt*, and give the *Underſtanding* for ſuch a kingly Government.

[s] *Rom.* viii. 28. 15. We ſee further in this Figure of *Joſeph*, [s] *How* at the Length *all muſt ſerve for the beſt to God's Children*, all the Wrong they muſt ſuffer will turn to mere Joy in the Event; for in Trouble and Affliction they learn to know what they are, how very weak and *miſerable* they are in their ownſelves, and how near Death and Miſery attend them, and how all the Truſt, Confidence, and Expectation they have of *Man*, in that they will rely upon Man, and truſt to the Favour of Man, is a very fickle uncertain Thing; alſo how Man ſhould turn his *Hope* towards God, when he expects to be delivered out of Trouble by the Favour of Man, yet ſo at length the Favour and Counſel of Man muſt ſtand in Stead.

16. But if a Man will expect the Favour and Counſel of Man, he muſt ſet his Hope upon God, and look whether God will give him Comfort *by human Means*, and releaſe him from Miſery, and not ſet his Hope upon the *Favour* of Man, but look upon God, to ſee what he will work by Means; and though it ſeems as if God had forgotten, as here with *Joſeph*, who muſt remain two Years in Priſon, then he muſt conſider with himſelf that God will have him *here*; but if he will through Means have him in another Place, then he will *afford Means* for it, and ſend it in due Time, as is to be ſeen here.

17. The Miſhap of the King's Officers, in that they were put into Priſon to *Joſeph*, was a *Means* whereby God would bring *Joſeph* before the King, but it was not done ſuddenly, becauſe *Joſeph* hoped the King's Butler would ſpeak a good Word for him to the King, and tell his *Innocence*; but the Butler forgot him, and left *Joſeph* lying in the Dungeon, that *Joſeph* might wholly deſpair of human Means, and fly to God; and when he does that, and *deſpairs of all human Means*, and barely relies on God, then muſt even *that* Means, in which *Joſeph* had hoped, and yet alſo had long deſpaired of any Help from it, break forth again, and ſtand him in Stead.

18. By this a Child of God ſhould learn, that all which he prays to God for that it ſhould ſtand him in Stead by Man, that he ſhould not *ſet* his Hope upon *Man*, but upon *God*; then at length every thing is done which he has prayed to God for, that ſhould ſtand him in Stead by human Means; when the Mind deſpairs of human Means, and dives down into God again, then God's Help breaks forth through human Means. Thus the Mind is inſtructed to learn to *truſt* in God.

5

The

The Sixty-eighth Chapter.

Of the Dreams of King Pharaoh; *how* Joſeph *is fetched out of Priſon, and preſented before the King, and comes to great Honour.*

1. MOSES ſays, *After two Years Pharaoh had a Dream, that he ſtood by the Water, and ſaw ſeven fair fat Kine riſe out of the Water, and went to feed in the Meadow; after this he ſaw other ſeven Kine ariſe out of the Water, which were ill-favoured, lean, and meager, and drew near the Kine that were by the Water-ſide, and the lean, meager, and ill-favoured devoured the ſeven fair fat Kine; then Pharaoh awaked. And he ſlept again, and dreamed once more, and ſaw ſeven Ears grow out of one Stalk, full and thick; but afterwards he ſaw ſeven thin blaſted Ears ſpring up, and the ſeven thin and black Ears devoured the ſeven full and thick Ears; then Pharaoh awaked, and obſerved that it was a Dream: And when it was Morning, his Spirit was troubled, and he ſent forth to call all the Magicians of Egypt, and all the wiſe Men, and related to them his Dreams, but there were none that could interpret them to Paraoh.* Gen. xli. 1—8.

2. Theſe Dreams of *Pharaoh* were repreſented to him from God, therefore no *Magus* and [w] Naturaliſt could interpret them; for the natural *Magus* has Power only in Nature, only in that which Nature frames in its working; he cannot apprehend that, nor adviſe in that, which the *Word of God* models and frames, but a Prophet has Power to interpret that, for he is a *divine Magus*, as here *Joſeph*. [w] Skilful in Nature.

3. With the *Egyptians* the Magic Art and Skill was common, but when it was *miſuſed* to Witchcraft, it was extirpated, although it remained among the Heathen till the Kingdom of Chriſt, till the *divine Magia* ſprung up; then the natural *Magia* was ſuppreſſed among the Chriſtians, which in the *Beginning* was well that it was ſuppreſſed, for the heatheniſh [x] Faith was thereby allayed and quenched, and the magic Images of Nature, which they honoured for Gods, were rooted out of Men's Hearts. [x] Or Religion.

4. But when the *Chriſtian Faith* was common, then came *other Magi* up, *viz.* the Sects in Chriſtendom, which they ſet up for Gods, inſtead of the Images of Heathen Idols, and drove on greater *Deluſions*, than the Heathen with their magic Idols.

5. For the Heathen looked upon the Ground of the Poſſibility and Working of Nature, but theſe ſet themſelves *above* the Ground of Nature, merely in an hiſtorical Faith, and they ſay that Men ought to *believe* that which they contrive.

6. As at this very Day titular Chriſtendom is full of ſuch *Magi*, as have *no* natural Underſtanding, either of God or of Nature, among them, but only an *empty* Babbling of a ſupernatural magic Ground, wherein they have ſet up themſelves for Idol-Gods, and underſtand neither the divine nor natural *Magia*, ſo that the World is made ſtock-blind by them, whence the Contention and Strife in Faith and Religion are riſen, that Men *talk* much of Faith, one drawing this Way, another that Way, and make a Multitude of Opinions, which are altogether *worſe* than the heatheniſh Images, which indeed had their Ground and Foundation in Nature; but theſe Images have no Ground either in Nature, or in the ſupernatural divine Faith, but are *dumb* Idols, and their Miniſters are *Baal*'s Miniſters.

7. And as it was highly neceſſary and good, that the natural *Magia* was diſcontinued

amongſt the Chriſtians, where the Faith of Chriſt was manifeſt, ſo now at preſent it is much *more* neceſſary that the natural *Magia* were again manifeſt, that indeed titular Chriſtendom's Idols, which it makes to itſelf, might through Nature be made manifeſt and *known*, that Man might know in Nature the outſpoken or expreſſed formed Word of God, as alſo the new Regeneration, and alſo the Fall and Perdition, that thereby the contrived ſupernatural *Idols* might be ſuppreſſed, that Men might at length in Nature learn to underſtand the *Scriptures*, ſeeing Men will not confide in the Spirit of God in the divine *Magia* of true Faith, but lay their Foundation upon the Tower of *Babel*, in the Contention and contrived *idol* Opinions, *viz.* in the Edicts and Traditions of Men.

8. I do *not ſay* that Men ſhould ſeek and preach the heatheniſh *Magia* again, and take up Heathen *Idols* again, but that it is needful to learn to ſearch the *Ground* of Nature, *viz.* the formed Word of God in Love and Anger, with its Re-expreſſion, that Men might not be ſo blind concerning the Eſſence of all Eſſences.

9. For the Fathers of the firſt Faith were not ſo blind concerning the Kingdom and *Dominion* of Nature, but did know in and by Nature, that there was a *hidden* God, who had made himſelf viſible, by the Word of his Exhalation and Information of the created World, and have *known* God's Word by the Creation, which is now at preſent much the more neceſſary, that the Opinion-Idols might come to Light and be known, that Man might at length ſee what *Faith* is; that it is not an Opinion and Conceit, but a
[y] *Heb.* xi. 1. divine [y] *Subſtance* or Eſſence, which Subſtance or Eſſence, *in* the viſible Man, is hidden to outward Eyes, as the inviſible God is hidden in the viſible Subſtance of this World.

10. But that the *Magi Naturales*, the natural Magicians, could not expound *Pharaoh*'s Dreams, this was the Cauſe, *Pharaoh*'s Dreams ſprang from the Center of Nature,
[z] Or Scheme. which the heatheniſh Magicians underſtood not, for their magic Ground in their Underſtanding was only in the Working and [z] *Figure* of the Conſtellation or Aſteriſm, and in the Elements; they underſtood not the Ground of the *eternal Nature*, out of which the Nature of this World had its Original, and wherein it ſtands; but the Dreams of *Pharaoh* had their Original out of the eternal Nature, and were repreſented in a viſible Image in the *outward* Nature of Time, and in the outward Figure [a] of Man.

[a] Or Repreſentation to the outward Man.

11. For the [b] ſeven fat Kine in the Paſture ſignify, in the inward Ground, the [c] ſeven *Properties* of the eternal Nature, in the *holy* good Subſtance or Eſſence, *viz.* in the Kingdom of Heaven, where the divine Power is ſubſtantial; and the [d] ſeven lean ill-favoured meager Kine ſignify, in the inward Ground, the [e] ſeven *Properties* of the eternal Nature, in the *Wrath* of God, *viz.* in the Kingdom of Hunger and Thirſt, where Nature is without the divine Subſtance of the good Power of God; and the [f] ſeven thick fat and full Ears, and alſo the [g] ſeven dry blaſted Ears, ſignify the ſame alſo.

[b] Seven fat Kine.
[c] Holy Properties.
[d] Seven lean Kine.
[e] Seven wrathful Properties.
[f] Seven full Ears.
[g] Seven blaſted Ears.

12. But that this Dream appeared *twofold* to *Pharaoh*, it ſignifies in this Figure, firſt the Ground of the eternal Nature in its ſeven Properties, what God would ſhew thereby; ſecondly, as to the ſecond Appearance, it ſignifies the *human* Ground, which in its Subſtance has its creaturely Original out of the ſeven Properties; moreover it denotes the *twofold* Man, according to the *outward* Body and the outward Spirit, and then according to the *inward* ſouliſh or animal Spirit, and according to the inward holy Subſtance
[h] Condition, Quality, or Property. of the divine ſubſtantial Power, and ſtands in the [h] Figure of a holy divine Man, who is fair and full of divine Power and Virtue, who walks and feeds in the true heavenly Paſture of the *Subſtance* of the ſubſtantial Wiſdom of God.

13. And it denotes, ſecondly, a wicked and ungodly Man, who is withered, meager, lean, and ill-favoured as to that divine Subſtance, and yet is even the ſame Nature's Property as the divine is; but he is withered and corrupted as to its good Subſtance; the

Wrath of the eternal Nature in the ſeven Properties has *conſumed* its Subſtance, ſo that it is now as a hungry Fire-ſpirit.

14. Thus the great God repreſents before *Pharaoh* what at this Time ſtood in the Figure of the *Egyptians*, for he would viſit them; firſt he ſhews them his great *Grace*, in giving them *Joſeph*, a Prophet and wiſe Prince, to govern them; alſo he ſhews them, in this Viſion, that in his Grace, in the Kingdom of the inward and outward Nature in the ſeven Properties, there is mere *Bleſſing* and good Things, if they would walk therein, they would be as the ſeven fat Kine and Ears.

15. But if not, then his Wrath would come upon them, and *conſume* their good Things in Body and Soul, and make them lean, dry, and withered, as was done to the Devils, when of Angels they became Devils, then their good Things, *viz.* the ſubſtantial divine Wiſdom in them, faded, and *their* ſeven Properties of the eternal Nature became ſo ill-favoured, lean and dry, as the ſeven withered Kine, and the ſeven blaſted Ears, wherein was no more Power and Virtue.

16. And as the ſeven withered Kine, and the ſeven dry Ears, devoured the good fat Kine and Ears, and were yet more lean and ill-favoured than before, that a Man could not diſcern that they had devoured them: Thereby the great God alſo ſignifies, that the *wicked* Man, with his ſeven Properties of Nature enkindled in the Anger of God, devours the good and fair *Image* of God in him, by introducing himſelf into Self-deſire, in which ſelf and *wicked Deſire* Nature becomes painful, and falls into Unquietneſs and Diſturbance of its Peace, and yet afterwards is ſtill ill-favoured, abominable, loathſome, and dry, as a covetous, churliſh, hungry Dog, though he devours much, his *covetuous Nature* in his Envy conſumes him, even his Fleſh, ſo that he has not that which he will afford to other Dogs.

17. Thus the great God repreſents by this, before the *Egyptians*, ſeven *good* fat *Ears*, and ſeven dry *barren Ears* which devoured the other ſeven, ſo that a Man could not know the Good any more, under which yet very powerful Things are prefigured, as ſhall be mentioned hereafter.

18. But that *Pharaoh* was troubled at this Viſion, and yet underſtood it not, *neither* could his wiſe Men interpret it; this ſignifies, that *God* himſelf would interpret it by his Power and Virtue *in* Joſeph, and that the Time of this Viſitation was at Hand, *therefore* was *Pharaoh* ſo moved in himſelf, that he would willingly know it.

19. But that the Wiſe Men in the Light of Nature could not interpret it, ſignifies, that the *Works* of God are hidden to the natural Man without Grace, and that he knows or underſtands nothing of the Ways of God, unleſs *God reveals* or manifeſts them thereby in and through him, for this was a Motion of the eternal Nature through the outward Nature, therefore the natural wiſe Men could not underſtand it.

20. And when none could interpret it to the King, the King's Butler thought on *Joſeph*, that he had interpreted his Dreams for him, and told it to *Pharaoh*; and here in this Viſion of *Pharaoh*'s, God *called Joſeph*, and that which he had deſired two Years ago through Man's Help was *fulfilled* and granted unto him.

21. *Then Pharaoh ſent and commanded Joſeph to be called, and they brought him ſpeedily out of the Dungeon, and he was ſhaved and put on other Garments, and came in to Pharaoh*; *then ſaid Pharaoh to him, I have dreamed a Dream, and there is none that can interpret it*; *but I have heard of thee, that when thou heareſt a Dream, thou canſt interpret it: And Joſeph anſwered Pharaoh and ſaid, That is not* [1] *of me, yet God will propheſy Good to Pharaoh*; *and Pharaoh related his Dream to him.* Gen. xli. 14—14. [1] In my Power.

22. This Figure, that *Joſeph* put on other Garments and was ſhaved, when he was to enter in before *Pharaoh*, ſignifies this to us, that God at preſent had put off the Garment of his *Miſery*, and had now put on him the Garment of *Wiſdom*, and would have him

now in another Place than he was in before, and ſet him before *Pharaoh* with the Garment of Wiſdom, and would give him for a *Guardian* to *Pharaoh*; for the Spirit of *Moſes* ſets down the Figure excellently, accurately, and properly, as if he had a great Deſire to play and *delight* himſelf therein.

23. And we ſee further, that *Joſeph* ſaid to the King, That it ſtood not *in his* natural Power and *Might* to know ſuch hidden Things, but that God alone gave him to know it, ſo that he needed neither Art nor magic Images about it, but God would interpret Good to *Pharaoh* through him.

24. Therefore ſhould a *Magus* give up his Will to God, and fix his magic Faith (wherewith he will ſearch the Figure of Nature in its Forms and [k] Conditions) *in God*, that he may apprehend the Word of God, and introduce it into the Figure of Nature, and then he is a right true *divine Magus*, and may maſter the inward Ground with divine Power and Virtue, and bring Nature into a [l] Figure; he that practiſes *otherwiſe* herein, he is a falſe and wicked *Magus*, as the Devil and his Witches are.

[k] Or Qualities.

[l] Type or Repreſentation.

25. And it is no way to be thought as if a Chriſtian ought not to dare to meddle with the Ground of Nature, but that he muſt be a *Clod* and *dumb* Image in the Knowledge and Skill of the ſecret Myſteries of Nature, as *Babel* ſays, Man ought not to dare to ſearch and know it, it were Sin, which all of them one and other underſtand as much of the Ground of *Sin* as the Pot does of the Potter.

26. When they ſhall tell *how* Sin is Sin, and how Man does cauſe God to be angry and in Wrath, then they have no other Way to turn themſelves to evade it, but Images or *Conceits* of Opinions, which ſhut up the Conſcience in ſuch Images and Conceits, ſo that the Conſcience is *afraid* of their Images, and the Ground of Sin, according to the ſeven Properties of Nature, (how their fat Kine are made lean and dry) they *know not.*

27. O ye Makers of Images, how does the Anger of God in the inward Ground of your own Nature *threaten* you with the ſeven barren Kine and Ears? *Joſeph* is *out* of Priſon, and declares the Counſel of God to *Pharaoh.*

28. The Time is even *at Hand* wherein the Figure of *Pharaoh* ſhall be brought to Effect, *your Images* of falſe and wicked Magick ſhall be manifeſted to the whole World by *Joſeph*'s Explanation of the Viſion: Break off from the Images, and pray to God that he would give you the *Underſtanding* of *Pharaoh*'s Viſions, and then you may be Partakers of the ſeven good Kine and Ears within you.

29. If not, then muſt all your Images of falſe and wicked Magick be turned into ſuch barren Kine and Ears, as they are indeed for the moſt Part already in the inward Ground, and outwardly, *at preſent*, are devouring, and always devour the good Times and Years, for they have almoſt quite devoured and ſwallowed up into the *Abyſs* all Love, Faith, Truth, Righteouſneſs, Humility, and Fear of God, and at preſent alſo they devour all outward Food and Suſtenance; they have devoured the Silver, and there is nothing left but meager and baſe Copper, and yet they are ſo hungry and *greedy*, that they lie gnawing at the Copper, as a Dog at a hard Bone, and would fain have more to devour, and yet there is no more for them.

30. Therefore they are ſo hungry, that they themſelves worry and devour *one another* for Hunger, and bring their Land and Country into Dearth and Famine; but hereby they are made *Bond-ſlaves* to the Anger of God in the ſeven Properties of Nature, as the whole Land of *Egypt* was made King *Pharaoh*'s own in the dear Time of *Joſeph.*

31. This Anger of God will *hereafter* give you Seed, that you muſt ſow Images and Idols, and devour them again yourſelves, as you have clearly done for a long Time, and muſt be its Bond-ſlave Servants, as *Egypt* was to *Pharaoh.*

32. Let this be told thee, O *Egypt* or *Chriſtendom*, by *Joſeph*'s Interpretation in the

Spirit of Wonder of the *ſixth* Number of the Seals; it concerns thee, awake, and behold the great Famine of Body and Soul is at Hand, or elſe thou muſt be *famiſhed.*

33. Thou ſtandeſt at preſent in no other [m] Figure in the Sight of God but that of the ſeven ill-favoured, hungry, withered, lean Kine and Ears; the *Bleſſing* of God in Body and Soul is departed from thee, that now thou *hunteſt* after good Things and temporal Suſtenance, and yet art thou not ſatisfied with it; and the more that thou doſt hunger and ſuck upon Bones, thou wilt be ſtill the more hungry, till thou haſt *devoured* all thy good Kine in Conſcience, both in Body and Soul, as alſo *Land* and *People*; and thy Form and Feature is ſo ill-favoured, that the Princes of the inward and the outward *Heaven* cannot endure to behold thee, but help to judge thee to the Damnation of Death, ſays the Spirit of Wonders in *Joſeph*'s Interpretation.

[m] Or Reſemblance.

34. Behold thyſelf now aright; art thou not *thus* ill-favoured and hungry? Conſider all thy [n] Faculties; thou art *raving blind* with great Hunger, for thou haſt ſwallowed that up into the Abyſs, which ſhould bleſs thee and make thee happy, and ſet up the Hypocriſy of *thy Idol Miniſters* inſtead thereof; Righteouſneſs, Truth, Love, Faith, Humility, Chaſtity, and the Fear of God, *were* thy Bleſſing, by which thou wouldeſt become fat again; but thou haſt ſwallowed up all theſe Properties, and ſet *thine Idols* in their Stead, and covered them with Chriſt's purple Mantle, and now the evil hungry Form, Feature, and Properties of a Devourer are awakened in thee.

[n] Powers, Virtues, and Abilities.

35. The firſt devouring Property covered with Chriſt's Mantle is *Pride*, viz. a Deſire of Self-Might, under the lowly humble Mantle of Chriſt, reſolving to be potent and ſplendid as *Lucifer* under his black Hood, who yet always ſuppoſes he is the moſt potent, when yet, in the Preſence of God, he is but a Lord in Fancy.

36. The ſecond Property of thy Hunger covered with Chriſt's Mantle is *Covetouſneſs*, viz. the Devourer, who devours himſelf, and gets from others their Sweat and Fleſh from their Bones, and devours it, and yet has nothing, but always lies like Poiſon *ſucking out itſelf*; this has devoured all Truth, Righteouſneſs, Patience, Love, Hope, Faith, and the Fear of God, and yet is but a mere Hunger; at preſent it hath eaten all Silver from the Copper, and yet looks as if it had devoured nothing, for nothing is to be *ſeen* in it, but that it is more hungry than before; it has devoured all good Times into itſelf, and ſtill always devours all *Proviſions*, which God of his Grace beſtows, and yet is every Day more hungry with devouring; and though he could devour Heaven, he would devour *Hell* alſo, and yet remains a mere Hunger ſtill.

37. The third Property of this Hunger covered with Chriſt's Mantle is *Envy*, viz. the Son of Covetouſneſs, and Pride is his Grandfather; this ſtings and pricks and rages in the Hunger, as Poiſon in the Fleſh, it ſtings in Words and Works, and poiſons all; it *lies* and cheats, and is *never quiet:* The more greedy Covetouſneſs is to devour, the greater is this its Son, *Envy*; it will poſſeſs all alone to itſelf, and yet hath *no Place of Reſt*, either in Heaven, this World, or Hell: It can remain neither in Heaven nor in Hell, it ſtands only in the Hunger of Covetouſneſs, and is the *Life* of Covetouſneſs.

38. The fourth Property of Hunger covered under Chriſt's Mantle is *Anger*, which is the Son of Envy, and Covetouſneſs is its Grandfather; what Envy cannot *ſting* to Death, that will Anger ſtrike and *fell* to Death: It is ſo evil and wicked, that it breaks and ſhatters the Bones to Pieces; it always *thirſts* after Murder, only that its Father and Grandfather, *viz.* Covetouſneſs, Envy and Pride, may have Room enough; it deſtroys Body and Soul in their Kind of *Fatneſs*, and waſtes Country and City, and is further ſo wicked, that it would deſtroy Heaven and Hell, and yet hath no where any Reſt.

39. Theſe are the *four Elements* of Hunger, which devour and ſwallow up the ſeven fat Kine and Ears of *Pharaoh*, and yet are as they were before; and at preſent, *Joſeph* has

ſeen and manifeſted them in *Pharaoh*'s Dream, ſo that they are become manifeſt in the World, and are ſet before the Eyes of the Watchmen, who ſit in Council for Judgment, what is to be done *more* with theſe dry ill-favoured Kine, for God has given them the ſeven fat Kine of the Manifeſtation of his *Grace*; but they devour all, and yet are ſo very hungry, that Hell dwells *in* their four Elements, and the Kingdom of the Devil [o] ſtands in their Figure.

[o] Conſiſts in that which their Poſture, Condition, or Quality does repreſent and expreſs.

40. O *Egypt* of *Chriſtendom*, thou hopeſt for Good, and yet deſireſt only to work Wickedneſs! No Good ſhall come to thee; except thou *dieſt* from this Hunger, thou wilt burſt thyſelf aſunder in this Hunger; whence ſhall Good be interpreted to thee by *Joſeph*, when thou thus hungereſt the more? Nature generates in thee *ſuch a Thing* as thy Hunger and Deſire is, thou oughteſt to hope for nothing, except thou converteſt and putteſt on *Joſeph*'s new Garment, and then the Lord will give thee his Spirit, ſo that thou will ſee and *underſtand* thy Images, and put them away, and ſtand with *Joſeph* before the Face of God, as *Joſeph* before the Face of *Pharaoh*, and wilt be able to ſee and *interpret* the Wonders of God.

41. And then the Lord will ſet thee with *Joſeph* over the Kingdom of his *Myſteries*, that thou wilt *rightly* underſtand the magic Ground of *Faith*, and wilt ſearch no more in the Images of the outward natural Magick, as thou haſt done for a long Time, but thou wilt ſee the inward Ground, and with *Joſeph rule* over *Egypt*; that is, over the Myſteries, and wilt therein praiſe the Lord, and draw in his Fountain, and drink Water of Life.

Rom. x. 8. *Deut.* xxx. 14.

42. For *the Word*, which thou ſhalt now learn and underſtand, *is nigh thee, namely in thy Mouth and Heart*; thou art God's formed Word; thou muſt learn to read *thy own Book*, which is thyſelf, and then thou wilt be free from all Images, and thou ſeeſt the Place, of which it is ſaid, *The Lord is here*, and then thou wilt attain the Life of Power and Virtue again, and become fat, and put away the Mantle of Chriſt, and ſay, Here is the Man that will walk in the *Footſteps* of Chriſt, and will *follow* and imitate *him*, and be like and *comformable to him* in his Life and Image.

Gen. xxviii. 16.

Phil. iii. 10.

43. This whole Hiſtory of the Dreams of *Pharaoh* are an Image, whereby the Spirit, under an outward Action, portrays and typifies the *human* Ground, how good God created him, and ſet him in his Fatneſs, and how he is thus deſtroyed by *Satan*'s Envy and Poiſon, and changed into ſo ill-favoured an Image.

44. But in *Joſeph* the Spirit repreſents a Figure, ſhewing how a Man muſt again *ſpring* up through the new Birth out of this Poiſon, and how he ſhould be ſet before God again, and how God gives him his Spirit, and makes him *Ruler* in his Houſe; how he ſhall gather in heavenly Fruits in *Faith* and *a good Conſcience* againſt the Time of Temptation, when the Dearth or Famine, *viz.* God's Anger, ſifteth the Soul.

45. In which Sifting, that Fruit which is for Food, which ſtands by the Soul in *Repentance*, and in which its little Pearl-plant with its Branches grows, it takes *along*, and bears good Fruit.

46. Thoſe Fruits are then *Joſeph*'s Interpretation, as he declared God's Counſel, and taught it to *Pharaoh*; ſo the *new Birth* brings forth ſuch good Fruit and Doctrine, which make known the Way of God to *Mankind*, and ſtand before him with Wiſdom, as *Joſeph* before *Pharaoh*; and this we ſee in *Joſeph*'s Counſel, after he had interpreted his Dream, he ſaid to *Pharaoh*, *Let the King look out for a wiſe and prudent Man, who may build Granaries for* Pharaoh, *where Proviſion may be laid up, that Men may have neceſſary Suſtenance in the Famine*; which the Spirit ſecretly repreſents in the [p] Figure of Man, that a Man ſhould look out for [q] *wiſe Men*, *fearing God*, which ſhould help to gather in the divine Treaſury and Proviſion with Wiſdom and Underſtanding, with Doctrine, Life, and Prayer, that thereby the *divine Treaſure* and Proviſion might be gathered in.

Gen. xli. 33—36.

[p] Or Condition of ſuch a Man; the Man Chriſt, or a Chriſtian Man.

[q] *Exod.* xviii. 21.

47. And then when the Time of Trial, Sifting, and Hunger comes, that God's Anger might be thereby kept back and *prevented*, and not ſo ſuddenly make both Body and Soul, Land and People lean, and devour them, but that there may be ſomething for Proviſion, concerning this God ſays, he will do well *to them that fear God unto a * thouſand Generations*; and this Proviſion ſhall continue to a thouſand Generations.

* Thouſand Generations. *Exod.* xx. 6.

48. And *Moſes* ſays further, *This Saying of Joſeph pleaſed Pharaoh and all his Servants well; and Pharaoh ſaid to his Servants, How can we find ſuch a Man, in whom the Spirit of God is? And he ſaid to Joſeph, Seeing God hath made all this known to thee, there is none ſo underſtanding and wiſe as thou, thou ſhalt be over my Houſe, and all my People ſhall be obedient to thy Word; only in the Regal Throne I will be higher than thou. And further Pharaoh ſaid to Joſeph, Behold, I have ſet thee over the whole Land of Egypt, and took his Ring off his own Hand, and gave it to Joſeph into his Hand, and cloathed him with white Silk Garments, and hung a Golden Chain upon his Neck, and cauſed him to go in his ſecond Chariot, and cauſed it to be proclaimed before him, This is the Father of the Land, and ſet him over the whole Land of Egypt. And Pharaoh ſaid to Joſeph, I am Pharaoh, and without thy Will ſhall no Man ſtir his Hand or his Foot in the whole Land of Egypt; and he called him his ſecret Council, and gave him a Wife named Aſnath, the Daughter of Potiphar, Prieſt of ON.*

Gen. xli. 37—45.

49. This now is the moſt excellent Figure in the whole Bible, that there is no where the like to it of any Man, and he ſtands in the Figure of an *approved* tried Chriſtian, who has out-ſtood all Trials, whom the Spirit of Chriſt has led with himſelf quite through his Sufferings, Death, Hell, Priſon, and Miſery, as the only God, *viz.* the great King ſet him before him, and tried his Wiſdom, which he had received in the Proceſs or *Imitation of Chriſt*, when he received him with Joy, and gives this Teſtimony of him, there is none ſo wiſe as thou, who would *ſo hiddenly* introduce his Life in Patience, through Death and Hell, to God, as thou.

50. And as God gives him full Power over his Kingdom, and in his Love makes him his Helper and *Aſſiſtant*, as a Council of a King helps and aſſiſts a King to govern his Kingdom; ſo alſo God ſets him in his Kingdom, and rules *by him*, and gives him his Seal, and Ring, *viz.* the Humanity and Deity, in the Love of Jeſus Chriſt, to his Soul, and cauſes him to ride in the ſecond Chariot after him; that is, where God's Spirit goes, there always goes *ſuch* a Man after it, and the Devil, Death, and Hell *dare not* touch him any more, for thus he gets Power over the Devil, Death, and Hell, and alſo over his *mortal* Fleſh and Blood, as *Joſeph* over the Land of *Egypt*.

51. And as *Joſeph* quickly withdrew and built the King's Granaries to lay up Proviſions, ſo alſo ſuch a Man, who according to his inward Ground ſits in the Kingdom of God, builds for God his Lord many *ſuch* human Houſes, *viz.* Men's Souls, in which he lays up in Store the divine Overplus, which God gives him in Chriſt Jeſus, *viz.* the divine Knowledge and Wiſdom, with good *Inſtruction*, Doctrine and Life, ſo that his Doctrine ſpreads abroad, and multiplies as Sands in the Sea, ſuch *innumerable* ſpreading Branches his Pearl-plant puts forth, that many Hundred Thouſand Souls eat thereof, as of *Joſeph*'s Proviſion in the Famine.

52. And then *Potiphar*'s Daughter, that is, the Daughter of the Prieſt of *ON*, viz. the true *Chriſtianity*, is given him for a Spouſe, which he is to cheriſh and love, and *begets of her* theſe *two Sons*, as always travelling in this Way, and then they walk with waſhed Hearts, as *Joſeph*, before the Time of the Famine in *Egypt*, begat of his Wife *Manaſſeth* and *Ephraim*, and ſo it was repreſented to him with theſe Names, how God had in the Houſe of his Miſery cauſed him to grow great, and gave him much.

Gen. xli. 50. *Gen.* xlii.

53. And then alſo a Child of God *ſets open* his Cheſts of Treaſure, when the Famine comes, that the Anger of God ſifts the World, as *Joſeph* did his Granaries, and im-

parted to his Fellow Twigs therewith out of his Cheſts of Treaſure, that they periſh not in that Famine.

The Sixty-ninth Chapter.

How this Famine went through all Lands, and how Jacob *ſent his Sons into the Land of* Egypt *for Corn; and how they came before* Joſeph, *and how he ſhewed himſelf to them. What is thereby to be underſtood.*

Gen. xlii. 1. THIS Chapter, concerning *Joſeph* and his Brethren, is a Figure, ſhewing how *ſuch* a converted Chriſtian, which has already entered with Chriſt into his Proceſs, and has now *overcome*, in the End alſo forgives and rewards his Enemies with Bounty, who have brought him into Chriſt's Proceſs with their Perſecution and wicked Devices and Counſel; and how alſo *their Sins* are ſet before them, and how they are brought into Anxiety and Neceſſity, and how in the End, of mere Grace, they are releaſed from Pain and Puniſhment, and how God is ſo gracious to them upon their Converſion, that he not only *releaſes* the Puniſhment, but *bleſſes* them with his Gifts and Benefits, as here *Joſeph* did to his Brethren.

2. But then next is alſo repreſented, in this Figure, how earneſtly and *ſeverely* God ſhews himſelf againſt Sin, as here *Joſeph* againſt his Brethren, and yet God is not earneſt to puniſh the repenting Sinner according to the ſharpeſt *Severity*, but he ſets himſelf ſtrictly againſt the Soul in its Conſcience, that Sin may awake and be acknowledged, and that Repentance may be the greater, that Man in ſuch Terror may be *humbled* for Sin, and quite depart from Sin, and be angry with it, and utterly hate it, when he knows that Sin has ſo terrible a Judgment in it.

The Hiſtory ſays thus:

Gen. xlii. 1—4. 3. *But when Jacob ſaw that there was Plenty of Corn in Egypt, he ſaid to his Sons, Why do you look ſo long about you? Behold, I hear, there is Plenty of Corn in Egypt, go down thither, and buy us Corn, that we may live and not die. Then the* [r] *ten Brethren of Joſeph went down, that they might buy Corn in Egypt; but Jacob would not ſuffer Joſeph's Brother Benjamin to go, for he ſaid, Some Miſhap may befall him.*

[r] Ten Brethren.

4. Now this is a Figure, firſt ſhewing, that when Man finds himſelf in the *divine Anger* in this Famine, that as to Righteouſneſs he is in Want, as *Jacob* and his Children in the Famine; then the Father ſays in the Conſcience to the Soul, Why *lingereſt* thou ſo long looking about thee? Go down into Repentance, where there is *Plenty* of Righteouſneſs in the Death of Chriſt, where Chriſt gives Righteouſneſs for, and inſtead of thy Sins, if thou heartily turneſt to him: And thus the Father beſtows his Will, and introduces it into the Sinner's *Repentance* and Converſation.

5. But *Benjamin*, *Joſeph*'s Brother, that is, the Humanity of Chriſt, he gives *not* to it

it *preſently* therewith; he firſt beſtows upon it its ſinful Brethren, that is, he gives it firſt his Terrors into its Conſcience, and hides his Comfort in his Grace, *viz.* the true *Benjamin*, *Joſeph*'s Brother, from the [s] Properties of Sins, and ſends the Properties of Sins, *viz.* *thoſe* wherein Sins have been wrought and committed after Grace, to buy this Corn of *Joſeph*, viz. of Chriſt.

[s] Sinful Affections.

6. The Sinner muſt *himſelf* enter upon it, and with Earneſtneſs enter into the Suffering and Death of Chriſt, and die from his Sins in the Preſence of his Grace, in the Priſon of God's Anger, and caſt himſelf upon *Joſeph*'s, viz. Chriſt's *Mercy* and *Grace*, and not ſtay without, and ſay, With Chriſt there is Plenty of Grace, and ſo amuſe and comfort himſelf with Grace; no, that quickens not the poor Soul: Thou muſt go down into *Egypt* to thy injured Brother, whom thou haſt caſt into the Pit, by thy Sins within thee, and muſt in great Humility come into his Preſence, though thou wilt *not ſuddenly know it*, till he in his Mercy ſhall give thee to know it, and then thou muſt in Chriſt's Power, Might and Glory, which he got in his Reſurrection, buy Corn for the poor Soul, that it may live and not die, as *Jacob* ſaid to his Children.

7. And *Moſes* ſays further, *Thus the Children of Iſrael, and others with them, came to buy Corn, for the Famine was alſo in Canaan; but Joſeph was the Ruler of the Land, and ſold Corn to all the People in the Land: Now when his Brethren came to him, they fell down with their Faces to the Earth before him, and he ſaw them and knew them, and carried himſelf ſtrangely towards them, and ſpoke roughly with them, and ſaid to them, Whence come ye? They ſaid, Out of the Land of Canaan, to buy Food. But though he knew them, they knew not him yet.* Gen. xlii. 5–8.

8. This now is the firſt State and *Condition* of the poor Soul when it turns to Chriſt, to fetch Food from him; then he looks upon the Soul in its Will, totally in its Eſſence, to *ſee* whether the Free-will had ſet itſelf towards him; and now if the Soul be converted, then he knows it, but firſt he *terrifies* the Conſcience, and ſets himſelf roughly, and ſeems ſtrange towards the Soul, as he did towards *the Canaanitiſh Woman*, and hides his Grace from the Soul, till it ſheds forth its Repentance, and bows its Face in the Preſence of Chriſt, and acknowledges its Tranſgreſſions, and totally bows down itſelf to the Pit of Judgment, and yields itſelf into God's Anger and Puniſhment, and to the *dying* of itſelf. Mat. xv. 26.

9. And then Chriſt looks into it, and lays faſt hold upon it with the ſtrict Hand of God's Anger, but his Love and Grace *hides* itſelf therein, and that is it which ſtirs up the Sins of the poor Soul, and diſturbs them, ſo that it is terrified and afraid in the Preſence of God: When the Soul ſtands and cries to God; then ſays Chriſt *in* the Conſcience, Who art thou? Behold thyſelf now, whether thou art worthy of me? As *Joſeph* did here, when he ſaid, Who are ye? And ſet himſelf *roughly* and ſtrangely towards them.

10. *And Joſeph thought on the Dream which he had dreamed concerning them, and ſaid to them, Ye are Spies, and are come to ſee where the Land is open*; that is, Chriſt thinks on his Mercy, and on his bitter Paſſion and Death, and ſays to the Soul, Thou art a Spy, and comeſt to me only to ſee where the *Gate* of my *Grace* is open; but that ſhall not help thee; thou muſt do otherwiſe, thou muſt firſt enter into the Gate of my Suffering and *Death*, or elſe thou art but a Spy, and wilt ſee the Gate of my Grace ſtand open, that thou mayeſt cover thyſelf with it as with a *Mantle*; thou muſt be in earneſt, or elſe thou wilt be but treacherous to me, and take my Grace into thy *Mouth*. Gen. xlii. 9.

11. *And Joſeph's Brethren anſwered him, and ſaid, No, my Lord, thy Servants are come to buy Food; we are all one Man's Sons, we are honeſt and true Men; we thy Servants were never Spies:* That is thus much in the Figure; *before* the Properties of the Soul in their Vanity rightly *know* themſelves, when the Anger of God is preſented before their Eyes, Gen. xlii. 10, 11.

viz. paſſes into their Eſſence, then the Soul thinks it is *wrong* that is done to it, for it thinks, if it comforts itſelf with the Merits of Jeſus Chriſt, and believes on Chriſt, that he is the Son of God, and has ſatisfied for the Soul, then it ought not to be *blamed* for a divine Spy and unrighteous Hypocrite; it is righteous through the Juſtification of Chriſt, ſeeing it believes the ſame, that it is applied to it for its Benefit.

Gen. xlii. 12. 12. But as *Joſeph ſaid to his Brethren, No; but ye are come to ſee where the Land is open:* Thus alſo the Spirit of Chriſt blames the Eſſences of the Soul, for it proves them that they are not yet broken, and have *ſtill Self-deſires* in them, and will inſtantly lay hold on Grace, *viz.* the open Gate, which avails not the Soul; it muſt firſt enter into Chriſt's Suffering and Death, and put them on firſt through earneſt Repentance and Converſion of its Will, and then it may enter through the open Gate, through Chriſt's *Wounds* and *Death*, into his Reſurrection.

Gen. xlii. 13—17. [t] Twelve Brethren. 13. Further, *Joſeph's Brethren ſay, We, thy Servants, are* [t] *twelve Brethren, Sons of one Man in the Land of Canaan, and the youngeſt is ſtill with our Father, but one is not in Being. Joſeph ſaid to them, That is it which I told you, ye are Spies; in this will I prove you by the Life of Pharaoh: Ye ſhall not go from hence, except your youngeſt Brother come hither: Send one of you hence, that may fetch your Brother, but ye ſhall be Priſoners, ſo will I prove your Saying, whether your Ways be in Truth or not; for if not, then are ye Spies, by the Life of Pharaoh: And they put them together in Ward for the Space of three Days.*

The inward precious Figure ſtands thus:

14. When the Soul does thus draw near to Chriſt, and will *inſtantly* put on his Reſurrection, then ſays the *Spirit* of Chriſt in the Soul's Eſſence, This is that which I told thee, thy *Eſſences* are Spies by the Life of God; in this will I prove them, whether they come to me in a faithful and right Path, and whether they bring with them to me their youngeſt Brother, *viz.* the *true* Joſeph's *Brother*; that is, the incorporated Line of the Covenant of Grace, in their, in *Adam*, faded heavenly Subſtantiality, *viz.* the *incorporated* Ground of Grace which was effected in Paradiſe, ſo that the Soul's Eſſences with their moſt inward Ground turn in to me, and in me, elſe they come but as *Hypocrites* and Spies of the Gate of Grace.

15. This is rightly called fetching the youngeſt Brother, for that ſame incorporated Grace in the Promiſe, effected in Paradiſe, is the Soul's youngeſt Brother, which it hides and covers with *Sin*, and in the Beginning of its Repentance it leaves him at *Home* [u] by the Life of God.

[u] Or with.

16. Therefore ſays the Text of *Moſes* very ſecretly, He will prove them *by* the Life of *Pharaoh*, which is as much as to ſay in the Figure, *by* the Life of God, *with* whom this youngeſt Son ſtayed behind, *him* muſt the repenting Man bring along with him to the Port of Grace, or elſe he muſt lie [w] three Days ſhut up in Priſon, till he bring him, as *Joſeph*'s Brethren did; that is, elſe muſt the [x] three Principles in Man lie ſo long in Priſon in the Anger of God, and *cannot* buy divine Food, unleſs they have this their youngeſt Brother with them; that is, the Gate, wherein Chriſt in Man, in that ſame *Image* of the heavenly World's Subſtance which faded in *Adam*, ariſes from Death, wherein he may have his dwelling Place.

[w] Three Days.
[x] Three Principles.

17. Thus a Man is *proved* by the Life of God, when he turns to God, to try whether he turns *wholly* and altogether to him, and brings this incorporated Ground of Grace with him, wherein Chriſt will and ſhall manifeſt himſelf; if not, then ſays *Joſeph*, that is, Chriſt, to the Soul's *Eſſences*, Ye are but Spies to the Life of God, and ſearch only for the Juſtification of Man from the Sufferings and Merits of Chriſt; that is, ye learn only

the *Hiſtory*, and take the precious Covenant of God in your *Mouths*, and flatter yourſelves with Chriſt's Satisfaction, and remain ſtill only as Spies of Grace; but that ſhall nothing avail you or help you, though it is likely you may ſpy out the Kingdom of Chriſt, my Anger and Righteouſneſs in my Zeal and Jealouſy ſhall yet *hold* you in Priſon with all the three Principles, as long as you bring not the moſt inward Ground of your Subſtance along with you, (this is called ſetting *all* the twelve Sons of *Jacob* before *Joſeph*, that is, before Jeſus) and fall at his Feet with Body and Soul, inwardly and outwardly with all your *Faculties* and *Powers*, and yield them up into his Grace.

18. For it is not ſaid that they can take the Grace, but that they ſhould *ſink down* into Grace, that Grace may give itſelf to them; for Man's Ability to take it is *loſt*, Self-will is rent off from God, it muſt wholly ſink down into God, and *leave* off *willing*, that God may receive it again into his Grace.

19. O *Babel!* How home does this hit thee? Thou art by or *before* the Life of God with thy Hypocriſy but a Spy of the Grace of God, thou doſt but ſeek for the Gate of Grace, and how thou mighteſt with thy *own Will*, without thy *inward Benjamin*, enter into the Kingdom of Chriſt; yes, thou wilt be outwardly an *adopted* Child of Grace, whoſe Sins are forgiven through the Merits of Chriſt, and yet continueſt to be *Babel*, and a Fable, and wilt *not* be a Chriſtian in Chriſt; thou wilt needs paſs into Heaven, but that will not avail thee; *Joſeph*, that is, Chriſt, holds thee impriſoned in the Anger of God both in *Body* and *Soul*, unleſs thou giveſt him *Benjamin*, viz. thy *inward* Ground, and then Heaven goes into thee, and Chriſt ſtands up in thee out of the Grave, ſo that thyſelf art riſen from Death, and then thy ſpying and *prying* have an End.

20. O ye high Schools and Univerſities, and all you that will be *accounted* the *Miniſters* of God, and to teach the Way of God, and contend and diſpute about it: What are ye? Look upon yourſelves in this Figure; you appear to be no other than Spies; you always ſearch, and yet you lie ſtill in Priſon; God will have it ſo *no more*; for he himſelf tries the Thoughts of Man, and is himſelf preſent in all Things: His is the Underſtanding, his is the Knowledge of the Kingdom of God, without him you know nothing.

21. Your Spying and Knowing help you not into the Kingdom of God; you cannot enter therein, except that go forth in your Life, that is, except it be manifeſted in your Life, that ye are God's Children in Chriſt, in his Sufferings, Death, and Reſurrection, in himſelf, not through an acquired Hiſtorical *ſeeming* Faith, but *eſſentially* as a Branch on the Vine; you muſt be a Twig on the Tree, you muſt have Chriſt's Life, Fleſh and Blood, operatively and ſubſtantially in the *inward* Ground *in you*, and you muſt become Chriſt, elſe you are all one and other but Spies, Searchers, and hiſtorical Chriſtians, and *no better* than Jews, Turks, and Heathens.

22. O ye ſimple Men, let it be made known to you; go but forth from the Tower of the confounded Languages, then may you *ſoon* come to the right; ſeek *Chriſt at the Right Hand of God* within you, *he ſitteth there*; unlock your Wills, that is, *give* them *up* to him, and he will unlock them well enough; your *Repentance* muſt be earneſt, or elſe you are all one and other but Spies.

Mat. xxvi. 64. *Acts* vii. 55, 56. *Col.* iii. 1.

23. Gaze about no more, it is high Time; [y] *the Time* is truly born, or *at Hand*, [z] *your Redemption draws near*; [a] *the Bridegroom calleth his Bride*; you muſt indeed into the Priſon of *Joſeph* in this Famine, if you will not [bring your *inward* Ground of your *Hearts* into *Repentance* with you.] Amen, be it ſo.

[y] *Rev.* i. 3. xxii. 10. [z] *Luke* xxi. 28. [a] *Rev.* xxi. 2.

24. And *Moſes* ſays further, *But on the third Day he ſaid to them, If you will live, then do thus, for I fear God; if you be honeſt and true Men, let one of your Brethren lie Captive in your Priſon; but as for you, go your Ways, and carry Home what ye have brought for your Hunger, and bring your youngeſt Brother to me, and ſo I ſhall believe your Words, that ye may not die: And they did ſo.*

Gen. xlii. 19, 20.

The Figure ſtands thus:

25. When the Soul draws near to God, and will *work* Repentance, and that its inward Ground is yet *wholly* ſhut up in Vanity, ſo that the Mind is *ſtill hanging* to itſelf, yet if it will not give over Repentance, and notwithſtanding it *cannot* be free from the earthly Deſires, but continues in Prayer, then indeed God the Father lets the Soul's *Eſſences* out of the Priſon of his Anger, that the Mind is well eaſed again, like one that is releaſed out of Priſon; then ſays the Mind thus, I am very well *eaſed* in my Prayer in this Repentance.

26. For God's Anger has releaſed Nature out of its Priſon, that it ſhould with great *Labour* and *Induſtry* preſs in to God, for in its Priſon it cannot do ſo, for it is in Anguiſh, and beholds only its committed Sins which continually drive it *back*, that it is afraid, [b] aſhamed and daunted in the Preſence of God; but when the Anger lets it looſe, then it gets *Power* and Virtue of Prayer, and the Work of Repentance.

[b] Abaſhed.

27. But the Anger of God holds it continually with one *Band*, as *Joſeph* held one *Brother* in Priſon, till they brought the laſt Brother alſo; and thus muſt the poor Soul remain tied with one Band of the Priſon of Death, till it ſheds forth the laſt Brother, *viz.* the *inward* Ground, and comes before God and ſays, Lord, I will forſake all for Chriſt's and my Salvation's Sake, and give up my Will wholly to thee; caſt me into Death or into Life, into Deriſion or Scorn, into Poverty or Miſery, as thou wilt, I will cleave to thee, I will *not* play the *Hypocrite* before thee, and give thee but half my Will any more, as I have done.

28. And then if the Earneſtneſs proceeds to *Practice*, that God perceives that it is in Earneſt, then will alſo the laſt Brother be let looſe, that is, then will alſo the *laſt Band* of the Anger of God be looſed; but in the *mean* Time, ere it thus come to paſs, the Soul muſt lie Captive in one Band.

29. But nevertheleſs God ſays to the other releaſed [c] Forms of Life, Now go your Way with that which you have at preſent in this Repentance bought or gotten of me, carry it Home; that is, *defile* it *not* again, live of it, and *partake* of this preſent Grace beſtowed, and carry it in to the Honour of God, that it may come before God with the *Operation* of it.

[c] Or Faculties.

Gen. xlii. 21—24. 30. *Moſes* ſays further, *But they ſaid one among another, we treſpaſſed againſt our Brother, that we ſaw the Anguiſh of his Soul, when he wept to us, and we would not hear him, therefore now this Trouble comes upon us; Reubin anſwered them and ſaid, Did not I tell you as much when I ſaid, Sin not againſt the Lad, and ye would not hear? and now is his Blood required; but they knew not that Joſeph underſtood it; for he ſpake to them by an Interpreter, and he turned himſelf from them and wept; and when he turned himſelf to them again, and ſpake with them, he took Simeon from among them and bound him before their Eyes.*

31. This Figure now is the Earneſtneſs of Repentance, when Man in his Repentance ſtands before God, when he ſeeks to God, and weeps to him, when his *Conſcience* and *Sins* awake, as here the Brethren of *Joſeph* did, then he ſays in himſelf, This I have merited and *deſerved* by my Sins, that I have *helped* to deride, ſcorn, and crucify Chriſt within me, and without me in my Fellow-Members, and have not regarded the Intreaties and Beſeechings in my Fellow-Chriſtians, but have ſcorned, derided, and judged them to *Damnation*; at preſent it touches me home, when I will turn to God by Repentance; now *his* Sobs and Tears withhold me, in that I have driven him away, for my Voluptuouſneſs, Jeſting, Sport, and Wantonneſs, now I ſtand here, and *the Heaven* in me in my Conſcience *is* become *as Iron*.

32. Then ſays God in the Conſcience, Haſt thou not known well enough? Moreover, have I not cauſed my *Word* to be told unto thee? Thou *knewſt* well that thou didſt wrong,

but thy evil ſtubborn Self-will muſt *reign*, and now thou wouldſt have Grace; and the Devil ſays, It is to no Purpoſe; Grace is gone, Heaven is *ſhut* up, Hell is *open*; leave off, thou will not attain it.

33. But the great Mercifulneſs in the *Grace* of Chriſt in the inward Ground preſſes in with his Pity and great Compaſſion, although at preſent he ſtill hides his Countenance of Love from it, that the Soul does not know it, and makes the troubled Soul full of Miſery, that in Self it *beſeeches* and weeps before God, and accounts itſelf *guilty* of *all* Evil and Wickedneſs, and begins in ſuch kindled Lamentation bitterly to complain of its Sins, and to be ſorry, and is alſo ſo full of Shame in the Preſence of Chriſt, that it *hides* its Countenance before God, and knows not what to do for Lamentation; for it ſees in itſelf with its own Eyes, that the *ſevere* Righteouſneſs of God holds and binds it in its *Life*, as the Brethren of *Joſeph* muſt ſee, that their Brother was bound for their Sins before their Eyes.

34. For though Chriſt be ſtirring in the Soul's Eſſence in the inward Ground of the *incorporated* Grace, and ſhatters it, that it ſees and bewails its Sins, yet he ſets himſelf very ſtrangely againſt the Soul, and will not *touch* it with any Beam of Love; as *Joſeph* ſet himſelf ſtrangely, as if he underſtood not their Speech, and ſpake to them by an Interpreter.

35. This ſame *Interpreter* is even that which brings the Soul into ſuch Repentance, which otherwiſe *could* not be; for it has nothing more in its own Power but *this*, that it may turn its abyſſal, unfathomable, *ſupernatural* Will towards God, *viz. that*, out of which it is proceeded, and there ſtand ſtill, which yet is very *hard* for it, and yet *poſſible*, unleſs its Will has quite broken off itſelf from the incorporated Gate of Grace, and given itſelf up to the Poiſon and *Infection* of the *Devil*, ſo that the Will of the Abyſs of the Soul is entered into [d] a Figure of a falſe or wicked *Thiſtle*, and be wholly poiſonous, then it is hard, for then it aſks not after Repentance at all, but is careleſs and negligent, and *obdurate*, and deſires at no Time to convert, neither is it ſorry for *any* Evil or Wickedneſs, but takes Delight therein, and rejoices at it, ſo long as it carries the *Body* about it; and then it is quite loſt; but where there is yet a *little Spark* of divine Deſire left, there is Remedy.

Note, The Ability of the Soul to attain Grace.

[d] The Condition, and Quality.

36. And *Moſes* ſays further, *And Joſeph commanded to fill their Sacks with Corn, and to put every one's Money into their Sack again, alſo Proviſion for their Journey, and they did ſo to them; and they laded their Burthens upon their Aſſes, and went their Way; but when one of them opened his Sack to give his Aſs Provender in the Inn, he perceived his Money that lay uppermoſt in the Sack, and ſaid to his Brethren, My Money is reſtored to me, ſee, it is in my Sack: Then their Hearts failed them, and they were afraid, one with another, and ſaid, Why has God done this unto us?* Gen. xlii. 25—28.

37. This now is the moſt lovely rich Figure, ſhewing how God takes *nothing away* from the repenting Sinner, when he in his Will gives up all, and *reſolves* to cleave ſtedfaſtly to God; he takes no Reward or Bounty from him, or any Thing elſe; neither does he take away his *temporal* good Things, when he does yield up all to God, and forſakes Selfiſhneſs; and then God fills his Sack, and reſtores him all that Money which he gives to the Poor and Miſerable, in his Bleſſing again, and lays it *aloft* in his Proviſion, that the Man ſees, that God has afforded it to him again in his wonderful *Bleſſing*.

38. At which a Man often wonders how it comes to paſs, that temporal *Maintenance* befalls him in ſuch a wonderful Manner, when he has not ſought it, or knows any thing of it; and it is likely ſtands *amazed* at it, queſtioning whether he ſhould receive it or no, and thinks verily, it is done for a Temptation to him, as here *Joſeph*'s Brethren thought that *Joſeph* tempted them thus, that he might have an *Occaſion* againſt them.

39. And this ſignifies the inward Bounty of Chriſt, that when the poor Sinner pours

forth his *Heart* before God for Payment to the Grace, and returns what he has to God, then God fills the Sack of his *Heart* full with the *Grace* of Chriſt, and gives him ſtill good Proviſion, *viz. Underſtanding* and Wiſdom in the Way of his Pilgrimage, wherein he is to journey through this Valley of Miſery home again into his Father's Country.

40. But by this Journey and Pilgrimage, wherein the *Adamical* Man's Sack is filled with heavenly good Things, the Kingdom of God's *Anger*, as alſo the *Earthlineſs*, are robbed of that which they have in Man, as is to be ſeen in this Figure.

Gen. xlii. 35, 36. 41. For *when Jacob's Sons came Home to their Father, and told him how it happened to them, and poured out their Sacks and found the Money again, and would have Benjamin alſo into Egypt*; *then ſaid Jacob, Ye have robbed me of my Children, Joſeph is no more in Being, and Simeon is not, and you would take away Benjamin*; *all this goes againſt me.*

42. Here *Jacob* their Father ſtands in the Figure of the outward Nature's *Self*, ſhewing how Nature complains when it is bereaved and robbed of its Right, and of that which it has begot and *brought to Light*, and ſtands very excellently in the Figure; for the outward Nature ſays, when it ſees the *divine Gifts* in itſelf, whereby it loſes the Right of its Selfhood, I am bereaved of my Might and Strength; *Joſeph*, viz. the *inward* Ground of the Kingdom of Heaven, which I had in Paradiſe, that is no more, and ſo will alſo theſe Gifts of *my Power* and Authority, *viz.* my Children, that is, the *Properties* of my Nature, be taken away, it all goes againſt me; I muſt ſuffer myſelf to be bereaved.

Gen. xlii. 37. [e] Two Sons. 43. *But Reuben ſaid to his Father, If I bring not Benjamin to thee again, then ſlay my* [e] *two Sons*; *give him into my Hand, I will bring him to thee again*; that is, God comforts Nature and ſays, Give me thy Forms, Quality, and Condition, *viz.* thy Children, into my Hand, I will but bring them to *Joſeph*, that is, to Jeſus, and will give them *to thee again*, thou ſhalt loſe nothing; if I do not, then ſlay my two Sons with thee, that is, ſlay the *firſt* and *ſecond* Principle.

44. Which is even done, if Nature be bereaved of its Forms and Condition, then muſt *ceaſe* in the Nature of Man the Kingdom of God in *Love*, and alſo the Kingdom of God in the *Might* of the *Fire*, ſo very ſecretly does the Spirit of God delight to play in the Figure of *Regeneration*, which Explanation will ſeem ſtrange to Reaſon, but we know what we write here, which is *underſtood* by thoſe of our Society.

Gen. xlii. 38. 45. *And Jacob ſaid, My Son Benjamin ſhall not go down with you, for his Brother is dead, and he is left alone, if any Miſhap befalls him in the Way that you travel, ye will bring my grey Hairs with Sorrow of Heart into the Grave*; that is, Nature is faint, when it muſt enter into the Death of Chriſt, and is afraid of *dying*, and will by no Means come to it; it excuſes itſelf concerning its heavenly *Joſeph* which it had, *viz.* the heavenly Image, which while it cannot *comprehend* it, it ſays, it is *dead*; now when theſe my Forms and *Qualities* of Life in this way ſhall get Miſhap again, then muſt I periſh with Sorrow of Heart, and my *Life* has an End.

The Seventieth Chapter.

How Jacob's *Sons went into* Egypt *again, becauſe of the Famine, to* Joſeph *to buy Corn, and took* Benjamin *with them; how* Joſeph *cauſed them to be brought into his Houſe, and to eat at his Table; what is thereby to be underſtood.*

1. NOW this whole Chapter prefigures to us the moſt excellent Image, *Gen.* xliii. repreſenting, how firſt the *outward Nature*, in this Proceſs, when it ſhall give up its Will thereinto, that its Life's Eſſences ſhall go into *Egypt*, that is, into the Death of Chriſt, is very *fearful*, timorous, abaſhed and daunted, and yet in the End is *willing* and ready, that all its Forms and Conditions of Life might enter into the dying of Self, *viz.* into the true *Egypt*, upon divine Confidence, that it brings the Will of God with it thereinto.

2. And then, ſecondly, how the Forms and [f] Conditions of Life are afraid before *Joſeph*, that is, before the *Face* of God, ſeeing they *feel* in them an evil Conſcience, as *Jacob*'s Sons were afraid before *Joſeph* for they thought continually God would *puniſh* them for *Joſeph*'s Sake, at which they trembled. [f] Powers or Faculties.

3. And thirdly, how God, with the Forms of the ſouliſh Nature, carries himſelf firſt ſo *friendly*, and firſt gives them heavenly Bread of *his* own *Subſtance*, and *yet* but in a ſtrange Form; as *Joſeph* invited his Brethren for Gueſts and fed them at his Table, that they eat and drank plentifully, and were merry, and afterwards let them go in *Peace*, but preſently after came with a *terrible* Trial, in that he cauſed his Cup to be laid into *Benjamin*'s Sack, and purſued after them, and fetched them back again, all which ſtands powerfully in the Figure of a *repenting Sinner*, ſhewing how it goes with him, till God in his Love gives him to *know* him.

4. *Moſes*'s Words follow thus; *This Famine was ſore in the Land, and when the Corn was* *Gen.* xliii. *ſpent which they had brought out of Egypt, their Father ſaid to them, Go again and buy us* 1—5. *a little Food: Then Judah anſwered and ſaid, The Man obliged and charged us ſtrictly, and ſaid, Ye ſhall not ſee my Face, except your Brother be with you; now if thou wilt ſend our Brother with us, then we will go down and buy for thee to eat; but if thou ſendeſt him not, we will not go down, for the Man hath ſaid to us, Ye ſhall not ſee my Face, unleſs your Brother be with you.*

This Figure ſtands thus:

5. The Soul of Man ſtands in *three* Principles, *viz.* in the eternal Fire's Nature, and in the eternal Light's Nature, *viz.* in the Love-fire, which extinguiſhed in *Adam*, for which Cauſe at preſent the *Strife* is; and thirdly it ſtands in *Spiritu Mundi*, in the Spirit of the World, in the Kingdom of this World, *viz.* in *Mortality* and *Reſtoration.*

6. Therefore now underſtand us right; thus when the inward ſouliſh Ground, *viz.* the *eternal Soul* from the Father's Property of the Word of God, turns back again, and looks about after its little *Pearl*, viz. after the ſecond Principle of the angelical World's *Property*, then it will perceive that it was loſt in *Adam*; from whence ariſes its Miſery

and Return again, and as ſoon as it returns again, God gives his *Grace* into it again,
ᵉ God. but unknown and *not underſtood* by it, and ᵉ he deſires that the inward Fire-ſoul, *viz.* the Center of the eternal Nature, ſhould, with the *Voice* of Grace inſpoken or inſpired in Paradiſe which was wholly incorporated, turn to God again.

7. In which *divine Deſire* this great Unquietneſs ariſes in the Soul, that it thus goes into Repentance, when it ſees that it has loſt its Ability; neither may, nor ſhall, nor can it, in any other way, again attain its firſt Pearl which it had, and come to divine *Salvation*, unleſs it turns with its Fire's Might wholly again into the Ground of the *incorporated Grace*, and gives itſelf up thereto.

8. And now when the outward *mortal* Soul, *viz.* the Nature of the third Principle of the Kingdom of this World, ſees this, then it is afraid, as *Jacob* was of his Children, and always *thinks* they will loſe Body and Life, Goods and Honour, and their Forms or Faculties of Life will be bereaved of their *outward* Might and Authority which they have in this World.

9. And then alſo the inward fiery Soul *cannot* ſtir up its inward Ground, *viz.* the true *Benjamin*, and bring it along with it into *Egypt*, into the Preſence of *Joſeph*, into *earneſt* Repentance, into the Preſence of Jeſus, unleſs the outward Soul from the Spirit of the World be brought down, and quite tamed and *overwhelmed*, that it alſo may in the End willingly ſubmit to it, that the fiery *inward* great Soul might thus move itſelf in all the three Principles, and ſtir up the moſt inward Ground, *viz.* *Joſeph*'s Brother, *viz.* the incorporated *Gate* of *Grace*, together with all outward Eſſences or *Faculties* of the outward Soul, and bring them along into the work of Repentance, into the Preſence of the right *Joſeph* or Jeſus.

10. For the fiery Soul is threatned by *Joſeph*, that is, by Jeſus, that if in its drawing near, it brings not along with it the moſt inward Ground, *viz.* the *Brother* of *Joſeph* or Chriſt, which in its Manifeſtation becomes the Temple of Chriſt, then ſhall its Band of God's Anger not be looſed; its Brother *Simeon* ſhall remain in Priſon, till it alſo ſtirs up and brings with it *Joſeph*'s Brother, *viz.* the moſt *inward* Ground.

Rev. ii. 17. 11. Neither ſhall its Sack be filled with *heavenly Manna for* its *Food*, that is, its Faith's Deſire ſhall remain hungry and empty, and not be filled with *divine Power* and Virtue, unleſs it brings the Temple of Chriſt, *viz.* the right Sack with it, whereinto the heavenly *Joſeph* fills his Food.

12. This now in the Text ſtands in a Figure, ſhewing how the *old Adamical* Man, *viz.* the old *Jacob*, thinks it to be very hard that he ſhould let the Powers of his Life be carried along into *Egypt*, that is, into *Repentance*, into the *Preſence* of *Joſeph* or Jeſus; eſpecially when he ſees that he muſt break his Will, and part with all *temporal* Things for it, as old *Jacob* muſt part with all his Children for this Food.

13. It went hard with him, and yet the Famine and Hunger did ſo preſs upon him, that in the End he muſt yield, and be willing that all his Sons ſhould go into *Egypt*; and his youngeſt Son went along, and he was alone as one who had no Children; ſo wholly muſt the outward Nature leave whatever it has or is in itſelf, as having no more Power and Ability as to *earthly* Things, and give up the *Selfhood* of its *inward* Soul, which ſtands in the drawing of God, that the inward Soul may take the *outward* Soul's Will along with it into Converſion, and then the old *Jacob*, that is, the old earthly *Adamical Body*, remains alone in its Houſe of Sorrow, and knows not now what will become of it, when its Spirit muſt go along into Converſion; then thinks the *earthly Luciſer* in it, *viz.* the fleſhly Deſire, hereby thou wilt loſe temporal Honour and good Things, and be the Fool of the World; this will not ſerve thy Turn and Luſt.

14. But the great Famine, *viz.* *Sin*, preſſes the poor Life in all the three Principles, that it muſt make ready and go into *Egypt*, that is, into *Repentance*, and ſeek divine

Food, and pray for it and *desire* it, from the true Housholder *Joseph* or JESUS, and in such Prayer and Desire fall on his Face of great Humility before Joseph or Jesus, and desire Food of him.

15. But that *Jacob*'s Sons must go twice into *Egypt* for Corn, and at the first Time receive Corn enough, and yet they came into Danger thereby, [h] and were kept as a Pledge, has inwardly this Figure; when Man at *first* turns into Repentance, then first the terrible Figure or Aspect of his Sins stands before him, for they rouse him up, and the *Conscience* stands in the Anger of God.

[h] Were kept in Custody.

16. As the Brethren of *Joseph* stood the first Time before *Joseph*, when he held them for Spies, so also Man stands before God as a Spy of divine Grace; for he thinks he will *this once* enter into Repentance, that his old Sins may be forgiven him, but he has not yet so strongly *tamed* his Will, that the Will should think *all* Days of its Life, while the Body lasts, to remain in such begun Repentance, but it thinks only for once thus to destroy Sin in the Conscience, and to drown the old Sins in Repentance and *Sorrow.*

17. And it comes also to that Pass, that his Conscience, though perhaps at first it be *terrified*, is in the End appeased, and divine Food is given to him from the heavenly *Joseph*, into the Sack of his Desire, so that the Anger of God lets him go; but the Anger of God in his Righteousness takes a *Pledge* from the Conscience, and keeps it to see whether Man would continue to rest satisfied with this Burthen of Food; if not, then the Anger of God has its *first Right* in Soul and Body.

18. As it happens to us poor Men, that we very slightly and lavishly spend the *first Food* which the heavenly *Joseph* gives us in Repentance, and come again with great Hunger, Want, and Misery of Conscience, and must come to be poor again; and for this Reason, because we did not the first Time bring along with us our *Benjamin*, viz. the most inward Ground, in that our Will was not quite broken, and that we *suppose* we shall continue till our End in Repentance and divine Resignation; but if it was done in the first Repentance, then *could not* God's Righteousness in the Anger take any Pledge, but must leave us quite *free.*

19. This Figure now, that *Jacob*'s Children must go down into *Egypt* for Food *twice*, and at the *second Time Joseph* was first manifested unto them, and the *third* Time they took along with them their Wives and Children, and all that they had, together with their Father, prefigures, that when Man through Sin has spent and *consumed* the first divine Food, that he must hunger again, and be in Want in his Conscience, so that his Conscience *presses* him and complains, as a hungry Belly complains for Food, then he thinks on the first Repentance again, how Grace happened to him *before.*

20. But his most inward Ground, *viz.* the Band of God's Anger, complains against him and *condemns* him, that he did not preserve Grace; it blames him for an unfaithful perjured Man, who has tasted God's Grace, and how it was bestowed on him of *mere Mercy*, and that he has for the Lust's Sake of the Flesh spoiled and lost all again, and then he stands as one that is not worthy of any thing, so much as to look up to Heaven, or that the Earth should bear him, that he has for such *base* Lust's Sake of the Flesh squandred so *precious* a Thing again, and thinks yet with the poor Publican and Sinner, and with the lost Son the Keeper of Swine, he will turn again, and come to the *Salvation* of God; and then first it is in right true *Earnest*, and then go *Jacob*'s Sons, all one and other, the second Time into *Egypt*, into Repentance, to buy heavenly Corn, and then must the old *Adamical Jacob*, viz. the *Body*, stay at Home in Calamity.

21. In this Earnestness it is, that *Benjamin*, viz. the inward Ground, is *first* taken along, and now the first Will is broken, and goes no more in and with such a Purpose, as at the first Time, and they come now no more as Spies before *Joseph*, but as earnest hun-

gry Men, *viz.* with an earneſt hungry Life, which, from all its Powers and Virtues, hungers after God's *Mercy*, after the Food of Jeſus Chriſt.

22. Here now begins the Earneſtneſs in Fear and Trembling, and this is the true *going forth* after heavenly Food, wherein the Conſcience ſtands in Anxiety, and Reaſon deſpairs of its own Ability, and thinks, alas! God is angry with me; where ſhall I ſeek for Grace? I am not worthy of it; I have trampled it under Foot, I muſt ſtand *aſhamed* before God: Into what Deep ſhall I go, where I may *dare* to lift up my Face to God, and bewail my Wants to him?

23. Then comes the poor Conſcience, in Need and with Trembling, before God, and has not *many* Confeſſions or Words, for it accounts itſelf too unworthy to ſpeak one Word before God, but ſets itſelf before his Face, and bows down to the Ground, and thus in itſelf *demerſes* itſelf into the moſt entire and deepeſt Mercy of God, into Chriſt's Wounds, Suffering, and Death, and begins, for its moſt inward Ground, to *ſigh* and to fly into Grace, and wholly give up itſelf thereto, as *Joſeph*'s Brethren came thus the *ſecond Time* before *Joſeph*, and fell down before him.

24. And when *Joſeph* ſaw them thus, that they were *all* there and ſtood ſo humbly before him, he had ſo great Compaſſion upon them, that *he* could not ſpeak *a Word* neither, but turned him and wept: And this is the State and Condition wherein the inward Ground of the heavenly World's *Subſtance* which faded in *Adam*, into which God again inſpoke or inſpired his Word of Grace in Paradiſe, for an Enſign, *Banner*, Mark, and Limit, became living again in this Compaſſion, wherein Chriſt is aſſuredly born in Man in this Ground, and now inſtantly ariſes through his Sufferings, from Death in Man, and there *ſitteth at the Right-Hand of his Father*; which Right-Hand is the fiery Soul from the Father's Property in the *Word* of the eternal Nature, and preſents the Soul in this Ground before the Anger of God, and ſatisfies and fills it with Love.

25. And here a Chriſtian *begins* to be a Chriſtian, for he is one in Chriſt, and is no more a Spy, and *verbal* or Mouth-Chriſtian, but is in the moſt inward Ground;
Rom. viii. 1. and here *Simeon* is loſed, and *there is no more Condemnation to thoſe that are* thus *in Chriſt Jeſus*; although perhaps the outward Body is in this World and *ſubjected* to Vanity, yet it hurts it now no more, but every *Failing* which it now commits in the Fleſh, muſt turn to ſerve for the beſt to it; for now it begins to *kill* the Works and Contrivance of the Fleſh, and continually to crucify the old *Adam*, for its whole Life is now a mere Repentance, and Chriſt *in it* does Help it to work Repentantance, and brings it now to his glorious *Feaſt* or Banquet, as *Joſeph* did his Brethren when they came again to him, when he commanded to make ready and give them of his *Table*.

26. *Thus* now Chriſt feeds the converted Soul, with his Fleſh and Blood, and in this
Rev. xix. 7—9. Feaſt or Banquet is the *Wedding of the Lamb*; whoſoever has been a *Gueſt* here, he underſtands our Senſe and Mind, and no other does; they are *all* of them but Spies, though perhaps they *ſuppoſe* they underſtand it, yet there is no right Underſtanding of this Feaſt or Banquet *in any Man*, unleſs he has been at it and taſted of it himſelf, for it is a very *impoſſible* Thing for Reaſon to apprehend it without Chriſt's Spirit in himſelf, who is *himſelf* the Food at this Feaſt or Banquet of *Joſeph*.

27. And it is told thee, *Babel*, in thy Spying, by *Joſeph*'s Feaſt or Banquet, that thou *deludeſt* Chriſtendom, in that by this Feaſt thou pointeſt them to the Reſurrection of the
John vi. 53. Dead, thou erreſt; a Chriſtian muſt *eat the Fleſh of the Son of Man* here, or *he hath*
[k] 1 *Cor.* xv. 28. *no Life in him*: [k] *In the Reſurrection God will be all in all.* [l] *Chriſt ſitteth at the Right-*
[l] *Col.* iii. 1. *Hand of God* in Man here, and preſents him with his Body and with his innocent Blood that was ſhed, and *that* he covers his Soul withal, and flows into it with the ſame, when God's Anger will ſtir, being inſtigated by the *Deſire* of the *Fleſh*.

[m] Or ſpeculating. 28. O thou poor old *Jacob* of [m] ſpying Chriſtendom, let thy hungry Sons, who are very

lean for great Hunger in the Conſcience, go to *Joſeph*; keep them no longer back in thy Fear: *What*, I pray thee, is thy Fear? Thou ſuppoſeſt, that if this Ground ſhould come to Light in the World, thou ſhouldſt loſe thy *Sons* whom thou loveſt: But *who* are thy Sons? There is thy own *Honour*, in that thou thinkeſt to ſit in the *Stead* of Chriſt upon Earth; alſo, there is thy *Lucifer* of *fleſhly* Honour, which thou takeſt Care for, and thy Countenance is dejected about it, if a Man ſhould require an apoſtolic Life from thee, and ſeek thee in the Proceſs and *Imitation* of Chriſt; it pleaſes thee better, that thou liveſt in Honour and Voluptuouſneſs of Fleſh, in Spying, and honoureſt thy *Belly*, and ſo bringeſt thy poor Chriſtianity under a Vail.

29. O thou poor old *Jacob*, trouble not thyſelf *ſo* about temporal momentary Things; ſee how it went with old *Jacob*, when he let *all* his Sons go from him to *Joſeph*, how *Joſeph* cauſed him to be fetched to him, and did ſo much *Good* to him and his Children, and nouriſhed them in the Famine, and placed them in a better Land; and ſo it will go alſo with thee, if thou wilt let thy Sons *go* to *Joſeph*; but if thou wilt henceforth keep them back longer, then thou muſt *ſtarve*, thou and thy Children, and be famiſhed in Miſery, ſays the Spirit of Wonders by *Joſeph's Feaſt* or Banquet.

30. O *Iſrael*, mark this Text very well, it concerns thee, and has clearly concerned thee; but that thou art yet *blind* in thy hungry Miſery, and waiteſt for the Sword of the *Turba*, that ſhall awaken thee, ſince thou wilt needs *have it*.

31. Every one thinks, if three Parts of Men were deſtroyed, then I ſhould have good Days with thoſe that *remain*, and then we would be *honeſt* and virtuous, and lead an *upright* honeſt Life: Alſo Men gaze about to ſee whence that Salvation will come, which is ſo much written of, and ſay and think Salvation will enter into the Luſt of the Fleſh *from without*. Men always gape for an *earthly* Kingdom of Chriſt.

32. O *Iſrael*, if thou kneweſt theſe preſent Times wherein thou liveſt in Blindneſs, thou wouldſt *repent* in Sackcloth and Aſhes; thou lookeſt for the [n] Signal Star, and it has appeared; it ſhines; whoſoever hath Eyes may ſee it; it is indeed *as big* as the World is, and yet Men will be blind. Enough to thoſe that are ours.

[n] Signal Star, ſuch a Star as led the wiſe Men to Chriſt. *Matt.* ii. 2.

33. And as *Jacob*'s Children ſpoke much with their Father concerning *Benjamin*, and promiſed to bring him again, he ſaid at laſt, [o] *If it muſt be ſo, let it be ſo; and take of the beſt Fruit of the Country in your Sacks, and carry down a Preſent to the Man, a little Balſam and Honey, and Spices and Mirrh, Dates and Almonds; take alſo other Money with you, and the Money that was put above in your Sacks again, carry with you; it may be it was done by Miſtake; moreover, take your Brother, ariſe, go again to the Man, and the Almighty God give you Mercy before the Man, that he may let your other Brother and Benjamin go; but I muſt be as one quite bereft of his Children.*

[o] *Gen.* xliii. 11—14.

34. This now is the Figure that is above explained, and we ſee a very excellent clear Type and *Image* therein, ſhewing, that *Jacob* commanded his Sons to take with them of the moſt *precious* rich and coſtly Fruit of the Land, and carry it with them to *Joſeph*, in which the Spirit portrays in the Figure how the Chriſtian Church, when it ſees itſelf in ſuch Trouble and ſpiritual Famine, Hunger and Want, and now is on the Way of Repentance, ſhould carry theſe good Fruits with it before God, *viz. Hope*, *Faith*, and divine *Affiance*, and not wild Fruit, as *Covetouſneſs*, *Self-willed* Luſt, and *Hypocriſy*, but a Purpoſe and Reſolution towards Truth, Righteouſneſs, *Chaſtity*, Love, and *Meekneſs*.

35. Thus muſt the old Man take a Reſolution to go in ſuch a Purpoſe to *Joſeph*, that is, to *Chriſt*, and then he yields up all his Sons for the Journey of this Pilgrimage, and ſays, Now I am bereaved of all my Sons, I have nothing more in the *Deſire* of fleſhly Voluptuouſneſs, I have yielded them all together into the *Will of God*.

36. Alſo we ſee in this Figure how *Jacob* commanded them to take with them again

the unrighteous Money that they had brought back in their Sacks, and reſtore it again; thus alſo muſt a Man, who will be or is a Chriſtian, put away from him all *unrighteous Things*; all that he has gotten to himſelf by *Subtlety*, *Craft*, and *Wrong*, that he ſhould repay again, or elſe indeed *give* it to the Poor.

37. For that which he gives to the Needy and Miſerable that ſuffer Want, he gives to the hungry Brethren of *Joſeph*, and the *heavenly Joſeph* receives it in his hungry Brethren and Fellow-members, and returns it to him again *manifold*, as *Joſeph*'s Steward gave them again the Money which they carried home in the Sacks the firſt Time, and brought it again, and ſaid, Peace be to you, your Father's God has beſtowed *Treaſure* on you.

38. A Man muſt put away all Unrighteouſneſs from him, if he will enter in to the Wedding of Jeſus Chriſt; *Hypocriſy* and Flattery in comforting one's ſelf, avails nothing; it muſt be Earneſtneſs, and this is that which keeps Men back from the Ways of God, even their walking upon the Ways of *Hypocriſy*, and flattering themſelves, whereas they ſhould leave off and forſake Unrighteouſneſs and *Extortion*, and *reſtore* that which is gotten by Falſehood: Thus they have caſt the Purple Mantle of Chriſt over the *crafty* Wretch, and covered him with the Satisfaction and Merits, only that the *Thief* may live under that Cloak.

39. O thou poor Chriſtendom, how has *Antichriſt* deluded thee with this Cloak and Covering? O flee away from him, it is Time; the Covering will not avail any wicked and unrighteous Perſon; ſo long as any is *ſuch* a one, he is the Devil's Servant.

40 A Chriſtian is a new Creature in the Ground of his Heart, his Mind is bent only on *well doing*, not to ſteal, elſe were Chriſt [by Conſequence accounted] a Thief in Man. Let but the Mantle of Chriſt fall off, and reſtore what thou haſt ſtolen, and gained and extorted with *Unrighteouſneſs* and Injury, and caſt away the old Quarrels, Strivings,
[p] Law-Suits. and [p] *Litigations*, from thy Soul, and go naked and empty under the *Croſs*, to which Chriſt hangs, and look upon his freſh bleeding Wounds, and take his Blood *into* thy hungry Soul, and then thou wilt be healed and *redeemed*, and releaſed from all Want, elſe no Comfort of Satisfaction and Merit will help thee. All true Comfort is but this, that a Chriſtian comforts himſelf, that he ſhall in this Repentance in Chriſt Jeſus obtain a gracious God, and that ſhall even be his Comfort *that he* may *not deſpair*.

41. The Satisfaction wherewith the Unrighteous comforts himſelf, and ſays, My Works avail nothing, Chriſt has done all, I can do nothing; and *continues* under ſuch Comfort in *Sins*, that is, the Devil's Fiſh-hook, whereby he catches his Fiſh with Chriſt's Mantle.

42. Chriſt had his purple Mantle on him, when he was in his *Suffering*, but when he hung on the Croſs, he had it no more, much leſs in his Reſurrection; ſo alſo ſhould a Man take his Mantle about him, *only* when he goes into Chriſt's Suffering and Death in *Repentance*; in Repentance it is only available, and no way elſe, that a Soul ſhould wrap itſelf up in it, when it is aſhamed in its Sins, before the Face of God.

43. All that is taught and believed otherwiſe, is *Deceit*, a Fable, and *Babel*. All Teachers that teach otherwiſe, are but Servants and Slaves of the Belly, and the Fiſhermen, and a Deceit of the World; of theſe let Men *beware*; for he that will be a Teacher,
John x. muſt alſo be a *true Chriſtian*, that ſo he may alſo thus *live* in Chriſt; elſe *he is a Thief and a Murderer, that climbs up ſome other Way into the Sheepfold*, of whom Chriſt ſpeaks.

Gen. xliii. 15—17. 44. And *Moſes* ſays further, *Then they took their Preſent and the double Money with them, and Benjamin, and aroſe and went into Egypt, and preſented themſelves before Joſeph; and when Joſeph ſaw them with Benjamin, he ſaid to his Steward, Bring theſe Men to my Houſe, and ſlay and make ready, for they ſhall eat with me at Noon; and the Man did as Joſeph ſaid unto him, and brought the Men into Joſeph's Houſe.*

45. This now ſignifies thus, that he that hides himſelf under the Mantle, muſt come forth, and bring his *unrighteous* wrong gotten Goods again, and come before the Face of the heavenly *Joſeph*, and come *naked* and empty of his Selfhood or own Ability, and bring the right *Benjamin that is in him* along with him; then *Joſeph* draws near him, and ſees him, and commands his Steward, *viz.* the *Spirit of Power*, to bring theſe Men into his Houſe, *viz.* into his Humanity, and then the Lamb of God ſhall be made ready, and theſe Men, or the *Life's Eſſences* of the right Soul, ſhall eat at *Joſeph*'s Table with him at Noon, (then it is Noon when the high Light of Grace ſhines at Noon or Mid-day in the Soul) and here *Joſeph*'s Brethren are reconciled, when they eat with *Joſeph*, that is, with *Chriſt*, of his Food.

46. This now is the Supper.[q] Here a Man caſts away the Mantle, and becomes a Brother of *Joſeph*, and needs no more Flattery or Comforting of himſelf, but becomes a Chriſtian in Chriſt, who is *dead* with Chriſt to his Sins, and is become living in him, and is *riſen* again in him, and lives with him, eats with him at his Table, and is no more a Servant of Sin who muſt *fear again*, but who is *a Son in the Houſe to whom the Inheritance belongs*, according to the Scriptures. [q] *Rev.* xix. 9. *Gal.* iv. 7.

47. *And when Joſeph's Steward had brought them into Joſeph's Houſe, they were ſtill afraid, and ſpake to him before the Door concerning the Money which they had found in their Sacks; but he comforted them, and ſaid, I found your Money and have had it; your God hath beſtowed Treaſure in your Sacks; and he brought Simeon out to them, and brought them into Joſeph's Houſe, and gave them Water to waſh their Feet, and gave their Aſſes Provender, but they prepared their Preſent againſt Joſeph ſhould come at Noon; for they had heard that they ſhould eat Bread there* *Gen.* xliii. 17—25.

48. This now is the Figure and Repreſentation of a *troubled* Man, who now enters into *Joſeph*'s Houſe, and gives again the unrighteous Thing; for he had done much Unrighteouſneſs and Wrong, becauſe he had *nothing* to give; he gives it again with his *Heart* before the Houſe of *Joſeph* in true Confeſſion and Acknowledgement, and would *fain* give it back again with his *Hand*, if he were but able to do it: To ſuch a one, ſays *Joſeph*'s Steward, Fear no more, I have clearly received it in your Repentance, Chriſt has paid and reſtored it for you in his Blood, ſo that all is done away, and nothing remaining, and you are in Poverty and Miſery; therefore keep that *little* which you have to cheriſh your Life, though indeed you have it of *wrong*, and ſhould have nothing in this World for your own, yet God has given you *Treaſure*; take Water, and waſh your Feet; that is, *cleanſe* the Converſation of your Hands and Feet, and do Evil no more; keep *not* that which is unrighteous, but only that *little*, which you have of Right, wherewith you cannot repay the Wrong.

49. Not ſo to underſtand it, that he ſhould not reſtore again that which is of Wrong, of his own which he has rightly gotten *beſides* Extortion, if he be able; we ſpeak of the Poor, which has nothing but a *Piece* of Bread left to ſuſtain Life; no Excuſe avails before God, the Conſcience muſt become *pure*, or elſe thou art a *Thief*; for the Figure here adds, that the Steward gave their Aſſes Provender, which ſignifies the *earthly Body*, that Chriſt will by his Steward cauſe Provender and Food to be given to it.

50. Theſe *Stewards* here are honeſt and virtuous People in the World, which ſhall help to take Care of it, that it may live, even though he was *formerly* a wicked Man, if he is now honeſt from his *Heart*.

51. Not as the falſe wicked World judges, who know a *Fault* in a converted Man, which he has had, and ſtill always upbraid him and condemn him for an unrighteous Man, which *Deviliſhneſs* the World is full of, that if they ſee a Man who is converted, they caſt *all* Failings and Infirmities which every one has in Fleſh and Blood upon him, and *judge* him for it, and look upon what *he has been*, and *not* upon what *he now is.* Here ſays Chriſt, *Judge not, and then you ſhall not be judged.* *Mat.* vii. 1.

Gen. xliii. 26—28. 52. *Now when Joſeph entered into the Houſe, they brought him the Preſent in their Hands, and fell down before him to the Earth; but he ſaluted them friendly, and ſaid, Is it well with your Father, the old Man whom ye told me of, doth he yet live? And they anſwered, It is well with thy Servant our Father, and he yet lives; and ſo they bowed and fell down before him.*

53. This now is the State and Condition of the Soul when it comes *plainly* before the Eyes of God, and has wrapt its *Preſent* up in the Sufferings and Death of Chriſt, and bears it in its Hands with the Figure of the *Nail-prints* of Chriſt, in the Preſence of God; that is to ſay, the *Will* to Righteouſneſs, Truth, Chaſtity, Love, Patience, Hope, Faith, Meekneſs; *theſe* are now in the Will of the Soul, and theſe the Soul gives to the heavenly *Joſeph*, and falls down before him in *Humility*.

54. But this *Joſeph* ſalutes the Soul, that is, he *ſpeaks* or inſpires his Word of *Grace* into it, and parlies friendly in the Conſcience with it, concerning the old *Adamical Jacob* of its Life, and ſays, Does he yet live? That is, if he be *ſtill living* and not quite dead, there ſhall well be a *Remedy* for him; at which the Soul *rejoices* and ſays, It is well with thy Servant my Father, and he yet lives.

Gen. xliii. 29—31. 55. *And Joſeph lift up his Eyes and ſaw his Brother Benjamin, his Mother's Son, and ſaid, Is that your youngeſt Brother, that you told me of? And ſaid further, God be gracious to thee my Son; and Joſeph made Haſte away, for his Heart burnt within him towards his Brother, and ſought where to weep, ſo he went into his Chamber and wept there; and when he had waſhed his Face, he went forth, and refrained himſelf, and ſaid, Set Bread on the Table.*

56. This now is that excellent Type or Image, as is above mentioned; when *Benjamin*, that is the *moſt inward Ground*, wherein lie the *Grace-Gates* of Paradiſe, is manifeſted before the Eyes of Chriſt, in whom the great Compaſſion kindles itſelf, then God in Chriſt ſpeaks in, or inſpires the *living* Compaſſion, as here *Joſeph* into *Benjamin*, when he ſaid, *God be gracious to thee my Son.* This Weeping of the heavenly *Joſeph* kindles this faded paradiſical Image again with this weeping *Humility* of Chriſt, ſo that from Chriſt's Weeping into this Image, the eternal *Joy* riſes up, and then Chriſt ſets Bread upon the Table, that this Image may *eat* with him.

Gen. xliii. 32. 57. And *Moſes* ſays further, *And they ſerved Joſeph apart, and them apart; and the Egyptians that did eat with him, apart alſo; for the Egyptians dare not eat Bread with the Hebrews, for it is an Abomination to them, and they placed them before him, the firſt according to his Priority of Birth, and the youngeſt according to his Youth; and they marvelled amongſt themſelves, and they carried them* [r] *Food from his Table; but Benjamin's was five Times as much as the other: And they drank and were merry in drinking plentifully with him.*

[r] Or Meſſes.

58. This Figure is now the *ſecreteſt* Ground and higheſt Myſtery of *all* between God and Man, although it appears outwardly as if *Joſeph* would thus *hide* himſelf before his Brethren, as if he was not an Hebrew of their Progeny; yet the Spirit has here ſet down ſo deep a Myſtery, that *no Reaſon* can diſcern it.

John iv. 32—34. 59. For *Joſeph* in this Place ſtands in the Figure of Chriſt, who has Food apart, *whereof they know nothing, as it is to be ſeen at Jacob's Well, when his Diſciples called him to eat*; then ſaid he, *I have Food which you know nothing of, which is to do the Will of him that ſent me*; for the Heathen Woman's *Faith* was his Food.

60. Chriſt according to the eternal Word of the Deity eats not of the Subſtance of Heaven, as a Creature, but of the human Faith and earneſt Prayer, and the Souls of Men praiſing God are *his Food*, which the eternal Word that became Man eats, as apart, which appertains to no Man or any other Creature, *neither* can they eat it; and when *he eats* the Faith and Prayer, together with the Praiſe of God from our Souls, then the human Faith, together with the Prayer and praiſing God, becomes *ſubſtantial* in the

Word of Power, and is of one and the ſame Subſtance with the Subſtance of the heavenly Corporiety of Chriſt, all alike to the only *Body* of Chriſt, God and Subſtance, *viz.* God Man and Subſtance, *all one.*

61. This Subſtance (which is one and the ſame Subſtance with the aſſumed Humanity from us, wherein he has ſhed his Blood, which is alike of a *divine and human* Subſtantiality, *viz. Supernatural* Fleſh and Blood, and then alſo of the human *Creatures* Fleſh and Blood except the *Earthlineſs* of our Humanity) he gives this now to the human Faith again to be eaten and drunk.

62. For Faith, in the *Deſire* of its Hunger, is the Mouth, which ſucks and receives it in, in which Impreſſion, catching and receiving, Faith eats and drinks Chriſt's Fleſh and Blood, which Eating and Drinking is apprehended and kept in the *inward* paradiſical Image, which faded in *Adam*, and became living again in Chriſt, wherein the human paradiſical Subſtance and Chriſt Fleſh and Blood are entirely one Subſtance, and continue ſo eternally; which inward Man is now no more called *Adam*, but *Chriſt*, viz. being a Member of the Body and Subſtance of Chriſt, wherein is the Temple of the *Holy Ghoſt*, and God's holy *Word* is therein ſubſtantially; and it is a [s] Form or Image of the imageleſs Deity, *viz.* the imaged Word of God, an [t] expreſs reflex Image of God.

[s] Reſemblance of the inconceivable Deity.

63. And this now is the Signification of the Figure, that they ſerved *Joſeph* apart, and his Brethren alſo apart; that ſtill there is a Difference between Chriſt and his Eating, and Man and his Eating; the Difference is not as to the creaturely Humanity of Chriſt from us, but *between* the unformed eternal Word in him, wherein the total God is operatively and generatively not ſhut up and ſeparated, but expreſſive in full Omnipotence, not creaturely, but divine.

[t] Anſwering exactly as a Man's Face does in a Glaſs.

64. But in us Men, ſo far as Man in his *Participation* hath any thing of God and Chriſt in his own Subſtance, the Word is formed and ſubſtantial, and this formed ſubſtantial Word eats again of the formed Word of God, *viz.* of Chriſt's Fleſh and Blood, *wherein* yet alſo the unformed Word together *with the whole Fulneſs of the Deity dwells.* *Col.* ii. 9.

65. But the human Creature has it not in his own Participation or Poſſeſſion of Self, as *it is* in Chriſt Jeſus, but as a Veſſel and *Habitation* of God, after that Manner by way of Similitude, as Fire poſſeſſes Iron and [u] illuſtrates it, that it comes to be *all of a Fire*, and yet it has not the Fire in its own Power or Authority; for if the Fire goes out, the Iron then remains to be *dark* Iron, or as the Sun preſſes and penetrates through an Herb, and puts forth itſelf together in the Herb and becomes ſubſtantial, and yet the Sun's Spirit remains to be only a Power and Virtue in the Herb, and the *Corpus* or Body of the Herb does not come to the Sun; thus alſo it is to be *underſtood* between God and Man.

[u] Makes it all of a light Fire.

66. But that *Moſes* ſays, And they ſerved the *Egyptians* alſo *apart*, for the *Egyptians* dare not eat Bread with the Hebrews, has alſo its Figure; though it might well be ſo outwardly in itſelf, that they have *not dared* to eat with them, which we leave *unqueſtionably* in its own Worth, as alſo all other Things, we leave it ſtanding in a *Hiſtory*; but we would only clear and explain the Meaning and *Underſtanding* why the Spirit of God has cauſed it to be delineated ſo curiouſly, exactly, and punctually.

67. Now when we will ſearch out this, we muſt take into Conſideration a *natural Adamical* Man, of what Kind, Progeny, or Name ſoever he is, whether Heathen, Turk, [w] verbal or titular Chriſtian or Jew; here they are *all alike*, and no otherwiſe; all theſe dare not eat with a right true Chriſtian, *viz.* with *Joſeph*'s Brethren: But why? Becauſe *they have not* a Mouth to eat ſuch Food withall; their Mouth is yet ſhut up to them, and they *cannot* eat the Food of Chriſt's Body; they are an Abomination to it, and have a *Loathing* againſt it; as we ſee that it is an Abomination to the Jews, Turks, and Heathens, that a Chriſtian ſays, *He eats Chriſt's Fleſh and drinks his Blood.* *John* vi. 53.

[w] Or nominal Chriſtian.

68. So alſo it is an Abomination to the titular Chriſtendom, one Part of which believes *not* the ſubſtantial Participation and Feeding upon the Body of Chriſt, but will have it *merely* ſpiritual; the other Part will have the *Mouth* of the *Adamical mortal Man* full of it, and therewith comprehend and receive it; and ſo there is no right Knowledge or Underſtanding in *either* Part: And they ſit at Table, but *without knowing* any thing, as the Brethren of *Joſeph* did, who knew not *Joſeph*, where, indeed, *their Faith* feeds, but their *Underſtanding* knows not *Joſeph* in his [x] Feaſt or Banquet.

[x] Or Meſs of Food.

69. Now then, ſays Reaſon, ſeeing the Jews, Turks, and ignorant unknowing Heathen, have no Mouth to eat ſuch Food with, and that Chriſt ſays, *Whoſoever eats not the Fleſh of the Son of Man, he has no Life in him*, therefore they muſt *all* of them be *damned*. O *Iſrael*, how blind art thou here, and knoweſt as little as *they*, or as *Joſeph*'s Brethren knew of *Joſeph*.

John vi. 53.

70. The Turks, Jews, and ſtrange Nations, whoſe *Deſire* and Prayer go to the only God, *have* indeed a *Mouth*, but not *ſo* as a Chriſtian has; for as the *Deſire*, viz. the Mouth is, ſuch is alſo the Food in the Mouth. They deſire the *Spirit* of God, and ſuch is alſo their Eating, in that Manner as *before* Chriſt's Humanity, in the Father and the Son, *viz.* in the *Word*.

71. But a Chriſtian has an *incarnate* Mouth; for the [y] Soul's Deſire, or much more the ſubſtantial Chriſt or *Chriſtus*, viz. the Virgin *Sophia*, has a Mouth from the *ſubſtantial* Word, but the other have one from the *unſubſtantial* Word; they deſire [z] the Property of God the Father, *viz.* of the only God, and they *do* apprehend it alſo; but here Grace is *not* manifeſt.

[y] Or ſouliſh.

[z] Or to be like God the Father, our heavenly Father.

72. But ſeeing [a] *the Father has given Man to his Son Chriſt*, as Chriſt ſays, and has manifeſted the *Grace* in Chriſt, and invites them all in Chriſt, and that there is no Salvation [b] without Chriſt; therefore he *gives* to them alſo the earneſt crying Prayer, which Chriſt receives from his Father, and apprehends it in himſelf, and *eats it*, and *fills* them with his Humanity, Suffering, Death, and Shedding of his Blood, and ſo they are with their Spirit in Chriſt *ſubſtantially*, but in themſelves as *hidden* to them.

[a] *John* vi. 37.

[b] Or out of him.

73. For they deſire *not* any way the Fleſh of the Son of Man, and therefore they have not in their *Selfhood* any Mouth for Chriſt's Fleſh and Blood, for they have no Deſire to it, but with their Spirit they are *ſubſtantially* in Chriſt; but their inward, in *Adam* faded, paradiſical Humanity, wherein the incorporated Grace in Paradiſe lies, remains *hidden* in them, and *without* a ſtirring Life.

74. For Chriſt dwells not ſubſtantially therein, as in a *true* Chriſtian; but their Faith's Subſtance *is hidden in Chriſt*, to the Day of the Reſtoration of that which is loſt in *Adam*, when their paradiſical Image, which is not manifeſted in this Time, will put on their Faith's Subſtance, in God's *beſtowed* Grace, which proceeds from one upon all, out of Chriſt's Spirit; for that incorporated Grace, *viz.* the inſpoken or inſpired Word, ſtands alſo in *them*, and pants after Chriſt's Subſtantiality.

75. But ſeeing their Subſtantiality is in the *Word*, without this Place, State and Condition, in Chriſt, where Chriſt in *himſelf* fulfills their Faith to God, therefore alſo will their ſubſtantial Faith in God put on that *incorporated* Word in the paradiſical Image, together with the ſame at the *Revelation* or Manifeſtation of Jeſus Chriſt, and herein alſo the whole Man.

Note, how Salvation is not of ourſelves, but of Grace in us. *Eph.* ii. 8.

76. For the Scripture ſays, *Of Grace are ye ſaved, and that not of yourſelves*, not by your knowing, *but through God's Mercy* and Compaſſion. It lies not in knowing, as if the Knowing could receive Chriſt, but it lies in the Gift, *viz.* in the *Grace*, which Chriſt gives to the *Unknowing* into their Faith in God, as well as to the Knowing into their *Deſire*; it is done to both, of *Grace*.

77. For *Adam* went forth from the only God into Self, into Ignorance, and led us all

all with him into that *Ignorance*, but Grace came again from that only God, and offered itſelf to *all ignorant* unknowing Perſons, Heathens as well as Jews.

78. Among the Jews ſtood the Image or *Type* of Grace in the Figure, ſignifying how Grace would receive Man again. But now the Fathers of the Figure, *viz.* the Jews, had no more Part in the Grace, *viz.* thoſe among whom the Image or *Type* had not *manifeſted* itſelf; for the Prefiguration and Type pointed at *Chriſt:* The Jews preſſed with their Faith and Prayer, through the Prefiguration, *into* the only Grace, which was in God, which God beſtowed upon *Adam* and his Children; but the Heathen, which had not the Law, and yet believed, without Circumciſion, in the only promiſed Grace of God, they preſſed without the Type or Prefiguration into the Grace.

79. For the *Ability* was given to the one People as well as to the other, no People *had Power of themſelves*, but the Grace took the *Will* for the Ability, and gave them Ability and Power alike, the Jews, and the faithful Heathens: But *Infidelity* and *not Willing* was, both with the Jews and Heathen, their *Damnation*, in that they withheld their Wills in Self, and in Hardening, and went a Whoring after other Gods: Thus the Circumciſion and Sacrifices were *not* the Jews Salvation, but Grace, which they repreſented in ſuch Figures pointing at the *Humanity of Chriſt*, when the Grace would *fulfill* what was to come; the future Fulfilling was their Salvation.

80. Thus alſo at preſent the Chriſtians have the *Figure* of Grace under the *Goſpel* in the Fulfilling; *not* that they can receive the Fulfilling in Self-power and Ability, but the fulfilling of the Grace *tenders* it to them, if they will *give up* themſelves thereinto, and the *Mouth* is given to them in the Grace.

81. But the other bend their Wills towards the Grace of God, which is even the *ſame* Grace with the Chriſtian's, and no more; but the ſubſtantial Grace in the Image of the Fulfilling *they know not*; but the Grace takes their Willing with the Deſire into it, and gives the Deſire in the Grace a Mouth, which is *hidden* to the Creature, till the Day of the Revelation of *JESUS CHRIST.*

82. Therefore there is no other Difference between them, but the *ſubſtantial Stirring* in the paradiſical Image, the paradiſical Image *not* having *yet* put on Chriſt in Subſtance, *as it is* with the true Chriſtians, and yet their Faith in the Grace of God in Chriſt is ſubſtantial; yet not in the human *own Poſſeſſion* of Self, but in God who fulfills all Things, and *is* and dwells through all Things: Thus the ſubſtantial Grace is near the Faithfull or believing Jews and Turks, and *in them*, but as to the Creature *not* apprehended.

83. They have Chriſt in them, but they apprehend him *not*, unleſs their Will enters into the ſubſtantial Grace of Chriſt, and then Chriſt manifeſts himſelf in *their* Creature, as well as in Chriſtians; but the Grace in Chriſt is *laid by* the faithful believing Jews, and other People, for it moves *through* them, and their Will to God is *in it*, and walks therein.

84. A titular Chriſtian, without the Divine Will, is further from it than a believing Jew, Turk, and Heathen, or whoever he be that puts his Truſt in God, and *gives up* his Will to God; ſuch a one is nearer, and will condemn the titular Chriſtian, in that he boaſts of knowing, and comforts himſelf with the Grace, but continues in his *evil* Will and *Deſire* without Grace, and will ſet the wicked Man up in the Grace of God.

85. Thou ſayeſt thus: The ſtrange Nations are *not baptized* into Chriſt, therefore they are not Children to the Grace of the Covenant neither. Anſwer; If *Circumciſion* were alone Salvation, then were *Baptiſm* ſo alſo; for the one is as the other: But God requires that a Jew ſhould be circumciſed inwardly in *Heart.* Circumciſion was but the Type or Image, ſhewing how Chriſt would cut off Sin, which Type Chriſt has *fulfilled:* Thus alſo

the Spirit of Chriſt [c] baptizes with this Covenant in the paradiſical Image, in the incorporated *Grace*, and kindles an Ember.

[c] Bathes, ſteeps into the Grace, and quickens a Sprout.

86. But it requires an *Ens* of Faith, which is capable of the [d] *Baptiſm*, which comes from the Parents, and through the earneſt Prayer of thoſe who are converſant about the Work, elſe the Covenant is *deſpiſed*, and there is no Circumciſion of the Heart and Spirit; for the Power and Authority wherewith the Holy Ghoſt baptizes, conſiſts *not in Man*, but in God; whoſoever deſpiſes his Covenant, and manages it not with earneſt and with circumciſed Hearts, thoſe he baptizes *into* his Anger, as Saint *Paul* ſays concerning the Supper of Chriſt, that the Wicked *receive it to Judgment*.

[d] Or Steeping.

87. A wicked Prieſt has not Power and Authority to baptize with the Holy Ghoſt, he has *only* the Water, and is himſelf *incapable* of the Office; but the *Ens* of the Child, and the believing Parents, and thoſe who require and promote the Work, their Earneſtneſs and Prayer reach forth the Covenant with their Faith's *Deſire* to the *baptized* Infant.

88. But the wicked Prieſt is no more profitable in it, than the *Fontſtone* that holds the Water; thus he brings only the Water and the *Ceremonies*, which a Turk can do, without Faith or Believing.

89. But a Stranger that has not the Baptiſm, and knows nothing thereof, becomes in his Faith circumciſed *in Heart*, and the *Holy Ghoſt* immerſes into his Faith's Deſire, and baptizes him into the Revelation of JESUS CHRIST, when his Faith ſhall alſo put on the ſubſtantial Covenant in the Grace.

90. O *Babel*, how blind art thou! How have thy Clergy, or Men ordained and in Orders, ſet themſelves in Chriſt's Stead? But they all ſerve not Chriſt, but themſelves to their fleſhly Honour. O *Babel*, convert; the Door is open, elſe thou wilt be *ſpewed* out; the Time is born, elſe thou wilt be ſet before the Light and proved, and then thou wilt ſtand in Shame before *all People*.

91. Further, the Spirit of God has yet a powerful Figure in this Text, in that *Joſeph* cauſed his Brethren to be ſet before him according to the *Order* of their Birth, and cauſed his Brother *Benjamin* to be ſerved with *five* Times more than the other. This prefigures to us, firſt, the Difference in the Kingdom of Chriſt, ſhewing how they ſhall be unlike in the Regeneration, as St. *Paul* ſays concerning it, [e] *They ſhall excel one another in* [f] *Glory, as the Sun, Moon, and Stars* do.

[e] 1 *Cor.* xv. 41.

[f] Clarity.

92. For there it will avail nothing, to have been a King, Prince, Lord, Noble, or Learned, but he that has had the greateſt Power and *Virtue* in him, who ſhall have attained Grace in the Name of Jeſus the moſt clearly in his *Wreſtling of Repentance*, he will be greateſt there; for theſe Orders and Degrees ſignify to us, that they will be *unlike* in the divine Exaltation, *viz.* in the Power and Virtue, as the Angels excel one another in Power, Virtue, Beauty, and Brightneſs.

93. But that *Benjamin* had five Times more Food ſerved to him, points in the Figure at the *inward* Man, for *Benjamin* ſtands in the Figure thereof, ſeeing he is *Joſeph*'s Brother; and *Joſeph* here ſtands in the Figure of Chriſt; therefore it belongs to the inward Man to eat of his Brother Chriſt's Food from his *five Wounds:* This is that which this precious Figure ſignifies here, as may be ſeen.

94. But that the Spirit ſays, They drank and were all *filled with drinking*, ſignifies, that in the Kingdom of Chriſt there is an univerſal *common Participation* and Joy, and in *that* there is no Difference, becauſe in ſuch Difference they ſhall all rejoice in *one* God; for their drinking fully ſignifies here the *eternal Joy*, where, in this Joy, we ſhall be as it were drunk, and then will the inward Man drink and eat of the ſweet Grace which is manifeſted in Chriſt's *five Wounds*, and hereby give it into the fiery Soul, which in its fiery Eſſence will, in this Sweetneſs, awaken the Triumph of divine Joyfulneſs, and herein will the noble [g] Bride refreſh its Bridegroom, *viz.* the *Soul*.

[g] Sophia, the divine Wiſdom.

The Seventy-firſt Chapter.

How Joſeph *cauſed his Brethren's Sacks to be filled, and the Money to be laid uppermoſt in their Sacks; as alſo his Cup in* Benjamin's *Sack, and cauſed them to be purſued and charged with Theft: What is thereby to be underſtood.*

1. MOSES ſays, *And Joſeph commanded his Steward, and ſaid, Fill the Men's Sacks with Food, as much as they can carry, and lay every one his Money uppermoſt in his Sack, and lay my Silver Cup uppermoſt in the Sack of the youngeſt, with the Money for the Corn. And the Steward did as Joſeph had ſaid unto him. On the Morrow, when it was Light, he let the Men go with their Aſſes; and when they were not come far out from the City, Joſeph ſaid to his Steward, Up, and purſue after the Men, and when you have overtaken them, ſay thus unto them, Why have you requited Evil for Good? Is it not that out of which my Lord drinks, and wherewith he* [h] *propheſies? Ye have done Ill. And when he overtook them, he ſpoke ſuch Words to them.* *Gen.* xliv. 1—6.

[h] Or divines.

2. Now a Chriſtian ſtands in this Figure, ſignifying, that when he is come to this in right Earneſtneſs, into the Image in the *Trial* on the Path of Chriſt's Pilgrimage in *this* World, how God exerciſes and *purges* him; for this is the Way and Proceſs on the Path of Chriſt's Pilgrimage, and how God carries himſelf, and the World alſo, towards the creaturely Reaſon of Man; for we ſee in this Image, how God, when the repentant Man is in the true Earneſtneſs, fills his Sack, *viz.* the *Mind* and Conſcience in the Life's Properties with his Grace, and lays *the Cup of Salvation*, viz. the true and right Silver Cup, *viz.* the *Cup of Chriſt*, out of which he drank in his Suffering, uppermoſt in the Sack of the filled Grace, out of which a Chriſtian muſt drink alſo, and *follow* Chriſt in his Contempt. *Pſal.* cxvi. 13. *John* xviii. 11.

3. For *Joſeph*'s Cup, out of which he drank, with which he propheſies or *divines*, is in this Figure no other but the Cup of the *Teſtament* of Chriſt before his Suffering, of which he drank with his Diſciples, and whereby he divined or propheſied concerning his eternal Kingdom, and that whoſoever would drink of this Cup, ſhould, *with him*, divine and propheſy [i] to the eternal Life.

[i] Or concerning.

4. But this Figure ſhews the great Earneſtneſs, ſignifying how this *Cup* ſhould be beſtowed upon God's Children, and what that Wine is, which they muſt drink of out of it; for firſt *Joſeph* ſends his Steward after them, and bids him tell them, they had *ſtolen* his Cup, and was churliſh towards them, when as yet they were not guilty; ſo alſo when a Chriſtian has his Sack filled with this Food, then will Chriſt's Cup be laid in for him: Theſe now the *Wrath* of God ſifts in the human Nature, as to their Souls, and as to the *mortal* Body, and ſays to the Conſcience, Thou haſt not rightly gotten this Cup, by the Right of Nature; thou haſt *ſtolen* it out of God's Houſe from his Grace and Power: *The Kingdom of Heaven ſuffers Violence* herein, and thou haſt done *Violence* and gotten this Cup to thee into thy Sack; thou haſt not Grace by the Right of Nature; thou wilt needs walk back with this Cup *in Peace* on theſe Paths. *Matt.* xi. 12.

5. But no, it will not avail thee; if thou wilt take Chriſt's Grace *in thee* along, then thou muſt take on thee *alſo* his Suffering, Dying, Scorn, Perſecution, and Miſery, and ſuffer thyſelf to be continually reproached in the World for a falſe wicked Man, and

ſuffer thyſelf to be accounted a *wicked* Perſon by the Phariſaical Hypocriſy, as one that has ſtolen their Cup and taken it away by *Violence*, in that he will no more kneel down before the great Babyloniſh Whore, who has preſented a Cup full of *Hypocriſy* and *Blaſphemy*, and quaff of their Cup; and then they reproach him for a wicked Perſon, who has ſtolen their Cup and Authority from them, and run after him and would *murder* him, and damn him to a temporal and eternal Death, and reproach him without ceaſing for a treacherous Perſon, who has ſtolen their Cup.

6. That is, when a true Chriſtian obtains the Cup of Chriſt, and *drinks* out of it, then comes the Anger of God in the fleſhly evil Nature, as alſo the Devil and the evil World, and ſet upon him *on every Side*, becauſe he has this Cup in his Habitation, and propheſies or divines *againſt them*, that they have the Cup of Whoredom and Abomination in them, and becauſe he reveals it, and will not quaff with them *in their Cup* of Hypocriſy and Blaſphemy.

7. And then muſt a Chriſtian lay down his Sack of God's Grace at their Feet, and ſuffer himſelf to be bound and captivated in their Scorning and Contemning, and then they oftentimes *bereave* him of Body and Life, Honour and Welfare, and ſet him with his Cup before their Judgment; and there a Chriſtian muſt drink out of their Cup, the Deriſion, *Croſs*, Suffering, and Death of Chriſt, and imitate and *follow* Chriſt in this Cup, and not go Home again ſo in Peace with his filled Sack of the Grace of Chriſt, through this World, into his eternal [l] Country of his Father; he muſt be [m] *conformable to Chriſt's Image*, and follow him in his Way which he has walked in this World: This is powerfully prefigured in this Figure.

[l] Or native Country.
[m] *Phil.* iii. 10. *Rom.* viii. 29.

8. For *Joſeph*'s Brethren ſtood now in the Figure of a converted Chriſtian, whom God has clothed with Chriſt; and alſo laid in the Cup of the Croſs, together with Grace, and, moreover, uppermoſt in the Sack; to ſignify, that when the Grace of Chriſt, which is beſtowed on a Chriſtian, ſhall *work* and bring forth Fruit, that it is not done in ſtanding ſtill in Peace and Quietneſs, but in the *Strife* about this Cup, for it lies uppermoſt in the Sack of Grace, and the Strife about the Cup muſt always be the *Forerunner* of it.

9. For Chriſt ſays, *The Son of Man is not come to eſtabliſh Peace on the Earth, but Strife and Perſecution, that one be againſt another and perſecute him.* Alſo, [n] *He has kindled a Fire, and deſires it ſhould burn.* And this is it, that a true Chriſtian muſt always be ſpoken againſt, even *Thoſe of his own Family* in Fleſh and Blood *muſt be his Enemies*, that the ſown and planted Tree of Pearl may ſtir and bring forth Fruit.

Mat. x. 34. *Luke* xii. 51. [n] *Luke* xii. 49. *Mich.* vii. 6.

10. As an earthly Tree muſt ſtand in Heat, Cold and Wind, and have great Strokes and Oppoſition, whereby the Sap is drawn out of the Earth into the Tree, ſo that it bloſſoms and bears Fruit; thus alſo the poor Soul, in ſuch Smitings and *Oppoſition*, in Scorn and Miſery muſt draw Power and Virtue into itſelf out of the beſtowed and *entruſted* Grace, *viz.* out of the Soil and Field of the Word of God, with earneſt Prayer and Working, and thereby bear the Fruit of *Faith*, viz. good Doctrine, Inſtruction, and Converſation.

11. For thereby the Soul feeds the Spirit of Chriſt, and Chriſt feeds the Soul again out of the Sack of the *ſubſtantial* Grace, *viz.* with his Fleſh of the ſubſtantial Wiſdom of God; and thus they give themſelves one to another, to a *perpetual* Working.

12. And we ſee hereby, how even the Wicked *muſt ſerve* God in the Working of his Grace, for he is its ſtormy Wind; and his Curſing and Blaſphemy againſt God's Children is the Heat and Cold wherewith God ſtirs his little Plant of *Pearl* in his Children, ſo that it hungers after heavenly Sap, and draws it into itſelf and grows: And this is that which Chriſt ſaid, *He came to ſet up Strife on the Earth*; for Chriſt's Kingdom is a Strife againſt Hell and the Devil, Chriſt ſtrives without ceaſing *in* his Children and Members, with Satan, about the Kingdom.

Luke xii. 49.

13. For in the earthly Man lies yet the *Ground* of the Serpent, *viz.* a Habitation of Satan, wherein Satan withſtands the Kingdom of Chriſt; ſo alſo, on the contrary, the Kingdom of Chriſt *in Grace* withſtands the Kingdom of Satan, with the Cup of Chriſt, and this Strife continues always while the earthly Body continues.

14. For thus God's Anger works in the Love, that the Love, *viz.* the eternal One, and eternal Good, might be diſtinguiſhable, *perceptible*, and diſcernable; for in Strife and oppoſite Will the Profundity or Abyſs, *viz.* the eternal One, which is without Nature and Creature, is *manifeſt*.

15. And therefore God has introduced himſelf with his holy Word of Powers into Nature and Creature, as alſo into Pain and Torment, into Light and Darkneſs, that the eternal Power of his Word in the *Wiſdom*, together with the expreſſed Word, might be diſtinguiſhable and perceptible, that *Knowledge* might be.

16. For without this, the Knowledge of the eternal One would not be manifeſt, neither would there be any *Joy*; and though it were in Being, yet it would *not* be manifeſt to itſelf; thus it manifeſts itſelf through the Introduction into Nature, through the Separability or Diſtinction of the Speaking; whereby the Speaking brings itſelf into *Properties*, and the Properties into *Oppoſition* or Contrariety of Will; and ſo through the Oppoſition the eternal Good, which brings itſelf along in the Word of the Speaking, into Diſtinction, becomes diſtinguiſhable, creaturely, and [o] conceivable.

[o] Comprehenſible.

17. Elſe if the Evil in the contrary Will were *not profitable*, God, *viz.* the eternal only Good, would *not endure* it, but annihilate it; but thus it ſerves to the Manifeſtation of the Glory of God, and the Kingdom of Rejoicing; and it is an *Inſtrument* of God, whereby he makes his Good [p] conceivable, that the Good may be known; for if there was no Evil, then the Good would not be known.

[p] Repreſentable, diſcernable.

18. If there was no Anger-Fire, there could be alſo no Light-Fire, and the eternal Love would be *hidden*, for there would be nothing that could be loved; thus the Love of God has an Occaſion of Love, for it loves the Dereliction of that which is *forſaken*, viz. the Weakneſs, that [q] it alſo might be great.

[q] The Love itſelf.

19. For God's Love comes *only* to help the Weak, Lowly, Humble, Deſtitute, Forlorn, and Forſaken, and not thoſe that go on in the Might and Strength of the Fire, not the Might of Self, but the Impotency, and that which is *forſaken*; whatſoever is lowly, diſregarded, humble, and deſtitute, in that *Love* works and dwells therein.

20. For Love in its own Property is nothing elſe but the *divine Humility*, out of the Profundity or Ground of the eternal one; Love ſeeks nor deſires any thing but the One, for itſelf is the *One*, viz. the eternal Nothing, and yet is through All, and in All, but the Appropriation of Self-will is a Nothing to it.

21. Therefore all is fooliſh, and eſteemed *evil* and baſe in the Sight of God's Love; whatſoever wills in its *own* Self-ability, though it may well be profitable, as whereby the willing of Nothing manifeſts itſelf, yet it is in the Sight of the willing of Nothing, only a Phantaſy, *viz.* a Sport of its own driving on, and tormenting itſelf.

22. For that which wills nothing, but only that out of which it is proceeded, that has no *Torment* in itſelf; for that, to itſelf, is Nothing, but is only to that out of which it is proceeded; it ſtands ſubmiſſive to its Maker that made it; he may cauſe it to be Something, or Nothing: And thus it is one and the ſame Thing with the *eternal One*; for it torments not itſelf, it loves not itſelf, it feels not itſelf in its own Will, for it has no Will of its own, but is given up to the Total or *Univerſal*.

23. As we ſee that the four Elements ſtand in ſuch a Will, they are *four*, and yet but *one*, for the four ſtand in one Ground, and the Ground is neither hot nor cold, neither moiſt nor dry; it is that One Element, an unperceptible Life: But thus it would not be manifeſted to itſelf; *therefore* God has ſtirred it up, and exhaled and un-

folded it out of himſelf, that there might be *Oppoſition* to itſelf, and might perpetually ſtand in Strife, that the One might be manifeſted in Multiplicity.

24. But herein neither of them deſtroys the other that it ſhould *ceaſe* to be, and be nothing, but that which is overpowered ſtands *ſtill* to that which has overpowered it, the Heat to the Cold, or the Cold to the Heat, and there is *no* Self-poſſeſſion or Willing, but one Element wills the other, that the other may be manifeſt; and when it is manifeſt, then it gives itſelf to the *ſtrongeſt* in the Stirring, and ſo there is a Strife, and yet the greateſt Love between them; for in regard of the *Love-ſtruggling* it is, that the Strife and Willing or Stirring ariſe.

25. Therefore Man, in reſpect of his own Willing, is an Enemy to himſelf; if he did give his Will to God, and did yield to him, then God would will through him, and with him, and his Willing *were* God's Willing; but ſeeing he loves his own Willing, and not that which has given him the Willing, it is a twofold Injury.

26. One in reſpect of the *own* Willing, that he will not hold ſtill to the Original and Ground of his Willing, and be one and the ſame Thing with it, as the four Elements do all give up their Willing into the Ground out of which they proceed, and move and will according to the ſame.

27. A ſecond is, that he *breaks off* his Love from the Love of the *Abyſs*, and loves himſelf, and forſakes the Love that has given him his Love; and himſelf wills, goes, runs, cares, and looks after many Things, and breaks himſelf off from the *Unity*; therefore he runs on in his own Will in the Forms or Qualities of Nature and the four Elements, as alſo in the Multiplicity of the Eſſences of the [s] Conſtellations in mere *Unquietneſs*.

[s] Or Poſitures of the Stars.

28. And the Unquietneſs brings him into Anxiety, and the Anxiety ſtands in the *Deſire* of his Will, and the Deſire includes and over-ſhadows itſelf, ſo that it is dark in itſelf, and cannot ſee itſelf; therefore the Self-will runs on in mere Anxiety, and *vexes* itſelf in the Deſire, and ſeeks the Love in the Deſire, and yet finds nothing therein, but the [t] Image of the four Elements which the Deſire itſelf makes; thus the Will ſerves its *Images*, and loves the Image in itſelf, and that is the greateſt Folly which Nature has brought forth, and yet it is the Inſtrument whereby the *higheſt Wiſdom* is made manifeſt.

[t] Form, Quality, or Condition.

29. O ye Men, who count yourſelves wiſe, and receive Honour one from another, in reſpect of your Self-love and your own Will, how *mad* are ye in the Sight of Heaven! Your own Honour, which yourſelves ſeek, is a *Stink* in the Preſence of the only Love of God: But he that ſeeks another, and honours and loves him, he is one Thing with the *Total*; for when he ſeeks and loves his Brother, then he introduces his Love into the Members of his Body, and is loved, ſought, and *found of him*, who made the firſt Man out of his Word, and is but one Man with all Men, *viz.* with the *firſt Adam*, but one in all his Members; as alſo with the *ſecond Adam*, Chriſt, but one.

30. For God gave Man but one Will, that he ſhould will only what God would; God would have the World and the Creatures to *be*, and that he would by, and out of his Word; this ſhould Man alſo will through that ſame Word, as that Word *would* have it; ſo alſo ſhould Man alſo will to have it be: God created all Things in its own Similitude or Image, by the Word and out of the Word, that one ſhould love another, ſo ſhould Man alſo love his Likeneſs and Similitude.

31. For *all* Men are but the *one* Man *Adam*; God created only him, and the other [u] Creating he left to Man, that he ſhould leave his Will to God, and with God generate the other Men out of himſelf in *that Likeneſs*: But when that was not done, God curſed the Power that was given to Man; ſo that the Will of the Creatures is oppoſite to him, ſeeing he would have them to *miſuſe* them, and would no more be a Lord of the Creatures, but *mingles* his Love alſo with them, whereupon the four Ele-

[u] Or Procreating, which was farther to be done.

ments *captivated* him, and made him alſo a Beaſt as to the Body; and thus now he runs on in the Will of the *Curſe*.

32. For he is God's Image, but he [w] faſhions his Will into a beſtial Image, and *diſturbs* the Order of God, from what it was in the Word of Creation; he ſuppreſſes the right true Will of God, and ſets his own Will in the Place; he is with his Will an Enemy to all Creatures, and all Creatures are *his Enemies*.

[w] Images, models, or figures.

33. And therefore muſt the divine Will in Man be now born again in ſuch *Anguiſh* in the oppoſite Will, and the right divine Will of the New Birth muſt ſuffer itſelf to have the Enmity of all Creatures; and therefore, *becauſe* Man bears in his Body a beſtial Will, wherein the beſtial oppoſite Will, together with the Curſe, is manifeſted; and ſo now the Life in the *Curſe* is at Enmity with the Life in the *Peace*, and will not ſuffer it in itſelf.

34. But if the beſtial Will in the Fleſh could be wholly broken and *killed*, then the Curſe would ceaſe, and ſo no Creature could be at Enmity more.

35. But ſeeing this cannot be, therefore muſt Man ſtand in Strife, and endure much Evil to will in him from without, and to will much Evil out from himſelf, in and towards that which is without him, and ſo ſtands in *Strife* between Evil and Good, and in Evil and Good, and lives in the Strife of the Elements, and alſo in the Strife of his own Willing that God gave him.

36. For he complains always, that *Wrong* is done him, and yet himſelf is a wrong Will, and the right Will which he obtains in the Regeneration is *not* his own natural Willing, but it is the Willing of the Grace of God, which is *manifeſted* in his Willing, which Willing daily kills his natural Willing, and blames Man by God's Inſtrument with the Children of the Anger openly.

37. *Moſes* ſpeaks further, and ſays, *They anſwered him, and ſaid, Why ſpeaks my Lord ſuch Words? It is far from thy Servants to do ſuch a thing: Behold, the Money which we found aloft in the Sack, we have brought to thee again out of the Land of Canaan; how ſhould we then have ſtolen out of thy Lord's Houſe either Silver or Gold? He with whom it is found among us, thy Servants, let him be put to Death; and moreover, we will be the Servants of my Lord. He ſaid, Let it be as ye have ſpoken; he with whom it is found ſhall be my Servant, but ye ſhall be blameleſs.* Gen. xliv. 7—10.

38. This Figure now ſhews, how the Conſcience deſires to *juſtify* itſelf, when it is apprehended by the Wrath of God's Anger, that either, when God with his Plagues in Nature, alſo many Times in the *hiding* of his Graces, or through the evil World, blames it, and repreſents it *unrighteous*, then it will always juſtify itſelf, that Wrong is done it.

39. For if it has once turned towards Grace, and broken itſelf off from *ungodly Courſes*, then it thinks no Evil at all ſhall happen, God is bound to protect it, and the World does it Wrong, when it reproaches it as wicked; it ought no more to be ſubject to Plagues and Puniſhments, and it accounts that Honeſty and Righteouſneſs whereby it ſteals Grace from God, and reckons it for its own, as if it was *no more* guilty of Sins.

40. Alſo it excuſes itſelf towards the World, when the World will impute Sins and Blaſphemies to it, as if it were guilty; then it will needs die, or be put to Death, or the like, as *Joſeph*'s Brethren did, who knew nothing of the Theft, and did *not underſtand* neither that all their Unrighteouſneſs, and their ſtealing of *Joſeph*, when they *ſtole* him from their Father and ſold him, ſtood in the Sacks of *Joſeph*'s Gifts, *viz.* were manifeſt before the Eyes of *Joſeph*, ſo that *Joſeph* knew and underſtood their Theft, and therefore cauſed them to be held for Thieves, and cauſed them to be purſued as Thieves, and fetched them back again, and ſet them before the *Judgment*.

41. But inſtead of the Thievery of their committed Sins, whereby they had forfeited their Lives, *Joſeph* cauſed his Silver Cup to be laid to the Gift in their Sack, and cauſed them to be blamed for the Cup, which they would not confeſs.

The Figure ſtands thus:

42. When a Man, as is above mentioned, becomes a *true Chriſtian*, ſo that God gives him his Grace, then he lays his Grace hiddenly in the Sack of his Body in the *Eſſences* of Life; and moreover, lays therein the Cup of the *Croſs*, and blames it no more in Conſcience in reſpect of its manifold committed Sins, for he has utterly deſtroyed them with the Grace of Forgiveneſs, and filled the Sack of his Sins with *Grace* for the Hunger of the poor Soul; but it lays now the Cup of Chriſt to its Charge, that it is guilty of that, *viz.* of Chriſt being ſcorned; alſo, of his Suffering and Death, that he has brought Chriſt to the Croſs with his Sins, that it is verily guilty of the Cup of Chriſt's Croſs, and *not wholly* righteous.

[x] Mortal, or deadly Sins.

43. For when God by his Grace forgives him the [x] Sins unto Death, then he cauſes this Cup of Chriſt to be laid *aloft* in the Sack; ſeeing Chriſt himſelf has the Guilt of theſe Sins laid upon him, and has *taken them upon him*, therefore now this Man is guilty of the Cup of Chriſt's Croſs (in which Chriſt muſt taſte and drink out the Anger of God in Man) and God's Righteouſneſs requires of him to enter into the Suffering, Scorn, and Death of Chriſt, that he ſhould *die* with Chriſt, and give himſelf up to his Scorn, and ſuffer with Chriſt.

44. But ſeeing he cannot do that, and *is too weak* to enter into ſuch Sufferings in the Anger of God, therefore has Grace put this Cup alſo into him, that he might drink of Chriſt's *Victory*, and propheſy or divine of Chriſt's Suffering and Death, and make them *known*.

45. But God's Righteouſneſs, which now requires Man to be in the Proceſs of Chriſt, *viz.* in Chriſt's Sufferings and Death, and yet finds him not *always*, in his Converſation and *Will*, therein, accuſes him for a Thief who carries the Cup of Chriſt's Croſs but as a Thief in the *Sack* of his Life's Eſſences, and charges him of Theft, if he walks otherwiſe than in the Proceſs and Imitation of Chriſt.

46. For Chriſt has received Man into his Sufferings and Death, and turned away the Righteouſneſs of God's *Anger*, and introduced him with his Guilt of eternal Death into his *innocent* Death, and is dead from the Sins and Wickedneſs in himſelf; and in this dying of Chriſt, God's Righteouſneſs, in the Anger, *requires* a Chriſtian Man to be.

47. But if he walks out of this Path, and not in it, then ſays Righteouſneſs, Thou art a Thief, and haſt *wrongfully* got this Cup of Chriſt in thy Sack; I will ſet thee before my Judgment and *Sentence*, as *Joſeph* did to his Brethren, when he cauſed them to be fetched back to the Sentence of his Judgment.

48. Therefore has a Chriſtian, who walks under the Banner of Chriſt's Croſs, *no Excuſe*, when God by his Steward, *viz.* by the *Children of this World*, cauſes him to be laid hold on in the Righteouſneſs of his Anger, and charges him for a Thief, and an unrighteous Perſon; alſo for a Stranger, Innovator, Novice, Enthuſiaſt, *Fool*, and the like, when Men load him with all his Faults, and the *Infirmities* of natural ſinful Fleſh, and without ceaſing blame him as wicked and *unrighteous*, and condemn him to the Damnation of the temporal and eternal Death; and though he is not in the Sight of the World, nor as to the World, guilty, yet he is *liable* to bear the Scorn, Suffering, and Death of Chriſt after him, as a Chriſtian, and is liable to take upon him the whole Proceſs in the Footſteps of Chriſt, and to *follow Chriſt* therein, and to ſuffer all in Chriſt, and wholly to

put on Chriſt in his Deriſion, Contempt, Suffering, and Death, and to bear his Croſs and Scorn after him, that he may enter into Chriſt's Kingdom, as a Member of the Body of Chriſt, that has ſuffered with him, and has *daily died* to the Anger of God in the Death of Chriſt, from his actual Sins.

49. For all Sins, Blaſphemies, and *Untruths*, which are imputed to him wrongfully from the World, which he is not outwardly guilty of in the Fact, that he ſuffers in the Proceſs of Chriſt, as a Chriſtian, and therein drinks out of the Cup of Chriſt's Croſs, who has innocently ſuffered for his Sins.

50. For if he be not guilty of them in his Life, yet he is guilty of them in the *inherited* Sin, and has inherited them alſo in the Seed out of which he is proceeded, they lie in his [z] Ground; he cannot excuſe himſelf before God, in the Proceſs of Chriſt, he is guilty of *all Adamical* Sins.

[z] Ground of his Nature and Heart.

51. But this is his Comfort, that God *manifeſts* them by the Children of his Anger in this World, and ſo, as a Curſe, by the Children of Anger, *faſtens* them to the Croſs of Chriſt, and in this Manifeſtation *drowns* them in him in the Blood and Death of Chriſt, in that he ſtill cleaves to God, as Chriſt to his Father, and ſuffered himſelf to be accuſed of Sins which he *had not* committed, but had only inherited them, and ſo they were taken from him, and given to the Anger of God in his Judgment, that he might *condemn* them.

52. For thus alſo *Joſeph* in this Figure appeaſed his juſt Anger towards his Brethren; they were all guilty towards *him*, but he charged them not with their Guilt, but charged them only with his *Cup*, for he had clearly *forgiven* them all their Treſpaſſes; but only concerning the Cup he would not hold them guiltleſs, and yet of right they were not *guilty* of it; but he had laid it in, as his Bounty, and made them guilty of it.

53. Thus alſo has God given us his *Grace* of mere Love, after that we were clearly guilty of eternal Judgment, and has laid *Chriſt* and *Grace* in the Sack of our Life, with his Suffering and Death, with his Cup of the Croſs, concerning which he does *not* hold us *guiltleſs*, we are all guilty thereof, and have not this by a natural Right, but it is laid into us *without* our Knowledge; therefore we cannot releaſe ourſelves of it, except we caſt Chriſt wholly from us, and *give* ourſelves again to the Anger of God, and then Death, Hell, and the Anger of God, make us guilty, and hold us *captive* in them; but at preſent Man may lay hold on which he will.

54. But that *Joſeph* cauſed the Cup to be thruſt into his Brother *Benjamin*'s Sack, it has this Figure, that Chriſt dwells in the *inward* Man, *viz.* in his paradiſical Brother, and has this Cup of the Croſs in his Hand, out of which the *guilty* Soul and the Body muſt drink; he thruſts it into his Brother's Sack, for that inward Ground is his Brother, but the other Brethren muſt drink of it, this Brother of Chriſt holds it in him, for he is *Chriſt*'s Member and Habitation.

55. Therefore ſays *Joſeph*'s Steward, By whomſoever the Cup is found, he ſhall be my Servant, but ye ſhall be quit, *viz.* the *inward Ground*; the true *Joſeph*'s, viz. Chriſt's Brother, he is Chriſt's Servant, who ſerves his Lord and Brother, and muſt hold the Cup in his Sack; the *other* [a] Forms of Life of Nature are free, and cannot hold the Cup for Chriſt.

[a] Conditions or Qualities.

56. For they are not the right Sack to put it in, but the Ground of the *heavenly* World's Subſtance is the Sack to which the holy Cup of Chriſt does belong, which pours the Ground of Nature out of it; therefore muſt *Joſeph*'s Brother be made guilty of the Cup, becauſe he ſtood in the Figure of the inward Man, wherein Chriſt would *manifeſt* himſelf with his Cup of the Croſs, and ſo the other Brethren, *viz.* the poor Soul, together with the Body, be quit and releaſed from the Guilt.

57. Therefore ſays *Joſeph*'s Steward, He is my Servant who has the Cup, he ſhall

ſerve me, but ye ſhall be quit; that is, *Chriſt* is in this inward *Benjamin*, *Joſeph*'s Brother, and ſerves God with overcoming of Death, and the Anger of God in Man, and ſo all the other Brethren, *viz.* the *natural Life*, ſhall be quit from Guilt and Pain; and it ſtands excellently in the Figure.

Gen. xliv. 11—13. 58. *Moſes* ſays further, *And they haſtened, and laid every one his Sack off to the Earth, and every one took his Sack off, and ſearched, and began at the Eldeſt and ſo to the Youngeſt; and there they found the Cup in Benjamin's Sack: And then they rent their Clothes, and loaded every one his Aſs, and went again into the City.*

59. When *Adam* was fallen into Sin, then the *Law* and Command fetched him back again, and charged him with the Sin and Theft, that he had eaten of the wrong Fruit with a wicked Mouth; therefore muſt he return again into the City, *viz.* into the *Earth*, out of which the Body was proceeded, and there lay down his Sack into the Earth, and there God's Righteouſneſs ſearches into *all* the natural Properties, *viz.* Truth and Righteouſneſs, which avails before God, *viz.* the *Image of Heaven*; and began from the firſt Form of Nature, and ſo on to the youngeſt and laſt, *viz.* to the *incorporated* Ground of Grace after the Fall, and cannot find this Cup of Salvation in any natural *Property*, although the Body goes quite to Duſt in the Searching, all but the youngeſt Brother in the inſpoken or inſpired Word of Grace; in *that* lies the Cup of *Joſeph* and of Chriſt; this the Spirit prefigures powerfully in this Figure.

Gen. xliv. 14—17. 60. *Moſes* ſays further, *And Judah went with his Brethren into Joſeph's Houſe, for he was there ſtill, and they fell down before him on the Earth: But Joſeph ſaid to them, How have ye dared to do this Thing? Know ye not that ſuch a Man as I can find it out? Judah ſpoke, and ſaid, What ſhall we ſay unto my Lord? How ſhall we ſpeak, and wherein can we juſtify ourſelves? God has found out the Miſdeed of thy Servants: Behold here, we, and he with whom the Cup is found, are the Servants of my Lord. But he ſaid, That be far from me to do ſuch a Thing; the Man with whom the Cup is found, he ſhall be my Servant, but go ye up in Peace to your Father.*

The inward Figure ſtands thus:

61. When God blamed and charged Man with Guilt by reaſon of *Sin*, and preſented this to him in his Anger by the *Deluge* or Flood, alſo by *Sodom* and *Gommorrah*, before their Eyes, that they had robbed in the Houſe of *Joſeph*, that is, in the Covenant of Grace, and tranſgreſſed the Covenant; then went *Judah* with his Brethren, that is *Moſes*, with the Children of *Judah* and *Iſrael*, in the Manifeſtation of the Law, when their Sins were manifeſted, and that God required the Cup back again into *Joſeph*'s Houſe; that is, the Law went back into *Joſeph*'s Houſe; then *Judah* and *Iſrael could not* keep it, and ſo it went into the *Grace*, and there the Covenant of Grace, *viz.* the right *Joſeph*, preſented itſelf before their Eyes, and ſaid, While you are Robbers and *evil*, do you ſuppoſe I cannot find you out? But they could not anſwer him, but muſt yield themſelves to his Sentence.

62. For *Iſrael* could neither keep the *Covenant* nor the *Law*, and therefore muſt now fall down before him, and yield themſelves to his Mercy and Compaſſion: *Iſrael* would now give up himſelf to be God's own *Servant*, but he would not have them miniſter to him with their Law, but would have that to be his Servant, *wherein* the Cup lay; he would not have *only an outward* Worſhip and Service of God, in the Figure of Chriſt, with the Law, but he would have *Benjamin*, viz. the inward Ground of the *heavenly* World's *Subſtance*, for a Servant; but the Miniſter, or Servant of the Law, *viz.* the natural Man, ſhould go Home again in Peace into his Father's Country, and take the

beſtowed Grace along with him in his Life for Food; this the Spirit of God ſets thus in a Figure under theſe Acts, pointing at the *future*.

63. Under this Figure now the Spirit intimates, by *Judah*, who was *Surety* for *Benjamin*, very ſecretly and myſtically, that the poor *Soul* could not thus with the Grace go Home again to its Father's Country, unleſs it had *Benjamin*, that is, Chriſt in Subſtance in it: For *Judah* pleaded exceeding hard, that he durſt not go Home, unleſs he brought *Benjamin* along with him, or elſe he would himſelf remain there a Servant.

64. Thus the poor Soul gives itſelf up to God, when God's Righteouſneſs *calls* it to go back again home with the Covenant, then it will by no Means go back, except it have *Benjamin*, that is, Chriſt ſubſtantially with it, elſe it cannot ſee God; as here *Judah* in this Image and Type *excuſes* himſelf, and ſays, *If he came back and brought not Benjamin with him, then he ſhould bring his Father's grey Hairs under the Earth, ſeeing his Soul clave to Benjamin's Soul.* Gen. xliv. 30, 31.

65. That is, if the *Adamical* Man ſhould go into Paradiſe again, without *Chriſt's Life and Subſtance*, then would he bring his Father, the *Life's Nature*, into the eternal divine [b] Forgetfulneſs, for the Life of the human Nature would *not* be manifeſt according to the divine Property; that is, it could *not live* in the Kingdom of Heaven. [b] Or Hiddenneſs.

66. Indeed God calls the Soul to go Home with the Law into Paradiſe, but that cannot be, unleſs it has *Chriſt* in Life and Subſtance in it, and then it dares go Home again into its firſt native Country of its Father.

The Seventy-ſecond Chapter.

How Joſeph *manifeſted himſelf before his Brethren; and what is to be underſtood thereby.*

1. MOSES ſays further, *Then Joſeph could no longer withhold himſelf before all thoſe that ſtood about him; and he cried, Let every one go forth from me, and none were with him, when Joſeph made himſelf known to his Brethren, and he wept aloud, ſo that the Egyptians and Pharaoh's People heard; and he ſaid to his Brethren, I am Joſeph; doth my Father yet live? And his Brethren could not anſwer him, they were ſo terrified in his Preſence.* Gen. xlv. 1—3.

The inward Figure ſtands thus:

2. God gave *Iſrael* the Law, and commanded them *thereby* to go home again into Paradiſe, even as the Figure of the promiſed Land (into which they were to go, but could not for a long Time, till *Joſhua* led them in) was a Type and Prefiguration of the true leading in by *Jeſus*; and under the Law they had alſo the paradiſical Covenant of *Grace*, as alſo the Prophets, who led them to God's *Mercy* and Compaſſion.

3. But they could not *by any of theſe* come again into their firſt *Adamical* paradiſical Country of their Father to reſt: God's Righteouſneſs blamed them without ceaſing, and required the Power and Ability, that they ſhould give *full Obedience* to the Law and Covenant.

4. But ſeeing that could not be, and that neither the Law nor the Covenant could bring them in back again, *then* the heavenly *Joſeph* manifeſted himſelf out of the Covenant, for he could *no longer* withhold, in regard of Man's Miſery, and brings his great Mercy and Compaſſion, through the Covenant, into the Law; which *Compaſſion* is ſignified by *Joſeph*'s great *Weeping*, when he could no more withhold from his Brethren; and he wept, ſo that even the *Egyptians* and the People of *Pharaoh*'s Houſe heard; which ſignifies, that this Weeping, *viz.* the Mercy and Compaſſion of God through Chriſt, the *Egyptians* alſo, that is, *all Heathen* and People, ſhould hear and *receive* it, even as it came to paſs, when Chriſt's Weeping and Compaſſion founded among all Nations, ſo that they *all received* it into their Hearts, and turned themſelves to this *Joſeph*, who received them all, and *fulfilled* the Law, together with the Covenant.

5. But that *Joſeph* cried, Let every one go forth from me, when he made himſelf known to his Brethren, that none ſhould ſtay with him; it ſignifies this, when Jeſus Chriſt, *viz.* the higheſt Mercy and Compaſſion of God, manifeſted itſelf out of the Covenant, then muſt the *Law* with all *Ceremonies*, together with the *Covenant*, ceaſe and be gone, alſo all *Man's Ability* and Power, as alſo all *willing*, going, and running, muſt go forth and depart.

6. For that preſented itſelf out of the Covenant and the Law, which fulfilled both the Covenant and the Law, and ſet itſelf in the *Stead* of the Covenant and the Law, in the Middle, as a *Mediator* between and in God and Man, as a God-Man, and Man-God, who *alone* ſhould bring *Adam* into Paradiſe, and deſtroy Sin; none ſhould be with him, he alone would and ſhould manifeſt himſelf *for a Light*, and for a *new Life*, to the Humanity. *John* viii.

7. And it is the Figure which ſhews how the repentant Man muſt come to God, for he muſt caſt away *all Things* from himſelf; *all his Works* and Doings cannot reach the Top and Point of this; he muſt wholly enter into Reſignation and Dereliction, and turn himſelf away from the Comfort and Help of every Creature, that he may ſtand naked and alone before the moſt clear and mereſt Mercy and Compaſſion of God in Jeſus Chriſt.

8. No Hypocriſy or human Comfort, wherewith Men pleaſe and amuſe the Heart, will avail, in this Preſence of *Joſeph*, but a *total* forſaking of every Creature, wherein every Thing is left to the naked Soul, and that muſt in itſelf ſink down in the Preſence of the heavenly *Joſeph*, in its Will and whole Deſires, and totally *leave* itſelf to him, and will nothing without his Will, and ſet no other Means or *Medium* aloft in Eſteem, for all will avail nothing.

9. The whole creaturely Life muſt be reſigned and forſake its Will and Deſires, that the *creaturely Will* may be received and purified again by the uncreaturely Will, that God's Will and Man's Will may be *one* Will, and then *God is all in all* in him, according to the inward and the outward World, in each World according to its *Property*, viz. according to the eternal ſpeaking Word in the Soul, and according to the animal Soul, *in Spiritu Mundi*, in the Spirt of the World, in all, as an Inſtrument of God.

10. Now when this is done, then ſays the heavenly *Joſeph* in his Mercy and Compaſſion, I am JESUS *in thee*, and opens the inward Eye in the Soul, that it knows him in a Moment; and he ſpeaks friendly into the Soul, and ſays, Does my Father yet live? That is, Is the Father's Nature yet in the Soul? Is there yet a *Breath* of the divine Life in it?

11. Before this Manifeſtation now the Soul's own Will is terrified, ſo that it has in its *own Power* no Word more to ſpeak, nor can it, in Self, ſpeak; for in this Terror the Self of the Will goes to the Ground: For with this Aſpect ariſes the *Will of God* up, and ſlays the Soul's own Will, as *Joſeph*'s Brethren were ſo very much terrified before

his Face, that they could not ſpeak a Word more; *all their Ability* failed them as if they had been dumb: And thus alſo will the Wicked and *Ungodly* at the laſt Judgment be dumb before the Face of God, and terrified to *eternal Death*, that his Life will be a mere Anguiſh and *Terror* of an evil Conſcience, which will be an *eternal Gnawing*.

12. *But Joſeph ſaid to his Brethren, Draw near to me; and they drew near: And he ſaid, I am Joſeph your Brother, whom ye ſold into Egypt; and now be not careful nor think that I am angry for it, that ye have ſold me hither, for to preſerve your Life, hath God ſent me hither before you.* Gen. xlv. 4, 5.

The holy Figure ſtands thus:

13. When Chriſt with his Revelation or Manifeſtation thus terrifies the Soul, that the Soul's own Will is *terrified* into the Death of its Willing and Ability, then he ſpeaks in or inſpires his Word of Grace into it, and *gives it* Power and Virtue, and ſays in the ſouliſh Eſſence, Draw near to me, and raiſe up thy Countenance from the *Terror of Death*, go in my Power to me and into my Will; I am no more angry with thee, that I have been ſold into thy Death; God has ſent me hither before thee, that I might nouriſh thee in thy Hunger of Miſery, *viz.* in the Hunger of God's Anger, till thou art *freed* from thy earthly Body, in which lies the great Hunger and *divine Famine* in the Anger of God.

14. For to preſerve thy Life has God ſent me *into* thy Humanity and Soul, *for there will yet be five Years of Dearth* in thy Fleſh; that is, the divine Hunger will yet remain in thy *five Senſes* of the earthly Reaſon; therefore has God ſent me before hither, ere this World ceaſe to be, to thee, and *into thee*, that he might deliver thee in thy earthly five Senſes, with a powerful Deliverance, that my Power and Virtue of the Famine in the *five earthly Senſes* may deliver and feed the poor Soul. God has ſet me as a Lord and Prince, and made me a Father of thy Nature, that *I ſhould rule*, as *Joſeph* over the Land of *Egypt:* I am become Lord over all thy Houſe, and all that thou haſt and art, that I ſhould nouriſh thee in thy Famine with the *divine Food* of my Fleſh and Blood: Be no more afraid; I am with thee in the Neceſſity of the earthly Life, I will deliver thee, and bring thee to *Glory* and Honour. Gen. xlv. 6.

15. And *Joſeph* ſaid further, *Make Haſte now, and go up to my Father, and to your Father, and tell him, Thus ſays Joſeph thy Son, God has ſet me as Lord over all Egypt, come away to me; delay not, thou ſhalt dwell in the Land of Goſhen, and be near me, and thy Children, and thy Children's Children, thy ſmall and great Cattle, and all that thou haſt: I will there provide for thee, for there are ſtill five Years of Dearth and Famine, that thou mayeſt not periſh, with thy Houſe, and all that which thou haſt.* Gen. xlv. 9—11.

16. *Behold, your Eyes ſee, and the Eyes of my Brother Benjamin, that I ſpeak to you with my own Mouth: Make known to my Father all my Glory in Egypt, and all that ye have ſeen: Make Haſte, and come with my Father down hither. And he fell about his Brother Benjamin's Neck, and wept, and Benjamin alſo wept upon his Neck, and he kiſſed all his Brethren, and wept over them: And afterwards his Brethren diſcourſed with him.* Verſ. 12—15.

17. This now is a Figure repreſenting, that when the Soul has *ſeen* the Countenance of the heavenly *Joſeph*, that he has comforted and refreſhed it again: Then ſays the divine Word *in it*, Make Haſte now, and bring alſo my Father; that is, thy Nature and thy whole Life with all thy Converſation and Doings in thy State and Condition, *to me*, and thou ſhalt dwell near me with thy outward Life, and I will nouriſh thee and *provide* for thee, and all that over which thou art ſet: Come away with all thy Thoughts and Works into *Egypt*; that is, into *Lowlineſs and Humility*, to me, that very Land will I give unto thee, to dwell in; that is, in Lowlineſs and Humility ſhall thy Dwelling be;

and there in thy temporal State and Condition thou mayeſt with temporal Nouriſhment, in *temporal good Things*, dwell by me; your Eyes ſhall there ſee my Goodneſs and Bounty, that I will *do well* to you in the Famine of your Earthlineſs.

18. For the Land of *Goſhen* ſignifies, a Fatneſs of the Bleſſing of God in this Earthlineſs; and therein your Eyes ſee, and alſo the Eyes of my Brother *Benjamin*, viz. of the inward new Man, that I ſpeak to you with my own Mouth; that is, *eſſentially within you:* For if a Man comes to the new Birth, then Chriſt ſpeaks eſſentially, that is, *actually* or operatively in him; and the Eyes of the Soul, together with the moſt inward Ground, wherein Chriſt, *viz.* the Word, is, eſſentially ſee and find the ſame.

19. But the outward five Senſes cannot in this Earthlineſs *wholly* comprehend it, but they dwell near it; the inward Eyes ſee through the outward Senſes, as the Sun ſhines through *tranſparent* Glaſs, and the Glaſs remains Glaſs ſtill; ſo alſo the outward Nature of this Time of the five following dear Years of the earthly Eſſence *continue* in their Right, till the Soul forſakes the Body, and then at the laſt Judgment Day, alſo, the right *Adamical* Body of the five Senſes ſhall come again to the Soul, but the Groſsneſs or *Droſs* of the earthly Body has no more Place; for all temporal Things *ſeparate* themſelves *in Myſterium Magnum*, into the Great Myſtery, out of which they proceeded.

20. But that *Joſeph* fell about his Brother *Benjamin*'s Neck and wept, and *kiſſed them all*, it ſignifies this in the Figure; when Chriſt in the inward *Benjamin*, viz. in the Image and Subſtance of the heavenly World's Subſtance, which faded in *Adam*, is manifeſted again, then the holy Name JESUS, *viz.* God's great Love, *kiſſes* the incorporated Ground of Grace, and *penetrates* or preſſes through this Image, with his weeping Love, *viz.* with God's great Sweetneſs, *viz.* the Temple of Chriſt, and hereby kiſſes the creaturely Soul's Eſſences, and preſſes alſo with the weeping Love through it, and then it obtains its Life again, and *ſpeaks with God* in Chriſt Jeſus.

21. For in this Speech, or *Voice only*, the Soul is heard of God, for in this Kiſs the Soul has its *Hearing* given to it again, ſo that it *hears* and *teaches God's Word*; for the Senſes or Thoughts of the Soul ſtand now in the Word of Life, and hear what the Lord ſpeaks in them through Chriſt, out of the inward Ground; and that is it that Chriſt
John viii. 47. ſaid, *He that is of God, hears God's Word:* And to the Phariſees he ſaid, *Therefore ye hear not, for ye are not of God.*

22. If the preſent contending *Babel* had in it the *Kiſs* of Chriſt, then it would with *Joſeph*'s Brethren turn to the heavenly *Joſeph*, and in great Humility and *Lowlineſs* ſpeak with *Joſeph*, and would hear God's Word in *Joſeph*'s Love, and ſpeak humbly with him,
[c] Or Benefices. they would *not* contend for temporal Honour and fat [c] Bellies, and about Dominion,
[d] Or barbarous. and waſte the Land of *Goſhen* in a [d] heatheniſh Manner.

23. O *Babel!* Thy Shame and Reproach is ſet in Judgment before the Moſt High; thou art that ſame *Antichriſt* of whom St. *Paul* has ſpoken: Thou boaſteſt of God's Word in Teaching and Hearing, and thy Ground is *not* of God, but from the Tower of *Babel*; thou wilt teach God's Word with the *Letter* without the living Word in thee, but *the Sheep hear not thy Voice*, for it proceeds not from *Joſeph*'s Kiſs.

Gen. xlv. 16—20. 24. And *Moſes* ſays further, *And the Report came into Pharaoh's Houſe, that Joſeph's Brethren were come, and it pleaſed Pharaoh well, and all his Servants; and Pharaoh ſaid to Joſeph, Say to thy Brethren, Do thus, Load your Beaſts, and go up, and when ye come into the Land of Canaan, then take your Father and your Families, and come to me, and I will give you the Good of the Land of Egypt, that ye ſhall eat the Marrow of the Land: And command them to do thus; Take you from the Land of Egypt Chariots for your Wives, and for your Children, and bring your Father and come, and regard not your Houſhold Stuff, for the Good of the whole Land of Egypt ſhall be yours.*

The Figure ſtands thus:

25. When *Joſeph*'s, viz. Chriſt's, Voice ſounds in the Soul, then this *Report* preſſes into God the Father's Property; for the Soul in its Nature is, from the eternal Nature in the Word, out of the Father's Property of Fire; and ſo is manifeſt again in the Father, from whom the Will had broken off itſelf; and he ſpeaks or inſpires himſelf into its Life's Eſſence, for it pleaſes him well, that the Soul is become *manifeſted* in Chriſt, and bid the Soul with all its Properties, through *Joſeph*'s, viz. Chriſt's, Efficiency, to come into Paradiſe again; he gives it Chariots and all Neceſſaries, which Chariots are his *Spirit in the Word* which brings it, and gives it the whole Land of *Egypt*; that is, the *whole Paradiſe*, or Kingdom of Heaven, for its own; this the Spirit of God powerfully prefigures under this Hiſtory.

26. *And the Children of Iſrael did ſo, and Joſeph gave them Chariots, according to the Command of Pharaoh, and Proviſions to ſpend by the Way, and gave each of them all ſumptuous Apparel, but to Benjamin he gave three hundred Pieces of Silver, and five Suits of ſumptuous Apparel, and to his Father he ſent beſides, ten Aſſes laden with the choice good Things of the Land of Egypt, and ten ſhe Aſſes with Corn and Bread, and Food for his Father upon the Way: Thus he ſent his Brethren away, and they departed; and he ſaid to them, Contend not on the Way.* Gen. xlv. 21—24.

The Figure ſtands thus:

27. Chriſt takes the Proviſion, as alſo the Chariot, viz. the *Holy Ghoſt*, from the Father, which he *ſends* to his Children, as *Joſeph* took the Chariots and Preſent from *Pharaoh*, and gives them Proviſion to ſpend upon the Way of their Pilgrimage, *viz.* his *Body* and *Blood* for Meat and Drink.

28. The ſumptuous Apparel which *Joſeph* gave to every one of his Brethren, ſignify the *Temple* of Chriſt, wherein the Soul feaſts and reſts; and *Joſeph*'s five Suits of ſumptuous Apparel which he gave to his Brother *Benjamin*, are the *five Wounds of Chriſt*, wherein the inward Man feaſts in God's Love; but the three hundred Pieces of Silver which he gave to *Benjamin* are the *Gifts* of the Word out of this great Love, wherewith this *Benjamin* ſhould trade and get Increaſe, and gain much for his Lord and Brother, the heavenly *Joſeph*, for, with Money Men trade; ſo alſo ſhould the *inward Benjamin* trade with his Gifts of the three hundred Pieces of Silver; *viz.* with the Gifts of Chriſt; that is, *teach* and make known God's Wonders, for he is Chriſt's Servant and Aſſiſtant, yea, his true *Brother*.

29. But the ten Aſſes laden with the choice good Things of the Land of *Egypt*, which *Joſeph* ſent to his Father, ſignify, in the Figure, the *Ten Commandments* in the Law of Nature, which *Joſeph* had laden with good Things; that is, Chriſt has laden them with his Grace, and ſent them to God's Righteouſneſs in the Conſcience, whereof poor Nature has to make *Expences*.

30. But the ten ſhe Aſſes with Corn, ſignify the *ten Forms* of the ſouliſh and natural Fire-Life, upon which Chriſt loads the Soul's Food, when they go in his Proceſs in the Imitation of him: The Bread and the Food upon the Way, ſignify *the Word of God*, of which the poor old *Adam* muſt *eat*, that he may live.

31. Theſe Chriſt gives his Children and Brethren on the Way of their Pilgrimage, when they go Home again in the Proceſs of Chriſt, that they may have Proviſion to ſpend; and thereof Nature, *viz.* the Old Father, *eats*; and commands them that they ſhould not contend one with another upon this Way, but in Love and Peace go Home into Paradiſe.

32. O *Israel!* Where is now thy Peace? It seems as if thou hadst consumed all the *Provision* of *Joseph*, and must at present want, seeing thou so very much *contendest* about this Food, and hast raised such Murdering about it. Truly thou hast murdered thy Brother *Benjamin* by the Way, and therefore thou art in *Strife*, and wilt not go Home, thou art afraid, but the Famine will drive thee forth, or else thou wilt be hungry and starved.

Gen. xlv. 25—28. 33. *Thus they went up from Egypt, and came into the Land of Canaan to their Father Jacob, and made it known to him, and said, Joseph is alive, and is Lord of the whole Land of Egypt; but his Heart thought much otherwise, for he believed them not: Then they told him all the Words of Joseph, which he had said to them. And when he saw the Chariots which Joseph had sent to bring him, the Spirit of Jacob their Father revived; and Israel said, I have enough, that my Son Joseph yet liveth, I will go down and see him, before I die.*

This Figure stands thus:

34. When Christ's Apostles were loaden with this Present, they went therewith into their Father's House, *viz.* among the Brethren in the Kingdom of Nature in their *Unbelief*, and made known to them the great Glory and the *Present* of JESUS CHRIST, which he had given them, that they should bring it to them; but their Heart *believed* it *not*, that these simple Men, the Apostles of God, loaden with such great good Things, were *sent* by *Joseph*, till they saw the Chariots of the *Holy Ghost*, which brought the Present in great Power and Works of Wonder, and heard the powerful Word of JESUS CHRIST, with *Deeds* and Wonders out of their Mouth; then said *Israel*, Now I have enough, now *I can believe*; I will also go along with you to Christ, that I may *see* him; as old *Jacob* said, I have enough, that my Son *Joseph* yet lives; I will go up, that I may see him before I die.

35. Thus also these Chariots go out from God's Children among the *Unbelievers*, which at first will not believe; but when they *feel* these Chariots, and the Present *in them*, then they also say, I have enough, I will go along into *Egypt* into *Repentance*, that I may see and *know* my Saviour; for their Spirit is also revived, as *Jacob*'s Spirit was.

36. Where are now these Chariots in the *Teachers* Mouths, upon which the Holy Ghost rides and touches the Heart of *Israel*, that his Spirit is revived? Indeed, says *Babel*, the Spirit of Christ at present works not so powerfully in our Words, we have now the Knowledge of the Kingdom of Christ, that need not be, we should only believe the *Word*, which Christ's Apostles have left behind them, and that is enough.

37. Else if we should teach so powerfully, we must then be also of so simple and poor a Life as Christ's Apostles led, and forsake the World: That *needs not* be, Christ's Kingdom must now be stately in Pomp and Glory.

38. O how will poor Christ, who on Earth had not whereon to lay his Head, reprove this to thee, before thy Face, that thou hast taken his *Covenant* into a false and wicked Mouth? Earnestness was never more necessary than at this present, when *all* the Chariots are overthrown and in great Confusion.

The

The Seventy-third Chapter.

How Jacob, *and all his Children, and all that were belonging to him, and all their Cattle, went into* Egypt.

1. MOSES ſays, *Iſrael went with all that he had, and when he came to Berſheba, he offered Sacrifice to the God of his Father Iſaac; and God ſaid to him that Night in a Viſion, Jacob, Jacob: And he anſwered, Here am I: And he ſaid, I am God, the God of thy Father Iſaac, fear not to go down into Egypt, for I will there make thee a great People; I will go down with thee into Egypt, and bring thee up hither again; and Joſeph ſhall lay his Hand upon thine Eyes.* *Gen.* xlvi. 1—4.

The inward Figure ſtands thus:

2. *Jacob* muſt go into *Egypt* in the great Famine and ſtrait Hunger with all the Company he had, and he went up; when he heard of *Joſeph*, when *Joſeph* cauſed him to be *fetched* by his Sons, when he ſaw the Preſent and the Chariots of *Joſeph*, then his Spirit was *revived*, and he went up: Thus it is alſo in the Figure of the new Birth, when the *Adamical* Man hears the Voice of the heavenly *Joſeph* ſounding in him, and ſees the Chariots of the Holy Ghoſt in him, then he goes up with all his Powers, and goes into the *Egypt* of *Repentance*.

3. And when he comes to *Berſheba*, that is, into the ſounding Noiſe of his Heart and Soul, then he ſacrifices his Body and Soul, with all that he has, to the God of his Father; that is, *he gives* himſelf *up* with his Life, and all whatſoever he is, into the Word which created it in *Adam*, and made it out of itſelf, which is the God of his Father; then that *divine Word* ſpeaks or inſpires into him; that is, it ſpeaks *actually*, operatively, and powerfully in him, that Night in a Viſion, which is as much as to ſay here, in the *ſecret* Hiddenneſs of Man, where God *hides* himſelf from Reaſon and the Creature, and out of his Principle ſpeaks or inſpires Comfort and Power or Virtue into the *Life*, and calls him by his Name, as he did *Jacob*; that is, he compriſes his Name in the Word of his ſpeaking, which is *the Book of Life, wherein the Names of the Children of God are* compriſed or *written*. *Rev.* xx. 12—15.

4. And when Man perceives him in the Power, then he ſpeaks again into the Word, and ſays, Here am I, Lord, make me what *thou wilt*; I ſtand before thee; and that ſame inward Word of God ſays in Power, I am God, the God of thy Father; that is, it *gives* to Man, in this Speaking Power, *divine Knowledge*, ſo that Man learns to underſtand that God *works* in him, and what God is.

5. But ſeeing the Body is a dark Valley, and moreover an unrighteous Inclination, therefore the Word ſpeaks into the poor Soul thus, and ſays, Be *not* afraid when thou entereſt into *Egypt*, viz. into Repentance, and goeſt forth out of the Land of *Canaan*, viz. from the *Pleaſure* and Voluptuouſneſs of the World, Falſehood, Wickedneſs, and Unrighteouſneſs; although it is like they become thy *Enemies*, and perſecute thee, yet fear not, I will go along with thee into *Egypt*, that is, into thy Converſion and *divine Obedience*, I will help thee to work Repentance, and bleſs thee in thy *Egypt*, viz. in thy working of Repentance, and make thy new Birth grow to a great Tree, which ſhall

bring forth *much good Fruit* in the Kingdom of God; as he ſaid to *Jacob*, *I will make thee a great People in Egypt, and will bring thee out from thence again*; that is, thou ſhalt not remain as one *dead* or departed from this World; although, indeed, thou goeſt into Repentance, and forſakeſt the World in thy Mind, yet I will bring thee out of Anxiety and Trouble again, and leave thee in thy State and Condition, if it be right and *honeſt*; which is done thus:

6. When Man goes into this *Egypt*, he muſt leave all his Land, *viz.* all his temporal Pleaſure and *Luſt of the Fleſh*, and give up all to God, and hold nothing more for his own, but think that it is not his own, but that he is a Miniſter and Servant in it, that he ſhould ſerve God and his Fellow-Members therein, and ſo regulate his Heart as a Pilgrim in his Journey, who is *no where* at Home in this World; he muſt with *Jacob* ſit in *Joſeph*'s, that is, in the Holy Ghoſt's Chariot, and go whitherſoever the ſame, in this Famine, will bring him; then God goes in and with him, and bleſſes him, ſo that he works and brings forth much divine Fruit, and his Name becomes very great in the *Word* of God.

7. But God does *not* for all that caſt him out of his temporal Poſſeſſion, he brings his Spirit up again into the Works and Labour of his Hands, *viz.* into his *worldly* State, Condition, and Employment, that he may ſerve God's Deeds of Wonders, alſo himſelf, and the Members of his Body, *viz.* his *Neighbours*, therein: Nothing will be taken away from him, but only the Unrighteouſneſs, Falſehood, and Untruth; God makes him now his Servant in his State and Condition, he *may well keep* and take along with him his Cattle and his Goods for his *Neceſſity*, as *Jacob* did, but that which is falſe and wicked he *muſt put away*.

8. And when he does thus, then ſays God, *Joſeph* ſhall lay his *Hand* upon thine *Eyes* that thou mayeſt ſee; that is, Chriſt ſhall with his Hand of Grace lay hold on thy Sight, blind as to God, and lay his Hand of the divine Sun upon thine Eyes, and then thou wilt come into divine Viſion and Knowledge in thyſelf, ſo that thy Reaſon will *wonder* whence ſuch Light and deep Knowledge come to thee.

Gen. xlvi. 6, 7, 26, 27. 9. *Jacob came with ſeventy Souls in all, with all his Children, and Children's Children, of which ſixty-ſix were proceeded out of his Loins, which went with him, for Joſeph had begot two Sons in Egypt.*

70 the Number of Babel. 66 of the Beaſt and the Whore. 10. This Number *ſixty-ſix*, is a great and myſtical Number; as alſo the Number *ſeventy*, which is the Number of the great *Babel*; and the Number *ſixty-ſix* is the Number of the *Beaſt* and of the *Whore*, from which *Iſrael* and every Child of God muſt go forth.

Note. 11. This going forth of *Iſrael*, is a true Figure and Image of the laſt Exit and going forth of the Children of *Iſrael*, viz. the right *true Chriſtian*, which ſhall alſo go forth out of this *Canaan*, viz. out of *Babel*, in the *End* of the Beaſts and the Whore's Number, which ſignal Star with the Chariot of *Joſeph* have clearly appeared.

12. For the great Famine in the Time of *Jacob*, wherein is the great Hunger and *Want* of heavenly Food, is at Hand, and not only a Hunger of the Soul after the Bread of Heaven, but alſo a great, vehement, and from the Beginning of the World hitherto, before *unheard-of Impreſſion*, of Deſire to Selfhood, *viz.* to Covetouſneſs, *Extortion*, and *Pride*.

13. The Hunger in the Wrath of God after Vanity, to devour it, is ſo great, that at preſent the Powers of Heaven imprint their *Influence* ſo, that all Proviſion and Bleſſing are conſumed, and the *Mind* of Man is ſo hungry after Vanity, that there is no Reſt at all upon Earth, for this Deſire.

14. Alſo the third Principle, *viz.* the Spirit of the World, of the Dominion in the four Elements, *impreſſes* with its Power, from whence all Bleſſing is conſumed, and

inſtead thereof an inſatiable Hunger of Covetouſneſs is riſen up; ſo that the Beaſt and the Whore, together with their Worſhippers, are ſo hungry after Pride, Covetouſneſs, Envy, Anger, Unchaſtity, Whoredom, and beſtial Voluptuouſneſs, and ſo *hard* imprinted or impreſſed in ſuch Deſire, that the Time is already that this Beaſt, together with the Whore, muſt burſt to Pieces.

15. And then *Jacob*'s Spirit revives, and believes that *Joſeph* is a Prince in the Land of *Egypt*, viz. in the *Converſion*, and there will *Joſeph* be manifeſted to his Brethren, and then they muſt be *aſhamed* of their Falſehood and Wickedneſs, that they have ſuppreſſed *Joſeph* and ſold him, with Lying, into Miſery.

16. For *Joſeph*'s Face in the Truth ſhall behold all *Iſrael* and *Egypt*; but *Iſrael* muſt go forth out of *Canaan*, and *leave Babel* in the Number ſeventy; but the Hunger in *Babel* ſays, I will firſt fill my Sack, that I may have Proviſion in the Way; and *knows not* that *Joſeph* has given *Iſrael* Proviſion for Expences, and, moreover, Chariots and Apparel, ſo that they ſhall only take *their Cattle* along with them, and leave their Dwellings and Houſhold-ſtuff behind.

17. The Proviſion for Expences, which at preſent *Iſrael* gathers together in *Babel*, belongs all to the *wrathful* Impreſſion of God's Anger, which ſhall devour it all when his Fire burns; God has clearly ſent his Children Proviſion for Expences beforehand by *Joſeph*; they will have fully enough, if they do contend not upon this Way; ſumptuous Apparel is prepared for them, that they may be at *Reſt* from this Diſquietneſs of the Driver.

18. But *Babel* thinks it is a *long Time* yet; *Iſrael* muſt ſerve me; I will plague them ſure enough; but the *Deluge* or Flood, and the Fire of *Sodom*, falls ſuddenly down upon them, ſo that there is no eſcaping; he that wakes, let him watch, and take Care that he does not Sleep; for the Bridegroom calls *every where*; afterwards the fooliſh Virgins will trim their Lamps, but it is too late, the Hunger of *Babel* lays hold and devours them in its Jaws.

19. *Moſes* ſays further, *And he ſent Judah before him to Joſeph, that he might direct him to Goſhen, and they came into the Land of Goſhen; and Joſeph made ready his Chariot and went up towards Goſhen, to meet his Father Iſrael; and when he ſaw him, he fell about his Neck and wept a long while upon his Neck: Then ſaid Iſrael to Joſeph, I will now readily die, now I have ſeen thy Face, that thou yet liveſt.* Gen. xlvi. 28—30.

This Figure ſtands thus:

20. *Judah* ſignifies the *incorporated* Covenant of God in Man, *viz.* the divine Grace in Chriſt; *Iſrael* ſends this, that is, the *whole Man*, before to the heavenly *Joſeph*, and unites it with him, ſo that the heavenly *Joſeph* in the incorporated *Grace* leads the Kingdom of Nature in Man, *viz.* the old *Jacob* and *Adam*, into *Goſhen*, viz. on the *Way* of Converſion, into the Reſt of Chriſt; that he comes to the right Goal or Mark, where he finds Food for the hungry Conſcience, *viz.* the *right Way* to Salvation; where there is *right* Teaching and *Inſtruction*; there *Goſhen* is near at Hand, where the Soul ſits in Fatneſs, and feeds in the fat Paſture of Chriſt.

21. And when the heavenly *Joſeph*, viz. *Chriſt*, ſees, that the old *Jacob*, that is, the *Adamical* Man, has ſent his *Judah* to him, and afterwards comes himſelf, then he makes ready his Chariot; that is, his *Operation*, with a powerful Affection to Entertainment, and goes to meet the natural Man, and when they draw near together, then this *Joſeph* falls about the Neck of this *Jacob's Adam*; that is, he lays hold on his *Deſire* and Longing, and fills it with his Tears, which he *ſhed* in his Sufferings, and in his Victory brought *through Death* into eternal Joy.

22. With these Tears of Joy, he *kindles* the Soul of the old *Jacob's Adam*, so that *Jacob*, for great Joy, weeps a long while on *Joseph*'s Neck, *viz.* in Christ's Tears of Joy, and mingles his *inward* Joy with the Tears of Christ; with which Tears of Joy, the Soul of the old *Jacob's Adam* is mightily comforted, *quickened*, and strengthened in himself, in that he finds that his heavenly *Joseph* in him yet lives, that he is not dead in the Famine of Sins, or quite departed from him.

23. Then says the natural Man, Now I would willingly *die*, and give up all my Right and Willing, now having seen and known my loving Son *Joseph*; that is, seeing I find that the new Man in Christ is become *manifest* in me, therefore now I would willingly die to my Willing of *Vanity* in his Power of Love; as *Jacob* said to *Joseph*.

Gen. xlvi. 31—34. 24. *And Joseph said to his Brethren, and his Father's House, I will go up and tell Pharaoh, My Brethren and my Father's House are come to me out of the Land of Canaan, and are Herdsmen, for they are People that are conversant about Cattle, and have brought with them their small and great Cattle, and all that they have: And now when Pharaoh shall call you to him, and say, What is your Employment and Business? Then shall ye say, Thy Servants are People that are conversant about Cattle, from our Youth up unto this Time, both we and our Father, that you may dwell in the Land of Goshen, for those which are Herdsmen and Keepers of Cattle are an Abomination to the Egyptians.*

The inward Figure stands thus:

25. When the heavenly *Joseph*, Christ, has manifested himself to the Soul and *Adamical* Man, so that they are come together, and that they have received and embraced one another, then that same *powerful* Word in the Spirit of Christ, which has manifested itself in Man, presses and penetrates again into the eternal Father's Property, *viz.* into the *eternal Speaking* of the Father; which here is as much as to say, I will tell *Pharaoh*, That my Brethren, together with all my Father's House, are come to me.

26. For *Pharaoh* stands here in the Figure of God the Father, who is the *eternal King*, to whom says Christ, *viz.* the Word of Love and Grace, That his Brethren, *viz.* the Properties of the human Life, from and with all its Powers and Virtues, are come to him; that is, the *Word Christ*, which is come from the Father into our Humanity through his Power and Virtue, speaks the Word of the natural *human Life* into the eternal Word of the Father; which is here called, telling the King.

27. For Christ is even the Father's Steward over Man, as *Joseph* was *Pharaoh*'s: For Man is then manifested again in God, when Christ speaks, tells, and *inspires* him, into the Word of the Father, else Man *could not* attain God; for the human Life is also proceeded from God the Father's Word; for the Spirit of God spoke and inspired itself from and *by the Word* of the Father *into Man*.

John i. 4.

28. But after it came into a Creature, and became natural, it turned itself away from God's Love-speaking, or Inspiration of *Love*, and manifested itself in the Speaking of *Anger*; the Power of Love-speaking was extinguished in it, *viz.* the second Principle, the holy generating or working of the *divine* Power, and was *not able in its own Power* and Strength to enter again into the Love-speaking, that it might be able to speak or generate the divine Love-power; it had rent itself off from God's Love, and brought itself into a natural speaking of *Self* and Vanity.

29. And *this* moved God's Pity and Compassion, and introduced his Love-speaking Word again into the creaturely [f] formed Word of the Soul and Humanity, and that now is this *Joseph*, whom God has sent before, that he should inspeak or introduce the human Life again into the eternal speaking Word, and make it *manifest* therein before the eternal King; he brings the human Word in the Father's Property into the Word

[f] Imaged, framed, or created.

of God, and *reconciles* the rent and ſevered human Word in the Father's Anger-ſpeaking with his Love; that is, he changes the Anger in the Word of the human Life, in his Tears of Love, into the divine Kingdom of Joy, and manifeſts the human Life *actually* and operatively *in God*, and that here is, as *Joſeph* ſaid, I will tell *Pharaoh*, that my Brethren, and my Father's whole Houſe, are come to me out of the Land of *Canaan*.

30. For Chriſt is become our Brother; *the Word of* Love *became Man, and dwelt in us*; and took *Adam*'s Nature upon him; and therefore in this Figure it is called his Father's Houſe, *viz.* the *firſt Adam*, and his Children he calls his Brethren; ſo very ſecretly and myſtically the Spirit of *Moſes* ſpeaks in the Figure of Chriſt, elſe in this Place he had ſaid *enough*, in ſaying, *My Father* is come to me, if he had not had another Figure under it. *John* i. 14.

31. He ſays, Out of the Land of *Canaan*, and they are Herdſmen; thus he would tell *Pharaoh*, that they might dwell in the Land of *Goſhen*; that, in the Figure, is thus much; Chriſt *ſhews* with his Inſpeaking of Love into the Word of his Father, that his Brethren are come to him out of the Vanity of the *Canaanites*, out of the wild beſtial Property, and that they from their Youth up, from the Time of *Adam* hitherto, have been only Herdſmen; that is, the Word of the human Life ought to have dwelt in this fleſhly *Canaan* in Fleſh and Blood, and muſt and ought to have the keeping and ordering of the beſtial Property of the Fleſh.

32. For the animal Soul *in Spiritu Mundi*, in the Spirit of the World in Man, has many hundred Beaſts, which it has awakened and manifeſted in itſelf, with the falſe and wicked Luſt; theſe Beaſts now muſt the Word of the human Life *keep* always, from *Adam* to this Time, and muſt be converſant with ſuch Cattle, and *manage* theſe Beaſts, and take Care of them; therefore now ſaid *Joſeph*, that they might dwell with their Cattle in the Land of *Goſhen*; that is, in a *peculiar* Place by itſelf, and not with *Pharaoh*; for Herdſmen, ſays the Spirit, were an Abomination to the *Egyptians*; that is, the beſtial Property in Man is an *Abomination to God*, therefore Chriſt brings only the inward paradiſical Ground (this Time of the Beaſt) before the Face of God; but he brings the Beaſt into *Goſhen*, that is, into the outſpoken or *expreſſed Subſtance* of this World into a Place *bleſſed* of God.

33. The beſtial Man cannot dwell with *Pharaoh*; that is, in God's Majeſty, and *holy* Power and Virtue: *Joſeph*, or JESUS, leaves him in the outward Nature, in the Kingdom of this World, and ſets him in a *Bleſſing*, that he ſhould dwell *near* God, but a Principle is the Diſtinction, as between Time and Eternity.

34. And *Joſeph* ſaid circumſpectly, he would ſay, They had brought along with them their ſmall and great Cattle, to ſignify, that the *whole Man*, with all his Works, were brought into the Grace, and fat bleſſed Habitation before God, that Chriſt's Children, with all their *earthly Works*, were placed in *Goſhen*, viz. in a State and Condition of *Grace*.

35. And he ſaid to his Brethren, When *Pharaoh* ſhall aſk, What is your Trade and Employment? Then ſhall ye ſay, Thy Servants have been Herdſmen from our Youth up; that is thus much, when *God's Spirit* ſhall ſearch and try what you are in Mind and Thought, whether you be Angels and Miniſters of God, then humble yourſelves before God, and ſay *not* concerning yourſelves before the Face of God, We ſit in thy *Office*, and are Lords, or Potentates, and Rulers of the World, or rich, noble, excellent, learned, underſtanding Perſons, or ſuch like; do not eſteem yourſelves good in the Sight of God: Say *not*, We are thy dear Miniſters and Servants in thy Power; but ſay, We, thy Servants, are *Herdſmen*, from *Adam* to this Time; we keep and manage our beſtial Property, *viz.* *the Works* of thy Wonders which thou has made; we cannot ſubſiſt before

thee, O holy God, for we are unfit, *unworthy*, and ignorant Herdſmen of thy Wonders, let us but find Grace in thy Sight, that we may dwell before thee in this *Goſhen*. O Lord! we know not what we ſhall do before thee; do *thou* direct and teach us how we ſhall manage theſe thy Herds, for we are thy Servants, and will ſerve before thee as thy Herdſmen.

36. In this Glaſs behold thyſelf, thou fair World, what thou art in thy *high State*, Places, and Offices; even all of you, from the Emperor to the Beggar, and he that is leaſt and loweſt of all, are but *Herdſmen*; every one is but a Herdſman, for their Authority is but an Office of the *beſtial* Man, and has under his Command and Management but to rule over Beaſts and no more, for *no* worldly Office can rule over the inward divine Man: He muſt in his Office manage only a Herd of Beaſts or *Cattle*, and govern, take care, and tutor them, and they tutor him again.

37. With theſe Offices of Herdſmen, now the *earthly Lucifer* prides and boaſts himſelf, as if he had an angelical Government, and yet, in the Preſence of God, is but a Herdſman or Keeper of *Beaſts*, and no more.

38. And therefore has God typified and prefigured his Myſteries by ſuch *ſimple* Herdſmen, that Man ſhould ſee what he is in his *Office*, State, and Condition; alſo that his Wrath may not lift up itſelf and deſtroy theſe Shepherds and Herdſmen; and ſo he has always in his Prefiguration premodelled them only as Herdſmen, that he might pour out his *Grace* upon Man's *Ignorance* and want of Underſtanding.

39. Herein behold yourſelves, ye potent, noble, rich, learned People, *all* of you, one and other, how the Spirit of God repreſents you by the dear *Patriarchs*, in the Manner of the Herdſman's Office, in the *Revelation* of his Myſteries; you are all one and other before him no other than his Herdſmen, the *Emperors*, as well as his Miniſters and *Servants*, the Noble as well as his Inferior, one as well as another, one in this beſtial Office, orders and manages another in another beſtial Office.

40. But the *Phariſee* will ſay, I keep the Sheep of Chriſt: Woe be to him that commits his Sheep to a *Wolf:* If he teaches that which is good from the Spirit of Chriſt, then it is not from his *own Authority* and Power, but the Arch-ſhepherd does it through him; but he manages *Beaſts* only, and himſelf takes one Beaſt of the Herd to himſelf, which muſt alſo be kept and cared for, or elſe the *Wolf* will devour it.

41. Thus has God placed *all Offices* in the Office of a Shepherd, ſo that one ſhould manage and take Care of another; and yet they are all but Shepherds before him, which keep Beaſts and Cattle: Chriſt *only* is the Shepherd of *Souls*, and no other.

42. None ſhould truſt the Sheep of Chriſt, which he has *in him*, to any earthly Shepherd, but only to the Shepherd Chriſt, for there are *Wolves* in all the outward Offices of Shepherds, which take and devour the Sheep of Chriſt; he may paſs well for one, in the Office of a Shepherd, but let him have a Care of the Shepherd's *Dogs*, that they do not bite him.

43. O World, in thy high State and Condition! O that thou didſt but *conſider* what thou art in thy State and Condition in the Sight of Heaven, and didſt *not* ſet thy State and Condition ſo *lofty* in God's Love, for it ſtands only in his Deeds of Wonder in Evil and Good!

44. When God would have a worldly State and Condition prefigured in his Love, then he ſets *Shepherds* in it, or elſe mean, poor, deſpiſed, and *diſeſteemed* People: See *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, *Joſeph*, *Moſes*, *David*; alſo the Prophets and Apoſtles, and all Holy Men or *Saints*, through whom God once manifeſted himſelf; and then thou wilt ſee, that no Highneſs avails any thing before him, that is but a Glaſs of Wonders in Evil and Good; alſo a Sport of God's Love and Anger, a premodelling or Repreſentation of the *angelical* Dominions in Light and Darkneſs, in Heaven and Hell.

The Seventy-fourth Chapter.

How Jacob *was ſet before* Pharaoh, *with the five youngeſt Brothers of* Joſeph, *and* Jacob *bleſſed* Pharaoh; *alſo how* Joſeph *bought all the Land of* Egypt *for* Pharaoh's *own: What is hereby to be underſtood.*

1. MOSES ſays, *Then came Joſeph and told Pharaoh, and ſaid, My Father and my Brethren, with their ſmall and great Cattle, and all that they have, are come to me out of the Land of Canaan, and behold they are in the Land of Goſhen: And he took five of his youngeſt Brethren and ſet them before Pharaoh: Then ſaid Pharaoh to his Brethren, What is your Employment, and Trade? And they anſwered, Thy Servants are Herdſmen, we, and our Father; and ſaid further to Pharaoh, We are come to dwell by you in the Land, for thy Servants have not Paſture for their Cattle, the Famine doth ſo hard preſs the Land of Canaan; now therefore let thy Servants dwell in the Land of Goſhen. And Pharaoh ſaid to Joſeph, Is this thy Father, and are theſe thy Brethren, who are come to thee? The Land of Egypt ſtands open for thee, let them dwell in the beſt Place of the Land; let them dwell in the Land of Goſhen: And if thou knoweſt any among them that are fit and expert, ſet them over my Beaſts and Cattle.* Gen. xlvii. 1–6.

The inward Figure ſtands thus:

2. When Chriſt manifeſts his Brethren, and the old Father *Adam*, in the Power and Virtue of God, that they are with all their Subſtance come to him, and have *wholly* given up themſelves to him, then he takes *five* of the youngeſt Brethren in the *Properties* of Life, and ſets them before God; that is, he takes the *five Senſes* of Man, which always are and continue to be the *youngeſt* in the Life's Property, for they are continually generated anew, and ſets theſe, with the Power and Virtue of their Life, before God.

3. For theſe are they that *ſhall be* God's Miniſters and Servants in the Love; to theſe Chriſt gives in his Counſel, and ſays, When you come before the Face of God, ſo that the Spirit of God in you proceeds upon you, and proves and *ſifts* what your Office and *Work* are in the Preſence of God, then humble yourſelves, and ſay in the Preſence of God, Thy Servants are but Herdſmen, and are come to thee in the *Famine* of Miſery in our great Hunger, to dwell near thee in the Land of *God*, for in our own Powers and Virtues, in the *Adamical* Kingdom of Nature, we have not Paſture and Food for the poor miſerable Life; therefore now, O Lord, ſuffer thy Servants to dwell in the Land of *Goſhen*, viz. in thy *Courts*, that we may eat of the Dew of Heaven, and live to thee, and ſerve thee in our Office.

4. Then ſays the eternal Father to Chriſt, *viz.* to his Steward, Behold, is that thy Father *Adam*, and are theſe thy *Brethren*, according to the Humanity, which are come to thee? The Land of *Egypt* ſtands open for thee; that is, the Kingdom of *Heaven*, together with the Kingdom of *Nature*, ſtands open to thee; thou art my Steward in the Kingdom of Grace, and alſo in the Kingdom of the Nature of the human Property, let

them dwell in the *beſt Place* in the Kingdom of Grace, and in the Kingdom of Nature; and if thou ſeeſt that there are Men among them *fit* for it, ſet them over my Cattle; that is, thoſe among them that are fit and *expert*, make them Officers in the Kingdom of Nature, that they may rule over my Creatures; that is, ſet them in the *Apoſtolic* Office, that they may feed my Flock, whom thou leadeſt *inwardly in them* with the Staff and Crook; let them be [g] outwardly Shepherds, and lead and govern the Properties of Nature, *viz.* my Sheep or *Beaſts*.

[g] Note, the true Miniſters, Paſtors and Teachers in the Church of Chriſt, *Jure Divino*, who they are.

5. All *ſpiritual* Shepherds in this World ſit in the Office of the Father, as alſo the *worldly* Shepherds, which are inſtituted only by Chriſt, through whom Chriſt himſelf *inwardly* rules and governs, and they are all of them God's Officers.

6. But whoſoever are inſtituted in an Office without the chief Shepherd Chriſt, they all of them are but in the Land of *Canaan* in the *Famine* of God's Anger, and are but *devouring Wolves*, both one and other, be they ſpiritual or worldly Officers, be they noble or ignoble, Prince, or Protector, or Guardian, Prieſt or Sexton, one as well as another: All that *rules* in an Office *without God's Spirit*, that rules of Self, and to the Judgment of God; he that thinks not in his Office to ſerve God, and to manage his Office as a Shepherd of God, he is a Miniſter and Servant of *Lucifer*, and ſerves him.

Gen. xlvii. 7. 7. *Moſes* ſays further, *Alſo Joſeph brought his Father Jacob, and preſented him before Pharaoh*; *and Jacob bleſſed Pharaoh*; that is, Chriſt ſet alſo the *Adamical* Image before God, not only the five Senſes, but the *whole* Man, and he bleſſed God; that is, he thanks God, and brings him Fruit to the Praiſe of God as a Bleſſing: Then ſays God in his acting and working, *How old art thou? And he anſwers, One hundred and thirty Years is the Time of my Pilgrimage; few and evil are my Days in the Time of my Life, and they reach not to the Time of my Fathers in their Pilgrimage: So Jacob bleſſed Pharaoh, and went forth from him.*

Verſe 8—10.

8. Thus the *Adamical* Man acknowledges and confeſſes before God his evil Time, in the *earthly* Deſire, and ſays, It is but a Pilgrimage, *viz.* a continual Wandering and Anxiety in continual *Cares* and Diſquietude, whereby Man works and *effects* God's Wonders.

Gen. xlvii. 13—17. 9. And *Moſes* ſays further, *There was no Bread in all the Land, for the Famine was very ſore and hard, ſo that the Land of Egypt and Canaan were famiſhed by reaſon of the Famine*; *and Joſeph gathered all the Money that was found in Egypt and Canaan for the Corn that they bought, and he put all the Money in the Houſe of Pharaoh. Now when the Money in Egypt and Canaan was brought, all Egypt came to Joſeph, and ſaid, Give us Bread*; *why muſt we die in thy Preſence, being without Money? And Joſeph ſaid, Fetch me your Beaſts and Cattle, and I will give you for them, ſeeing you are without Money: Then they brought their Cattle to Joſeph, and he gave them Bread for their Horſes and Sheep, for their Heifers and Aſſes*; *and ſo he nouriſhed them with Bread this Year for all their Beaſts and Cattle.*

10. This Figure is very powerful, and contains great and *deep* Underſtanding, although the beſtial Man, full of Covetouſneſs and *Extortion*, imagines to himſelf, as if this was made for him, yet the true Figure is quite *againſt him*, as alſo is the *Parable* or Similitude in the Goſpel of the unjuſt Steward, which ſays, *the Lord commended him that he had done ſo prudently.*

Luke xvi. 8.

11. This Famine in *Egypt* and *Canaan*, when all the Land was famiſhed, prefigures the poor *fallen* Man in Body and Soul, which the Anger of God has dried up and cauſed to *wither*, ſo that it is famiſhed. For *Egypt* ſignifies the *Soul*'s Nature, and *Canaan* the *Body*'s Nature. The great Proviſion of Corn which *Joſeph* gathered together, and ſold in the Famine, ſignifies the *divine Word of Grace.* The Money of the *Egyptians* and *Canaanites*, for which they bought Corn of *Joſeph*, ſignifies God's *creaturely Word*

of

of the human Life. The Beasts, which they there gave also for Bread when there was no more Money, signify the [i] *Image-like* Property in the Life of Man.

[i] Imaged or created.

The Figure stands thus:

12. When Man in Soul and Body in this Famine, and in this starving Hunger, comes into God's Anger, *withering* in it, then he has no Refreshment nor Comfort, for his Conscience withers so wholly in God's Anger, that he must go to the heavenly *Joseph*, and buy this Food of *Grace*.

13. First, while the Soul together with the Body finds yet a little Power and Comfort in them, though indeed the Conscience *gnaws*, this Steward gives Jesus Christ good Words, and prays to him, and, for the creaturely [k] framed or *conceived* Word, buys Food of *Joseph*; and this now is that which is signified by the Money, while these Words will, in the Imagination, give the Conscience a little Virtue and Comfort, the Nature of the Soul and of the Body *continually buys* Grace for such Money, and gives this *Joseph* good Store of *Babling*, with an imaginary Matter, and some formed or figured Prayer out of Custom; and thus lives of this Food in *Hope*.

[k] Image-like, imaginary, fictitious.

14. But when the Anguish of the Conscience dries up this Hope, and that such *cold* Prayer and *historical* Faith will no more avail, so that the Conscience cries out, That thou must be famished in the Anger of God, no Prayer more will avail before God; then comes the poor Soul to this *Joseph*, and says, Why wilt thou suffer me to perish, because I *cannot* bring my Prayer and Faith before thee, by which I might attain Food for my Life? Behold, my *Power* is gone. [m] *I am able to do nothing*. I have no more Words wherewith to attain thy Grace.

[m] Note, how Man is able to do nothing.

15. Then says the heavenly *Joseph* to the Soul, Bring thy *Beasts*, viz. Horses, Oxen, and Asses, hither to me, and I will give thee Food for them; that is, bring all thy *earthly* natural Desires and [n] Imaginations, and thy false Confidence in the Creatures, *viz.* in thy own *Wit* and Subtlety, in Falsehood and Wickedness, to me, and give them up all to me, that thou mayest be rid of them, and then I will give thee Food, that thou mayest *live*, and will also feed the Imaginations of thy Thoughts: And this is the Entrance of this Figure.

[n] Or Images.

16. And *Moses* says further, *When that Year was ended, they came to him in the second Year, and said to him, We will not hide from our Lord, that not only the Money, but also all the Beasts are gone from us to our Lord, and there is no more left for our Lord, but our Bodies and our Fields: Why wilt thou suffer us and our Fields to die in thy Presence? Buy us and our Land for Bread, that our Land and we may be Pharaoh's Bond-Slaves; give us Seed, that we may live and not die, and the Fields not lie waste.* This is now the true Earnestness, when Man wholly gives up all, and quite gives up himself. Gen. xlvii. 18, 19.

This Figure stands thus:

17. When Man stands thus in the Famine of Conscience, so that not only the Words which he speaks in the Presence of God will no more avail, that he might receive *Comfort*, but that in the End those also fail, when he has beat down all [o] *fictitious* Desires, and forsaken this World in the Desire; then says the poor Soul to the heavenly *Joseph*, Alas! my Lord, what shall I bring before thee, that I may attain thy Grace? Behold, my Prayer finds no Power and Virtue; and though I have forsaken the World, and have given up my *bestial* Will, yet I stand still in great *Hunger* before thee; I have no more left but only my Body and Soul: My Lord, take even this of me, I give myself

[o] Imaged, feigned, or imaginary.

wholly to be thy own: Give me thy Grace, that I may *live in thee*, I will give myſelf wholly up to thee with Body and Life, and will be thy obedient Servant. Give thou me but Seed only, that is, give thou me but a *Will*, Thought, Mind, and Deſire, and ſow the Land of my Nature, and let my Life be thy Servant, that I may be no more without thy *Will*, but that I may be thy Servant and thy Bond-Slave.

18. Thus then it is enough, when he has given up Body and Soul, Will and Thoughts, and all that he has and is, wholly to this *Joſeph*, that he is as it were a *Bond-Slave* Servant to God, who hopes and expects only what his Lord will give him, when all *Truſt* and Confidence in his own ſelf is quite yielded up, then is Reaſon rightly killed, and the Devil has loſt his Stool and *Throne* in Man: For in Reſignation he has nothing for his own, and the Devil can no other way come at Man, but in the *Deſire of Selfhood*, in appropriating any thing for his own ſelf.

Gen. xlvii. 20—22. 19. And *Moſes* ſays further, *Thus Joſeph bought the whole Land of Egypt for Pharaoh, for the Egyptians ſold every one their Ground; for the Famine was ſo ſore, ſharp, and ſtrong upon them; and ſo the Land became Pharaoh's own, and he diſtributed the People into the Cities from one Place of Egypt to the other, except the Land of the Prieſts, which he bought not, for it was appointed for the Prieſts by Pharaoh, that they ſhould provide for themſelves out of that Portion which he had given them; therefore they dared not to ſell their Lands.*

The Figure ſtands thus:

20. In ſuch Manner Chriſt, when Man in this pinching Hunger *draws near* to him, buys for his Grace his whole Nature, with all the Forms, Conditions, and Qualities thereof, and brings all whatſoever is in Man again into the *Houſe* of the great *Pharaoh*, that is, of God, and makes it a Subject to God his Father again.

P Affections, Properties, or Faculties.

21. For in *Adam* all Men are become *untruſty* and perfidious, and are entered into the Selfiſhneſs of the Will; but Chriſt has *bought* this human own ſelf to be his own again, and gives this up again to God his Father; and it points directly at *Chriſtendom*, which Chriſt has bought with his Grace by the Treaſure of his precious *Blood*, and made it his own, and has now diſtributed his Offices, wherein the Chriſtians ſerve him, and are his *own*.

22. But that the Prieſts Fields were not ſold, and that *Pharaoh* would not buy them, but leave them for their own, points at the *inward* Man, who is the prieſtly Temple of Chriſt; this God buys *not* back again, he wills that Man ſhould have it for his own, he deſires only to have the Kingdom of *Nature* for his own Servant; but the incorporated Ground of Grace, *viz.* the Temple of Chriſt, he *leaves* to the Soul for a Dowry, for it is the Place and *City* of God, wherein God dwells in Man: No Man can ſell it again, pledge it, or engage it by Oaths, for it belongs to the eternal One, and not to the *Poſſeſſion* of the Creature; but it is a beſtowed Ground of Grace, wherein Chriſt manages his Office, it is his Habitation and Dwelling-Houſe.

Gen. xlvii. 23—26. 23. *Then ſaid Joſeph unto the People, Behold, I have this Day bought you and your Fields for Pharaoh; behold, there you have Seed, ſow your Fields, and of your Corn you ſhall give the fifth to Pharaoh; four Parts ſhall be yours, to ſow your Field for your Food for your Houſe and Children. And they ſaid, Now let us live and find Grace before thee, we ſhall willingly be Pharaoh's Bond-Slaves. Thus Joſeph made them a Law unto this Day concerning the Fields, to give the fifth to Pharaoh, except the Prieſts Fields, which were not Pharaoh's own.*

24. This Figure is a true *Type* and Image of Chriſtendom, which Chriſt has bought with his Love in his Blood, having proffered to give Chriſtendom his *Grace* and Righte-

ouſneſs for their earthly [q] Imaginations, that it ſhould give them only up to him; and when that is done, then ſays Chriſt, Behold, I have this day, that is, from this Time to *Eternity*, bought all your earthly Images, as alſo Body and Soul; I have bought you for my *eternal* Bond-Slave Servants and *Miniſters*, with my Grace, from the Hunger of God's Anger: Behold, there you have Seed, that is, there you have *my Word*, wherewith you may ſow the Ground of your Conſcience in Body and Soul, that this Seed may bring forth Fruit, and of this Fruit you ſhall return the *fifth* to *Pharaoh*, that is, to God: For four Parts ſhall be your Food; that is, this Seed ſhall quicken and cheriſh the four Elements of the Body, as alſo the four Properties of the Soul's Fire-Life, and you ſhall keep this Seed of the divine Word *fourfold* for the cheriſhing of your Life, but the *fifth* you ſhall give to God.

[q] Images, or Fancies.

25. The fifth ſignifies here, very ſecretly and myſtically, the *fifth Form* of the natural Life, *viz.* the Love-Fire in the Light, which is born out of the four Properties, and manifeſts wherein the uncreaturely and ſupernatural God is *manifeſted:* This Form generates now the divine Joy, and the Praiſe of God, wherein the Soul is an Angel, and thanks and praiſes God, becauſe he has *delivered* it out of the Fire-ſource of Torment, and has given himſelf with this Love and Grace into its Fire-ſource, and changed it into a Love-fire and *divine* Light.

26. This Source of Love, *viz.* the fifth Property of Life, wherein the Soul is an Angel, it gives now to God again with great Praiſe and Thankſgiving, for it gives this fifth Form to *Chriſt* again for a Habitation; for this is the Habitation of his Word, wherein [r] is the Kingdom of God *in us*, and wherein we are the Temples of the Holy Ghoſt, who dwells in us; and this fifth Form in the Praiſe of God, Chriſt *requires* again from his Chriſtendom, that it ſhould give this to him, that he may gather in the Praiſe of God, that is, the Fruit of Love for his Father, into the Houſe of the *divine Power*.

[r] Or conſiſts. *Luke* xvii. 21.

27. But the Prieſts Fields, that is, the *inward* Ground of the heavenly World's Subſtance, he buys not with his Blood, for that never received the *Turba* of Deſtruction, but in the Fall of *Adam* it went out and faded, and went into the Abyſs; ſo that the Soul had it no more *in its own Poſſeſſion*, for it was in the Soul as it were dead, though in God nothing dies; but the Soul was blind concerning it, in that manner as God, *viz.* the eternal One, is in and through all Things, and yet nothing *apprehends* it, but that which introduces itſelf into its Subſtance, wherein he will manifeſt himſelf.

28. This faded Image or Subſtance is the prieſtly Ground, whereinto God again inſpoke or ſowed his Word and Seed again in Paradiſe, that is, *not bought* with Chriſt's Blood, as the averted Soul is, but it is *filled* with the heavenly *Ens*, with Chriſt's Fleſh and Blood, ſo that it is, or becomes Chriſt's Fleſh and Blood, wherein the *High-Prieſt* Chriſt dwells; it is his eternal Seat and Poſſeſſion, wherein God is manifeſted in Man, for it is the Branch on Chriſt's Vine, which is God's proper own, and *not Man's*.

29. It is indeed *in* Man, but not in the Poſſeſſion of the *fiery* Soul's *Eſſence*; it has another Principle than the Soul, and yet is *in* the Soul, and *through* the Soul, and *from* the Soul, after the Manner as the *Light* is from the *Fire*, which is through the Fire, and in the Fire, and has its Manifeſtation from the Fire, out of which Fire and Light *Air* proceeds, and out of which Air dewy *Water* proceeds; and that ſame dewy Water denotes the *Subſtance* of this inward Ground, which gives to the Fire again Nouriſhment, *Food*, Luſtre, and Life.

30. So alſo it is to be conſidered and underſtood concerning the Soul; when it *extinguiſhed* as to the divine Light, then this Subſtance was generated no more from it, nor in it, but remained faded, extinguiſhed, or quenched; and then the Soul had no *divine Food* more for its Source of Fire, for it had turned its Deſire forth into the third Principle, and was overcome by the *earthly Lucifer*, and by *Satan*, viz. by the Property of the Wrath of the dark World's Property in the Place of this World.

31. This Grace came to help this averted Soul, which was bought through Chriſt's Blood; for the Buyer entered with his Money of *Grace* into this faded Image, and took it to himſelf, and ſet the Soul therein for a High-Prieſt and *Teacher*.

32. And this Image now was the Prieſt's Fields, which he bought not, for it was God's before; God only ſet his High-Prieſt Chriſt *therein*, that he ſhould therein feed and teach the poor Soul, that it ſhould not eat of the Vanity, and ſully, darken, and bring to nothing *this Image* again.

33. And this is alſo the ſame in the Figure of *Joſeph*, in that he bought not the Prieſt's Fields; and ſo is the Figure concerning *Moſes* and the Levites, that he kept their Fields and Ground, and yet poſſeſſed them as *Tenants*; all which denotes the inward Man of the heavenly World's Subſtance, which is God's *Ground*, wherein God ſows his Word of Grace, *viz.* Chriſt's Spirit; which Ground or Subſtance belongs only to the High-Prieſt, Chriſt, for a *Poſſeſſion*, and not to the creaturely Life, but the creaturely Life receives Power and Virtue from it; it *has it* indeed *in* itſelf, but it is not one and the ſame Thing with *Nature*, as the Light and the painful Source of the Fire are not one and the ſame Thing.

34. This Figure of *Joſeph*, in that he bought the *Egyptians* to be *Pharaoh*'s proper *own*, and made them his own Servants, ſignifies nothing elſe, but that Chriſt ſhould buy us from the Anger of God in the Famine of our Deſtruction, through his Grace, to be *his obliged* Servants, through his Blood and Death, and would give us his Word for Seed, that we might ſow his purchaſed [s] Goods, *viz.* our natural Life, therewith.

[s] Or Poſſeſſions.

35. And for *this Cauſe* now ſhould we give him again the fifth Part of this Fruit, *viz.* the Birth of *Love*, the fifth Property of Life; for in the fifth Property ſtands *Faith*, and that his Children ſhould give to him again; and this he gathers into his Father's *Barns*, for an eternal Praiſe, and to the divine *Manifeſtation* of his Wonders.

36. But that earthly Men have made ſuch Bondage, and keep one another for Bond-Slaves, and vex, torment, and miſuſe one another therein, and ſqueeze out their Sweat for their Pomp and Pride, this is an Image of the *Anger* of God, which [t] repreſents itſelf alſo according to the heavenly Figure.

[t] Images or models itſelf.

37. For ever Thing muſt faſhion itſelf, according to the *Ordinance* or Appointment of the Word of God, whether a Thing faſhions itſelf in Evil, *viz.* in God's Anger, according to the Property of *Hell*, or in Good, in *Heaven* in the Kingdom of Chriſt; for with the Holy the Word is holy, and with the Perverſe and Froward it is manifeſt in God's Wrath; as the People is, ſuch is their God alſo, ſays the Scripture.

Pſal. xviii. 25, 26.

38. *Earthly Men* repreſent the Image in the Anger of God, in that they vex, torment, ſqueeze and plague them with *Bondage*, and hold it for juſt and right; and it is right in the *Wrath* of Nature in God's Anger, and it is a Figure of *Hell*; and it is alſo a Figure of the Kingdom of Chriſt in the *heavenly* Bondage; for all whatſoever the earthly Man does with Pain and Torment, that does Chriſt in his Kingdom with his Children, in *Joy*, Love, Humility, and Power.

39. The earthly Man takes away his Brother's Labour, alſo his Will and *Deſires*, his Sweat and *Trade*, Profeſſion, and Suſtenance: Chriſt alſo takes away his Children's evil Will and *Deſires*, alſo their Labour, Working in God, when with great Pain and Anguiſh they preſs thereinto; theſe Labours Chriſt takes all from them, and gathers them into his Cheſts of *Treaſure*, and ſearches through and through his Children's Body and Soul, to ſee whether there be yet a little *Sparkle* that can and will adminiſter to him, and work for him; that he drives of Neceſſity, and forces into the divine Miniſtration of God's Court, *viz.* into the *Vineyard* of Chriſt.

40. He often alſo withdraws the Food of Grace, and lets them afterwards hunger, and lament for it; and lets them ſit in Miſery, and afflicts them, ſo that they muſt work

in great *Anguiſh*, in Lamentation, Fear, and Trembling, before him in divine Labour; for the old *Adam*'s Aſs is untoward and unwilling to labour in that which is divine.

41. And therefore it is often *compelled*, ſo that the Puniſhment and Threatning are always behind it, where Chriſt's Spirit in the Conſcience threatens it with Hell and the Anger of God; as alſo the earthly Lords upon Earth do with their *Subjects*, which ſtand indeed in the Figure of Chriſt, but the Office is altogether unlike.

42. Chriſt gathers in for his Father, by the Works of his Children, much *heavenly* Fruit, which Man will obtain again, and *enjoy* the ſame for ever; but a worldly Lord gathers in, by the Labour and Sweat of the Poor, only *Money* and Goods into his Cheſts, to his own Honour, which Labour the poor Man can *no more* enjoy in this World, but Chriſt is his Wages, in that he muſt ſerve the Figure of God's Anger here in *Miſery*.

43. But in the End, when the *earthly Offices* ſhall be alſo gathered into their Barns, into the Treaſure-Cheſts of their *Hearts*, for whom they have ſerved and miniſtred, then there will be unlike and different *Reſervotories*; many will have very much gathered into the Kingdom of God's *Anger*, and from that will their Food be given to them again in *Eternity*, viz. the Curſe of the Oppreſſed; alſo the Affliction, Fear, Pain, and Moleſtation of the Poor, which they have here with their Agitation wrought by the Inferiors, that will be given them for Food alſo after this Time to Eternity: For *what any ſows here*, that they will find in Barns in the eternal Life. *Gal.* vi. 7.

44. All Offices of this World are God's, and all Officers, from the Emperor to the leaſt and meaneſt, are *God*'s Officers; but they ſerve him much unlike and differently; one ſerves him in *Love* as a Miniſter of Chriſt, and the other ſerves him in his *Anger* as a Miniſter of Hell.

45. All that ſeek their *own* in theſe Offices, and regard not God and his *Ordinance*, and ſo ſerve Man therein, they ſerve the Anger of God, and gather up into *Hell*.

46. For all the Treaſure of Princes and Potentates ſhould be gathered in for the *common Profit* of Brethren, and for the ſupporting of *good Orders* and Offices, alſo of the Miſerable and *Impotent*; even as a Houſholder labours and works with thoſe that are under him, and draws the Profit to himſelf, and yet therewith he *provides* for, feeds and nouriſhes all his Servants, Miniſters, and Aſſiſtants; and the Overplus he uſes for *common* Neceſſaries of himſelf, his Wife and Children, and what he might elſe ſtand in need of, or lays it by for *poor* People; ſuch is the Officer's gathering together: It ſhould all be gathered together for *common Benefit*, elſe it is a Treaſure of the Anger of God, and muſt *expect* God's Judgment.

47. But that the preſent Potentates do thus gather together for their *own* Honour, for Voluptuouſneſs and Pride, and in that Regard do the *more hardly* oppreſs and ſqueeze, that they may only therewith exerciſe their Pride, and keep under the Poor as Dogs, and ſay in their Hearts, they are bound to do ſo for me, I have bought or *inherited* it as a Privilege, I have it of *Right*; all this, the one and the other, is done in the *Anger* of God, they all now in this Property ſerve only *Satan*, viz. in the Figure of God's Anger, and no better.

48. All *Self-owning* belongs to Hell, make what thou wilt of it; no ſeeming *Rhetorick* will avail before God; thou gathereſt together into Hell: God requires the Ground of the Heart, and will have truſty Officers.

49. But the Miſerable is to know, that in ſuch *Reſtraint* and Service, if he endures it without Murmuring and Grudging in *Faithfulneſs*, he ſerves even his Lord Chriſt; for God thereby draws him away from this World, ſo that he ſets his *Hope* upon that which is to come, and in this Servility of his Hands he gathers to him with his *Prayer*, into this Houſe of Lamentation, his heavenly Treaſure; whereas, if he for this Time of his Reſtraint ſtood in the Voluptuouſneſs of the Fleſh, he would gather *no good* Thing; therefore *all Things muſt ſerve to the beſt of them that love God.* *Rom.* viii. 28.

50. Thus a Man ought to understand the Figure under the History and Acts of *Joseph*; for indeed the History is described with great Diligence according to the *inward* Figure, according to the [w] Inspiration of the Spirit of God, which always more *respects* Christ's Kingdom, than any History of a *slight* and simple Act.

[w] *Eingebung*, inward Suggestion.

51. For the Acts of the Bible are *not* set down on this Account, that Men should see the *Life* and Deeds of the old holy Men or Saints, as *Babel* supposes; no, the Kingdom of *Christ*, above all, is thereby described, as also the Kingdom of *Hell*; the visible Figure continually points at the invisible, which shall be manifested in the spiritual Man.

Gen. xlvii. 27, 28.

52. *Moses* here finishes the Figure of the new Regeneration, under the History of *Joseph*; and says further, *Thus Israel dwelt in Egypt in the Land of Goshen, and possessed it, and grew and multiplied very much; and Jacob lived seventeen Years in Egypt, so that his whole Age was one hundred, forty and seven Years.*

Ver. 29—31.

53. *And when the Time was come that Israel was to die, he called his Son Joseph, and said to him, If I have found Grace before thee, then lay thy Hand under my Thigh, that thou wilt be loving and faithful to me, and not bury me in Egypt, but I will lie with my Fathers, and thou shalt carry me out of the Land of Egypt, and bury me in their Burying-place: He said, I will do as thou hast said; but he answered and said, Swear to me, and he swore to him; then Israel bowed himself, sitting up at the Head of the Bed.*

54. This now is a very mystical Figure, and points at the *Resurrection* of the Dead, when the Soul shall come to the Body again, and the Body will be pure and holy: For the Land of *Canaan*, which was also full of the Abominations of the Heathen, signifies the *earthly* Body; and *Egypt*, where *Pharaoh* dwelt, and *Joseph* was Steward, signifies the *Soul*, which dwells in God's Word, *viz.* by or near the eternal King.

55. And we see it very finely portrayed in this Figure, how *Adam's Soul* turned itself with *Lust* into the earthly *Canaan* of the earthly Body, and turned away from God; therefore now the Soul must go again into *Egypt*, into *Repentance* to *Joseph*, viz. to Christ, and to King *Pharaoh*, viz. to God; and there it will be received as a Child of Grace, to be a Bond-Servant, so that it *will* be obedient to God, and be his Servant and Minister; and it must forsake the earthly *Canaan*, viz. the *evil Body*, with its Will and Contrivances, as *Israel* must leave and forsake *Canaan*.

56. But after he should be *dead*, he would then have his Body into the Land of *Canaan*, that it should be buried there; which signifies that the earthly *Body* must be buried in its Mother the *Earth*, and come into its first Mother again; and it signifies that the *Soul* shall come again out of *Egypt*, viz. out of the Bondage of the Affliction of Repentance, *to the Body* into *Rest:* For the Heathen must be driven out of *Canaan*, when *Israel* enters thereinto; so also must the Abominations in the Property and [x] Condition of the Body be consumed, and all false and wicked Desires be *killed*, before the Soul comes to the Body again, and dwells therein.

[x] Or Quality.

57. And it is powerfully represented, how the Will of the Soul shall and must in this Life-time break off from the earthly *Canaan*, viz. from the *Lusts* of the Body, and press into God again by earnest Repentance, where then the Soul must rightly be in *Egypt*, viz. a poor Bond-Servant, in much Anxiety and Affliction; but in the End, when the Body shall die, then it also desires to go along out of the House of Bondage, *viz.* out of the *Torment* of Repentance, and will go again into the first Adamical pure Image which God created, as *Jacob* would lie by his Fathers, when he might have lain as well in *Egypt:* But the Spirit stood in the Figure of the *Resurrection*, shewing, how the whole Man should go again into the first Image created by God.

58. But that *Jacob* required an Oath from *Joseph*, that he would bury him in *Canaan* with his Fathers, it denotes the *Oath* which God in Christ made with Man, that God

has with his Word of Love *incorporated* himſelf with Man, and *engaged*, as by an eternal Oath to him, *Jacob* requires this Oath from *Joſeph*, as from the Figure of Chriſt, and deſires he ſhould lay his Hand under his Thigh and ſwear.

59. This is a Figure, ſignifying how Chriſt ſhould lay his Hand, that is, his Power and Might, *viz.* the *eternal Word*, which is the Hand that has made all Things, into the human Eſſence in Body and Soul, and not only into that, but under the Thigh, as under the *human Power*, and to give himſelf to Man for his own, and ſwear therein; that is, *bind* himſelf to it, that he will bring the whole Man, when he is here dead in the temporal Death, again into the *firſt* Land of Inheritance, wherein *Adam* in Innocence dwelt, *viz.* into *Paradiſe*, and bury the Body and Soul, with his Oath, in God, as in the *divine Reſt*.

60. This is ſignified by the Figure of *Jacob*, where the Text ſays, *Iſrael dwelt a long Time in Egypt, and multiplied there.* And when *Jacob* was to die, he had a *Deſire* to be carried after his Death again into the Land of *Canaan* to his Fathers; this, I ſay, ſignifies that a Chriſtian or Child of God muſt go into this *Egypt*, *viz.* into *Repentance*, and into the *Exit* from the earthly Will, and *continue* therein the whole Time of his temporal Life, and bring forth much good Fruit in that Land, and then Chriſt, *viz.* the heavenly *Joſeph*, ſhall bring him into the right Country of his Father to *Reſt* again, *viz.* into the right promiſed *Land*, *wherein the Milk and Honey* of divine Power *flow.* *Exod.* iii. 8.

61. And the whole Hiſtory of all the [y] five Books of *Moſes* is even this in the Figure: The *Exit* out of *Canaan*, and the going into *Canaan* again, are only this; repreſenting how the right Adamical Man ſhould with great Hoſts and Armies and much purchaſed Goods, *effected* in the divine Operation, enter again into the *eternal* promiſed Land; and how in this *Life*-time he muſt be a Bond-Servant of God's Anger in this *Egypt*, which would through its Miniſters and Servants *afflict*, perſecute, and torment him in his Office of Anger, and continually keep him for a Bond-Slave, till the *right Joſeph* ſhall bring him through the temporal Death again, into *Paradiſe*, into Reſt.

[y] Five Books of Moſes.

The Seventy-fifth Chapter.

How Jacob *before his End bleſſed the two Sons of* Joſeph, *and preferred the Youngeſt before the Eldeſt. And what is thereby to be underſtood.*

1. MOSES ſays, *Afterwards it was told Joſeph, Behold, thy Father is ſick; and he took with him both his Sons, Manaſſeth and Ephraim: And then it was told Jacob, Behold, thy Son Joſeph cometh to thee; and Iſrael ſtrengthened himſelf and ſat up in the Bed, and ſaid to Joſeph, The Almighty God appeared to me at Luz, in the Land of Canaan, and bleſſed me; and ſaid to me, Behold, I will cauſe thee to increaſe and multiply, and will make thee a Multitude of People, and will give this Land for a Poſſeſſion to thy Seed after thee for ever; and now thy two Sons, Ephraim and Manaſſeh, which were born unto thee in the Land of Egypt before I came in hither to thee, ſhall be mine, as Reuben and Simeon; but thoſe which thou ſhalt beget after them ſhall be thine, and ſhall be named according to their Brethren in their Inheritance.* Gen. xlviii. 1—6.

2. In this Figure now the Patriarch *Jacob* ſtands again in the *Limit* of the Covenant, whereto God had *ordained* him in the Mother's Womb: When he had finiſhed his Courſe in the World with the Figure of the Kingdom of Chriſt and his Chriſtendom, then his Spirit [a] *figures* itſelf again in the Limit of the Covenant, and through the Limit of the Covenant *bleſſes* his Children, and his Children's Children, and points at the *future* Time, how it would go with them; that is, he ſpeaks from the Root, and intimates concerning the Branches and Twigs of this Tree, which God in Paradiſe planted again after the *Defection* and Fall, and had made it manifeſt in *Abraham*; and ſo *Jacob* ſtood in the ſame Stock, and intimates from the Spirit of this Tree concerning his Branches and Twigs, but eſpecially in *both Joſeph*'s Sons, both which he grafted back again into his Root, that they ſhould be his Sons, as *Reuben* and *Simeon*.

[a] Models, or images.

This Figure ſtands thus:

3. And *Jacob* ſaid to *Joſeph*, The Almighty God appeared to me at *Luz*, in the Land of *Canaan*, and bleſſed me, and ſaid to me, Behold, I will cauſe thee to increaſe and multiply, and will make thee a great People, and will give this Land for a Poſſeſſion to thy Seed for ever: In this Figure the Spirit ſpeaks *not only* of the Inheritance of the outward Land of *Canaan*, but alſo of the Inheritance of the *Kingdom* of Chriſt, underſtood and ſignified under this *Canaan*; for he ſays, God has given him and his Children *this Land* for an *eternal* Poſſeſſion, which, for a long Time after that, they had *no* Inheritance in; therefore then in this the Kingdom of Chriſt is *underſtood*, which ſhall endure for ever.

4. Thus *Jacob* took the two Sons of *Joſeph*, and ſet them in *his Root* in the Inheritance of this Kingdom; and moreover, in his firſt Power and Virtue, as *Reuben* and *Simeon*, his firſt Sons; which ſignifies, how *Joſeph*'s, that is, *Chriſt*'s Children in the Faith and Spirit, whoſe Nature yet is come from the Seed of *corrupted Adam*, ſhall be through *Faith* planted again in the firſt Root of God's Covenant; for *Adam* has ſet his Twigs and Children with himſelf in the Kingdom of God's *Anger*; but the Covenant and Grace take theſe Adamical Twigs and put them back again into the *Image* of God, whoſe Figure *Jacob* here repreſents with *Joſeph*'s Sons.

Gen. xlviii. 8, 9. 5. *And Iſrael ſaw the Sons of Joſeph, and ſaid, Who are theſe? Joſeph anſwered his Father, and ſaid, They are my Sons which God hath given me*; that is, the Covenant of Grace was *ſtrange* to the corrupt Nature, and ſaid, Who are theſe Children of Nature in *Self?* Have they not broken themſelves off from God? But *Joſeph* in the Figure of Chriſt's Humanity ſaid, They are *my* Children, which God has given *me* in the Kingdom of this World; and the Covenant of Grace in *Jacob* ſaid, *Bring them to me, that I may bleſs them*; that is, that I may *anoint* them with Grace; that is, Chriſt ſhall bring them to God, that he may bleſs them again.

Verſe 9.

Verſe 10. 6. And *Moſes* ſays, *For the Eyes of Iſrael were dim with Age*; that is, Nature in the Father's Property in the *ſouliſh* Creature was grown dim and old; and that becauſe the Soul's *Ens* had [a] modelled itſelf in the Time, for all that lives in the Time grows old: The Covenant was that which ſhould bleſs the Sons of *Joſeph* with the *future Revelation*, or Manifeſtation of the Power in the Name JESUS, and *Joſeph*, who ſtood in the Image or Type of the Humanity of Chriſt, ſhould bring them to *this Bleſſing*: For the *Humanity* of Chriſt brings *Adam*'s Children to the Bleſſing of God, as here *Joſeph* brings his Sons to the Covenant of God in *Jacob*.

[a] Imaged, or formed.

Ver. 10—12. 7. *Moſes* ſays further, *But he kiſed them, and encouraged them, and ſaid to Joſeph, Behold, I have ſeen thy Face, which I had not thought to have done, and behold, God has let me ſee thy Seed; and Joſeph took them from* [b] *his Boſom, and bowed himſelf towards the Earth before*

[b] Jacob's.

before his Countenance: Which is as much as to ſay in the Figure thus; when *Joſeph*, in the *Image* or Type of the Humanity of Chriſt, brought his Sons to his Father, *viz.* before the Covenant of God, then the *Covenant* took them in the Arms, or into the Boſom of his Deſire, *viz.* into God's *Eſſence*, and kiſſed them with the Kiſs of Love, which God would manifeſt in Chriſt; and the Father's *Righteouſneſs*, in the Word of Might and Power, ſays to the Soul's Eſſences, Behold, thou art *dim* to my Sight, and now I have ſeen thy Countenance again, through the Love and Grace of God, which I thought not to have done; for I thought to have *kept* the Soul in the ſtrong and ſevere Might of God's *Anger*; for God's Eye was departed in it, with its turning away from him, and ſo, as to God's Righteouſneſs, it was rent off from God: But now I have ſeen the Countenance of the Soul again, through God's *Love* in the *Grace* of God, and God's Love has let me ſee [c] them in the Seed of the Covenant of Grace.

[c] The Soul's Eſſences, Powers, or Faculties.

8. And the Spirit of *Moſes* ſays, And *Joſeph* took them from his Father's Boſom, and bowed himſelf to the Earth before his Face; that is, when the *Word became Man*, then Chriſt took the Soul from the Father's Boſom, *viz.* from the Father's Nature into *himſelf*, and in a creaturely Manner preſented himſelf with the aſſumed Humanity before God the Father, and bowed, that is, *humbled* himſelf with the aſſumed Soul, *viz.* God and Man in *one Perſon*, to the Earth, that is, even into *Death*, and entered before the Face of God with our aſſumed Soul, that is, he brought the Soul's Will, through the introduced Power of the Deity, back again into the *reſigned* Humility before the Eyes of God.

9. And *Moſes* ſays further, *Then Joſeph took them both, Ephraim in his Right Hand towards Iſrael's Left Hand, and Manaſſeh in his Left Hand towards Iſrael's Right Hand, and brought them to him:* This now is the precious Figure of the great Earneſtneſs of God, ſhewing *how* Man is bleſſed again; for *Ephraim* was not the Firſt-born, but *Manaſſeh:* And *Jacob* laid his *Right Hand* upon the Head of the *youngeſt*; but *Joſeph* took *Ephraim* in his Right Hand, and *Manaſſeh* in his Left Hand, that he might ſtand with the *Firſt*-born before Jacob's *Right* Hand, and with the *other* before Jacob's *Left* Hand; but *Jacob* inverted the Will of *Joſeph*. Gen. xlviii. 13.

The Figure ſtands thus.

10. *The Word became Man*; underſtand, the uncreaturely not natural Word of God, manifeſted itſelf in God's creaturely Word of Man's Soul, and took on him the faded Light's Image, and *quickened* or made it living in itſelf, and put it into God's Left Hand, *viz.* into the Father's *Anger*, which is here expreſſed, by ſetting the youngeſt Son, *viz. Ephraim*, before *Jacob's*, viz. God's, Left Hand, but he took it in his *Right* Hand. John i. 14.

11. For Chriſt took the incorporated Covenant of Grace in the faded heavenly Image, which incorporated Covenant of Grace in Man was the *youngeſt*, viz. the new Man, in his Right Hand, *viz.* into the *higheſt Love* in the Name JESUS, and entered with this new Man from the Covenant of Grace before God's Left Hand, *viz.* before God's *ſtrict* Righteouſneſs in the Anger, that he might *atone* the Soul, *viz.* the Firſt-birth; and the Soul, *viz.* the Firſt-born, Chriſt took in his Left Hand, that is, he took the firſt *Principle*, which before had the ſuperior Juriſdiction, Authority, and Power, and put it under, that its Power, *viz.* the Self-Will, ſhould go back, and enter into *Humility* before God's Right Hand.

12. For theſe two Sons of *Joſeph* here rightly ſignify the inward ſpiritual Man, *viz.* the *fiery Soul*, which is the eldeſt Son; alſo the *Spirit of the Soul*, viz. the Light's Power, which ſignifies the other, or ſecond Son, *viz.* the two Principles: Theſe did *Joſeph*,

that is, Chriſt, ſet before God, and took the Spirit, *viz.* the ſecond Principle, in his Right Hand, *viz.* in his *Love*, and ſet it with his Love before God's Left Hand, *viz.* before his *Anger*; for he ſhould break the Serpent's Head; and the Soul he ſets before God's Right Hand, that it ſhould receive the *Bleſſing* from God, that is, that God's Love ſhould manifeſt itſelf out of the Soul, but *that* might not be: For *Moſes* ſays, *But Iſrael ſtretched forth his Right Hand, and laid it upon the Head of Ephraim the youngeſt, and his Left Hand upon Manaſſeh's Head, and did ſo with his Hands knowingly, for Manaſſeh was the Firſt-born.*

Gen. xlviii. 14.

13. That is thus in the Figure: God would no more give the Dominion or *Government* to the Firſt Birth, *viz.* to the fiery Soul, ſeeing it had turned away its Will from God, but laid *his* Hand of Power and *Omnipotence* upon the Second, *viz.* upon the Image of the Light, which in Chriſt in his Love became living again: To *this* he gave now the Power of the Divine Virtue, that the Soul might be *under* Chriſt; for in the *Light's* Image is Chriſt underſtood; and upon it God laid the Hand of his Omnipotence and *Grace*; and upon the Soul he laid his Left Hand, that it ſhould be a *Servant* and a Miniſter of Grace.

14. Thus the Firſt Birth was ſet behind, *viz.* in Subjection, and the Second Birth foremoſt and uppermoſt in the Dominion; and here is that Figure, concerning which Chriſt ſays, *Father, the Men were thine*; that is, they were of thy Nature's Property, *but thou haſt given them to me*; for the Father gave to Chriſt the higheſt Bleſſing and Power, whereby the fiery Soul loſt its Dominion of *Self-Will.*

John xvii. 6.

15. And *Moſes* ſays, *Jacob* did this knowingly, that is, the Covenant of God *knew* it in *Jacob*, that God would have it ſo: *Jacob* could not, with his bodily Eyes, for Age, well know theſe two Lads, but with the *Eyes* of God's *Covenant* he ſaw, and knew them, for God's Spirit in him did this.

16. *And he bleſſed Joſeph, and ſaid, God, before whom my Fathers, Abraham and Iſaac have walked, God, who hath preſerved me all my Life long, even to this Day, the Angel that hath releaſed me from all Evil, bleſs theſe Lads, that they may be called after my Name, and after the Names of my Fathers, Abraham and Iſaac, that they may increaſe and multiply on Earth.*

Gen. xlviii. 15, 16.

This Figure ſtands thus:

17. The God of Love bleſſed the *incorporated* Covenant of Grace, out of which *ſhould* come Chriſt, *viz.* the heavenly *Joſeph*, as here *Jacob* with his Bleſſing began at *Joſeph*, and bleſſed *Joſeph*'s Sons through *Joſeph:* Thus God alſo, through the Name JESUS, bleſſes the Soul and the Spirit; for God has appointed the Name Jeſus to be a *Throne* of Grace, and through that Throne of Grace he bleſſes Chriſt's Children and Members, according to the *Humanity*; and here, in the Words of the Bleſſing, makes *no* Difference between the Children, to ſignify, that the Soul and the Spirit ſhall in Chriſt enjoy *like Graces* and Gifts; only the Power he gave to the New Regeneration, out of the faded heavenly Image, that the Soul ſhould, through the Power of the *New* Regeneration work, and flouriſh, ſpread forth, and be great therewith; that is, that the Souliſh-Tree, with its Branches, ſhould grow out of this Bleſſing.

18. In the Words of this Bleſſing there is this Underſtanding or Meaning, *viz.* The incorporated Ground of Grace, in the Power and Virtue of the *Word*, ſpoke forth the Power, and compriſed in *Jacob* his *Body*, *Soul*, and *Spirit*, in one, and thereby ſpoke itſelf forth upon the Children of *Joſeph*; God, before whom my Fathers *Abraham* and *Iſaac* have walked, that is, through the Wills and Deſires which my Fathers have *inclined* to God, with which they have walked before God; alſo through the *Power* of

God, who has ſuſtained me my Life long even unto this Day; alſo the *Angel* who has delivered me from all Evil, bleſs theſe Lads; that is, he bleſſes them through the *Divine* and *Human* Power, through the Angel of the great Council in Chriſt Jeſus, which *Angel* has delivered Men from all Evil, that they ſhould according to theſe Names be called Children of the Covenant, and in this Power increaſe and grow great.

19. *But when Joſeph ſaw, that his Father laid his Right Hand upon Ephraim's Head, it pleaſed him not well, and he laid hold on his Father's Hand, that he ſhould turn it from Ephraim's Head upon Manaſſeh's Head, and ſaid to him, Not ſo, my Father; this is the Firſt-born, lay thy Right Hand upon his Head: But his Father refuſed, and ſaid, I know it well, my Son, I know it well; this ſhall alſo be a People, and be great, but his younger Brother ſhall be greater than he, and his Seed ſhall be a Multitude of People.* Gen. xlviii. 17.

20. By the outward Figure the Spirit points at their *Offſprings*, which Stock or Tribe ſhould excel the other in Greatneſs and Might; but by the inward Figure, of Man's Converſion and New Birth, it points at the *inward* Ground; ſignifying, how the inward and *youngeſt* Ground, of the incorporated Grace in Chriſt, would be *greater* than the Ground of the firſt created Adamical Man.

21. But that *Joſeph* diſliked it, and *would not* willingly that the youngeſt ſhould be preferred before the eldeſt; in the Figure it ſignifies this: *Joſeph* ſtood in the Figure of the New Regeneration, ſignifying, how the inward Ground, *viz.* the eternal Speaking Word in the Humanity of Chriſt, ſhould *turn* itſelf *forth* through our Soul, and take away the Power of Self-Will from the Soul; and that the *creaturely Soul* would not that it ſhould loſe its Power; it would *not* willingly die to its own Will, but keep its firſt natural Right.

22. As we ſee in Chriſt's Humanity, *viz.* in the human Soul, when it was *to die* to ſelf, and yield up its natural Right: *Then ſaid Chriſt on the Mount of Olives, Father, if it be poſſible*, that is, the human Soul in him, from the Father's Property in the Word, ſaid, *Father, if it be poſſible, let this Cup paſs from me*; but *if* it be *not* poſſible, and that I muſt drink it, *thy Will be done*; as *Joſeph* here in this Figure was *loth* to come to it, and would not willingly that the laſt ſhould be preferred before the firſt. Matt. xxvi. 36.

23. The Text ſays, it pleaſed him not well; the *natural Man* is not well pleaſed to give up his natural Right, and let the Kingdom of *Humility reign* in him; he would rather be Lord himſelf, but his own Will has ſquandered that away, ſo that he is ſet behind, for it is *not poſſible*, that he ſhould become the Child of God, *unleſs* he drinks the Cup, whereby he dies to his own natural Will; therefore, ſays Chriſt, *Father, thy Will be done, and not my* natural Adamical human *Will*; but let God's Will in my inward Ground be done, and not my Adamical Soul's Will: It ſhall and muſt be *reſigned* into God; the firſt natural Right muſt go backward behind, and Chriſt forward, otherwiſe there is *no* Salvation.

24. In this Type and Image the Spirit of God ſports with the *Children* of the Saints, ſignifying how the new-incorporated Kingdom of Grace would ſpread itſelf forth *aloft*, and how the Kingdom of Nature ſhould be ſet *back* behind; for if Chriſt ariſes, and be born in Man, then muſt *Adam* be Servant and Miniſter.

25. And it declares beſides, that the Kingdom of Nature *would* alſo be great, but the Kingdom of Grace yet greater; of which we have a Similitude in a great *Tree* of many Branches, which through Nature generates many Twigs and Branches, and wherein Nature is powerful, but the Virtue and Power of the *Sun* is much more powerful; for if this does not co-operate, then the Tree cannot grow nor bear any Fruit; and we clearly ſee thereby, that the Virtue and Power of the Sun muſt get *aloft*, if the Tree grows, and its Fruit comes to be ripe and profitable; ſo alſo is it in Man.

26. Man is Nature, and Nature begets him, that he may come into the Forms and

Conditions of the *Creatures*, but the *Underſtanding* muſt come forth in him, which governs and takes Care of Nature; Nature wills, indeed, that its Deſire be fulfilled, but the Underſtanding rules over Nature.

27. But now Nature is ſooner and *earlier* than the Underſtanding; Nature goes foremoſt; but when the Underſtanding cometh, then it muſt follow *behind*; thus it is to be underſtood alſo in this Figure of *Jacob* and *Joſeph*, concerning the New Regeneration, that when the *Divine Underſtanding* ſhall again be manifeſted in Man, then ſhall Nature follow behind.

Gen. xlviii. 20. 28. *Thus he bleſſed them that Day, and ſaid, He that will bleſs any in Iſrael, let him ſay; God ſet thee as Ephraim and Manaſſeh:* In this Text, what the Spirit declares in this Figure, is as clear as the Sun; for *Ephraim* and *Manaſſeh* were re-ingrafted *back* into the Root of *Jacob*, that is, into the Covenant of Grace, which God had manifeſted in him, and were *tranſplanted* with the Birth of the natural Right, when the youngeſt was preferred before the eldeſt; thus alſo ſhould all Bleſſing and Wiſhing be among the Children of God; that God would ſet them *back* from the evil Adamical Will of ſelf, and ſet them into the *Paradiſical* Covenant again, and make them grow therein, and bring forth the Kingdom of *Grace* in them, and ſet it above the Kingdom of Nature of the firſt Adamical Birth; when this is done in Man, then he is a *Child* of God again in Chriſt, and ſtands in the Bleſſing of God.

[d] Literature. 29. Courteous Rabbies, and Maſters of [d] Criticiſms upon every Letter, learn, I pray, to underſtand the *Figures* of the Old and New Teſtament, and diſpute not about the outward *Shell* of Words; look upon the chief Ground, *why* the Spirit of God thus ſpeaks, and why it ſets down ſuch Types and Images, and conſider what this ſignifies, that the Holy Ghoſt, in all the Figures of Chriſt, *always* ſets the youngeſt before the eldeſt; begin at *Cain* and *Abel*, and go quite through, and then you will come to Reſt, and your *Strife* has an End.

30. The Time of Strife is at an End, *Ephraim* ſhall rule over *Manaſſeh*; if you do not ſo, then will the Sun *dazzle* and blind you with its Riſing, that you muſt for ever be blind. You would verily ſee with the Eye of the Kingdom of Nature, and yet you *contemn* the Eye of Grace; but *Ephraim* attains the natural Right of the Firſt-birth; why will you ſtrive againſt your Father *Jacob*, *as if* he did *not* rightly bleſs? For you ſet *Manaſſeh* before, and *Ephraim* following behind; it is made manifeſt, before the Eyes of the moſt High, who has ſet *Ephraim* foremoſt again; the Kingdom of Nature in human Self ſhould be the *Servant*, and that you would not; but the Purpoſe of the Moſt High goes *forward*, and you are all therefore like to go to the Ground; there is no preventing of it more.

Gen. xlviii. 21, 22. 31. Now when *Jacob* had bleſſed *Joſeph* and his Sons, then he repreſented a very *ſecret* Type or Image of Chriſtendom upon Earth; for thus ſays *Moſes*, *And Iſrael ſaid to Joſeph, Behold, I die, and God will be with you, and will bring you again into the Land of your Fathers; I have given thee a Piece of Land beyond thy Brethren, that I took with my Sword and with my Bow out of the Hand of the Amorites.*

32. Though there may well be an outward Figure herein, which indeed *is always ſo*, yet this is much *more* an inward Figure of Chriſtendom: For what could *Jacob* give away of that which he had not in his Poſſeſſion? He had *not Sichem* in Poſſeſſion, as the Gloſſes upon this Text will have it explained, which look *only* at ſome outward Thing; ſo he could not give it ſeverally to *Joſeph*, for *Joſeph* dwelt not there, but he and all his Children, and Childrens Children, died in *Egypt*.

33. Beſides, *Jacob* ſaid he had taken it with his Sword and with his Bow out of the Hand of the *Amorites*, which is *no-where* ſhewn; and yet may *well* be outwardly done ſo, ſeeing he ſays, he has given it to *Joſeph*, as to the Type of Chriſtendom, and took it with the Sword, *therefore* it is a Figure and *ſecret* Speech.

34. For *Jacob* ſays, Behold, I die, and you ſhall come again into this Land, God will bring you thereinto: This firſt points at *Chriſt*, who ſhould come out of *Jacob*'s Covenant which God had in him; when that ſhould die according to our Humanity, then would God bring *Iſrael* again into the Land of God's *Covenant*; and the Covenant has a Piece of Land in this World, that at *all* Times would be a Dwelling for Chriſtendom upon Earth; though that Piece of Land would be *often* turned with *Manaſſeh* and *Ephraim*, from one Place to another.

35. That ſame Piece of Land, or Chriſtian Habitation, has *Chriſt* taken with his Bow and Sword of the Spirit, and ſubdued *the Princes of this World* in his Victory, that Chriſtendom ſhould have this at all Times upon Earth; whereby then we ſee, that Chriſtendom ſhould have the ſmalleſt Victory upon Earth, ſo that its Kingdom is like a remaining *overplus* Piece of Land, that ſo the Name of Chriſt might therein be *outwardly* known and acknowledged.

36. Further, it is the moſt excellent Figure concerning *Iſrael*, which with *Jacob*, that is, with the *Riſing* of the Kingdom of Chriſt, would die; that is, the Jewiſh Polity and Government would be ſuppreſſed, but God would in the laſt Time bring them into this Land, *viz.* into the *true Covenant* in Chriſt; for he has *reſerved* this Piece of Land before-hand, that they ſhould poſſeſs the ſame again; which *Babel* believes *not*, but their Time is near, for the Fulneſs of the Heathens is at an End.

The Seventy-ſixth Chapter.

How Jacob *called all his Sons before his End, and ſignified and propheſied to them, how their Generations would riſe up, and what each of their State and Condition would be, whereby he expreſſed the Root of* Abraham's *Tree, together with its Branches and Fruit: What the State and Office of each of them would be, and how they would behave themſelves; and how Chriſt would be born of the Stock of* Judah: *Alſo, how long their Kingdom would continue under the Law.*

1. MOSES ſays, *And Jacob called his Sons, and ſaid, Gather yourſelves together, that I may make known unto you what will happen to you in the future Times: Come together, and hearken ye Children of Jacob, and hear your Father Iſrael.* In this Chapter lies the *whole* Underſtanding and Knowledge, how it would go with the Children of *Iſrael* in the *future* Time under the Law, as alſo afterwards with Chriſtendom; for in this Chapter the Spirit has expreſſed and figuratively repreſented the Tree of *Iſrael*, with its Branches, Twigs, and Fruit, both according to the Kingdom of *Nature*, and according to the Kingdom of *Grace*; and under that ſignifies concerning all States, Conditions, Orders, and Offices, among both *Jews* and *Chriſtians*; eſpecially the Antichriſtian Kingdom among both Jews and Chriſtians is powerfully preſi- Gen. xlix. 1, 2.

figured under it, whence it ariſes, and how it muſt fall to the Ground again, and yet would continue a long Time, even till the Manifeſtation or *Revelation* of Jeſus Chriſt.

2. For *Iſrael* here, under this Explanation, declares, concerning the *whole* Adamical Tree, how it was good in the Beginning, and how it periſhed; alſo, how it would be helped again, and how the Kingdom of Nature would outwardly govern in God's Wrath, and yet the Kingdom of *Grace* co-operate through the Wrath, whereby the natural evil Man would *outwardly* ſeem as if he would ſerve God, and miniſter to him, but would only be a *falſe* Flattery and Shew of Hypocriſy ſo long, till Chriſt would break forth out of God's Covenant, and deſtroy Satan's hypocritical Kingdom.

3. And he begins at *Reuben*, viz. from the *firſt Power* of the human Life, and reaches to *Benjamin the laſt*, under whom Chriſtendom is powerfully prefigured, and what its Properties would be; ſo alſo are the Times and *Ages* of the World powerfully pourtrayed under it: If the Reader will obſerve it, and gather the *Senſe* thereof, then he will find *our* Explanation in the true and right Ground.

I.

The Teſtament of *Reuben.*

Gen. xlix, 3, 4. 4. He began at *Reuben*, and ſaid, *Reuben, my firſt Son, thou art my Power and Virtue, and my firſt Might and Strength, the chiefeſt in the Sacrifice, and the chiefeſt in the Kingdom and Government; he was vain and fickle therein as Water: Thou ſhalt not be the chiefeſt; thou didſt climb up into thy Father's Couch, and there haſt defiled my Bed with thy climbing up.*

In the Figure it ſtands thus:

5. The Spirit in the Covenant ſpeaks forth the human Nature of *Adam*; viz. the firſt Power of the *firſt Seed* to a Re-propagation; as indeed *Reuben* alſo was the firſt Power of *Jacob*, and ſignifies, that the natural firſt Adamical Man *ſhould be* the chiefeſt in God's Sacrifice, that is, he ſhould bring forth right Fruit to him, which might be to the Praiſe of God, and in the Virtue thereof *increaſe* the heavenly Joy: He ſhould generate Virtue to him, and a Re-expreſſion through the implanted Word of God; and that is called ſacrificing to God, when the creaturely human Word, which God formed into a Creature, *viz.* the human *underſtanding* Life, re-expreſſes God's Word out of itſelf, and forms itſelf in *holy* Images, Thoughts, or Imaginations.

6. Which Formation is effected in the generating of the heavenly mercurial Harmony, *viz.* after that Manner, as when the *implanted Word* in Man images or frames itſelf into a Song of divine Joyfulneſs, and ſports in the holy pure Element before God; in which [e] Modelling or holy Deſire, the holy Wiſdom of God *co-models*, and becomes figured in Wonders; whereby the eternal One becomes formable and diſtinct, *viz.* is known in different *Varieties*; this is called ſacrificing to God, in that Manner as Twigs and Branches bear fair Fruit to the Tree, whereby the Tree is known and manifeſted to be good; thus alſo the creaturely-formed Word, *viz. Man*, ſhould to the eternal ſpeaking holy Word of God, which Word is the Stock, generate or bear to the Stock good Fruit, *viz.* the *Praiſe of God.*

[e] Framing, figuring, or imaging.

7. This is as much as to ſay, *Adam* was the chiefeſt in the *Sacrifice*, for he was the firſt out-ſpoken or expreſſed Word that God ſpoke in his Image, and was alſo the chiefeſt in the Kingdom or *Government*; for to him belonged the eternal Dominion: He was created out of the Eternal in and to the Eternal; he was the Image of God, wherein the Word of God, according to Time and Eternity, was imaged or *formed.*

8. Therefore now the Spirit in the Covenant repreſents this before him by the Stock

Stock of *Iſrael*, out of which the *new Tree* ſhould ſpring out of the old, and points at both the Adamical, and alſo the new Tree of Regeneration; and ſpeaks further concerning the firſt Power in *Adam* and *Jacob*, viz. concerning the Kingdom of Nature of the firſt Image.

9. He was unſtable or fickle therein as Water, as we experience it in *Adam*, and all natural Men; as *Adam* ſuddenly and *unſtably* therein departed from his Glory, both from the divine Kingdom, and alſo from the Sacrifice of God, and entered into Self-will, and forſook God's Will, and brought himſelf from the *divine* [f] Formation into an *earthly* Formation with the Deſire and Luſt, whence he became beſtial and evil.

[f] Imaging, or modelling.

10. Whence now the Spirit in the Covenant ſays, through *Jacob*, Thou ſhalt not be the chiefeſt; that is, the firſt Image ſhall not *keep* the Government, neither in the Dominion of the Kingdom, *viz.* of the natural Power and Authority, nor in the Sacrifice of God; but the *ſecond Adam*, Chriſt, out of *Judah*, ſhall be he; and for this Reaſon, becauſe thou haſt climbed up upon thy Father's Couch, and there haſt defiled my Bed with thy climbing up.

This Figure ſtands thus:

11. *Adam* had his Father's *chaſte* Marriage-bed in him; when his *Eve* was yet *unmade* he was Man and Woman, and yet neither of them, but a true and right Marriage-bed of God, wherein God's Word in his Marriage in both Tinctures, *viz.* of the Fire and Light, works in *Power*, for he ſtood in the Image of God, in which God wrought as in the holy Angels. The *Propagation* ſtood in one ſingle Image; as God is in one eternal Subſtance, ſo alſo was he, who was out of that ſame Subſtance of all Subſtances, created in *one* only Image; for the ſpermatic Nature and Kind was in him, the *Verbum Fiat*, the Word *Fiat*, which had formed him into the Image of God, wherein the Self-Love laid, *viz.* in the *perpetual* Conjunction of both Properties of the only Tincture, *viz.* the Power of the *holy Magick*-Fire and Light, which is Spiritual, and the true Life.

12. In this Image he was the chiefeſt in the Sacrifice, and in the Kingdom; for he could ſacrifice to God both ſpiritually and creaturely; in the ſame Manner as a Tree, without the Interpoſition or Supply from *another*, does itſelf bring forth its Branches and Fruit, and *thruſts* forth from itſelf the fair Bloſſoms in a lovely Smell and Virtue, with fair Colours according to its Kind; and that as God's Word had *ejected* and generated it out of itſelf, all this Power laid alſo in him.

13. But the *Self-will* was unſtable and fickle therein, and brought itſelf into a beſtial Property, into falſe and wicked Luſt and Deſire, and climbed with the beſtial Luſt and Deſire into this holy Marriage-bed, into which Luſt Satan brought it, *viz.* the *Ground* of the dark World, according to the Imaging or Repreſentation of Fancy; as alſo the Devil, with the holding forth of the monſtrous beſtial Property, together with the Subtlety and *Wit* of the Serpent, *viz.* of the Ground of the firſt Principle; ſo that the Self-will plunged itſelf therein, and was *infected* therewith, and made its Power of Imaging or Thinking, according to Soul and Body, monſtrous; whence the beſtial Imagination in *Adam* awaked and *began*.

14. And here he climbed up upon his Father's, *viz.* upon God's Marriage-bed, and defiled it with beſtial, as alſo deviliſh, falſe, and wicked *Imaginations*; which Luſt he introduced into God's Concubine, *viz.* into the *heavenly* Sperme or Seed of the heavenly World's Subſtance, upon which God's Spirit, *viz.* the holy Word in this heavenly Subſtance, *departed* from him; that is, the Self-will of Man rent itſelf off from the Will of the Word; and now it was *unſtable* in the Devil's Poiſon, and loſt the Kingdom

and the Prieſthood, *viz.* the princely Throne, and was thereupon weak and blind as to God, and fell down into *Sleep*, and laid between God and the Kingdom of this World in Impotence and *Weakneſs*.

Gen. ii. 21. 15 Now thus ſays *Moſes*, And God ſuffered or cauſed him to fall into a deep Sleep, [f] Or Woman. and framed a [f] Wife out of him, and brought her to him, and gave him a beſtial Marriage-Bed for a heavenly; where he may now copulate in Self-Luſt, which in the Preſence of Heaven is but a *defiled* Marriage-Bed, but is borne with under God's Mercy in divine Patience, ſeeing that the Veſſel of this Marriage-Bed muſt conſume, rot, and die, and Chriſt has given in himſelf in this Marriage-Bed into the Midſt, as a *Mediator* and Redeemer from this monſtrous Image, which he will regenerate a-new in himſelf.

16. This powerful Type or Image the Spirit of God alſo repreſents by *Reuben*, who was *Jacob*'s firſt *Virtue* and Power, wherein the Deſire of *Reuben* alſo modelled itſelf in the Adamical Image, and *went back* and laid with his Father's Concubine, and in Falſehood and Wickedneſs copulated with her, as the free Will of the Soul in *Adam* copulated with God's Concubine in him, by falſe and wicked Luſt, and became a *Breaker of Wedlock* to God, as *Reuben* did.

17. And for the Sake of this has *Adam*, viz. the firſt Power of the natural Man, *in all Men*, loſt the kingly Prieſthood, ſo that the natural Man in his own Power and Virtue can *no* more offer Sacrifice to God; alſo he underſtands nothing more of God's [t] *Cor.* ii. 14. Word or Kingdom, *It is Fooliſhneſs unto him*, and he cannot apprehend it any more; for he ſtands in a poiſonous monſtrous Image, *which* in this Adamical Property *cannot inherit the Kingdom of God*, and has loſt the Kingdom of God, and is now but a Figure or Similitude of this World and of Hell, a Monſter [inſtead] of the Image of God, and ſhall *no more* be the chief in the Sacrifice and Kingdom; but Chriſt, in the New-birth *in him*, has attained the Kingdom, in the Sacrifice and Government.

18. The natural Man, *viz.* the firſt Power and Virtue, muſt be *Servant*, and lay off the monſtrous whoriſh Image, and be new born again; the Soul through the *Spirit of Chriſt*, and the Body through the *Putrefaction of the Earth*, from which, at the End of [h] Laſt Judgement Day. the [h] Day, he ſhall be ſeparated, and be formed again into the Image of God.

II. *and* III.

The Teſtament of *Simeon* and *Levi*.

Gen. xlxix. 5—7. 19. *The Brethren, Simeon and Levi, their Swords are murdering Weapons; my Soul come not into their Council, and my Honour be not thou in their Churches, Aſſemblies, or Congregations; for in their Anger they have ſlain a Man, and in their ſtubborn Self-willedneſs they have deſtroyed Oxen: Curſed be their Anger, becauſe it was ſo vehement and fierce, and their Wrath, becauſe it was ſo raging, I will divide them in Jacob, and ſcatter them abroad in Iſrael.*

20. In this Teſtament the Spirit very wonderfully takes the *two* Brethren together, and repreſents *their* Figure accordingly, which ought well to be obſerved; as alſo the *Gen.* xxxiv. 25—29. Spirit of *Moſes* in the thirty-fourth Chapter takes them together; where he ſays, *Simeon and Levi took their Swords and went boiſterouſly into the City, and ſlew Sichem, together with Hemor his Father, and all the Males that were in the whole City, and took the Women and Children captive, and ſpoiled all.* Which might indeed be the Action and Robbery of two ſtout young Men; but the Spirit has in that Place, as alſo in this, its *Figure*, according as *Jacob* ſays, He would tell them how it would go with them in *After-times*.

21. In *Reuben* the Spirit repreſents before the Adamical corrupt Nature, that the *firſt*

Virtue and Power of Man ſquandred away God's Prieſthood and Kingdom, *viz.* the Kingdom of Heaven, and *defiled* God's Marriage-Bed, and made a Bed of Whoredom thereof: But now in this Figure, the Spirit of God repreſents a powerful Figure, ſignifying how the firſt Power of Man would nevertheleſs *deſire* to keep its Prieſthood and Dominion, and what kind of Prieſts and Rulers would be in this World, in the Kingdom of Self-Nature.

22. For out of the Stock of *Levi* came the Prieſthood under the Law, and of this the Spirit here ſpeaks, and joins *Simeon* to him, *viz.* the worldly *Dominion*, and ſays of them both as of one, *Your Swords are murdering Weapons; my Soul come thou not into their Council, and my Honour be not thou in their Churches*; that is, God's *living* Word, which he calls his Soul, ſhall not be in the Dominion of this earthly World, *viz.* in Man's firſt natural *Self-power*; his *holy* Word ſhall not be in their Councils and *Determinations*, wherein they ſeek only temporal Voluptuouſneſs and Riches; neither ſhall it be in their Churches and Prieſthood, becauſe they do but flatter with the Mouth; for he ſays, *My Honour, be not thou in their Churches.*

23. But his Church is the true Image of God from the heavenly World's Subſtance, which in their Murder, by the introduced Poiſon of the Serpent, *faded* in *Adam*, and is *born again* in Chriſt; but ſeeing they would only play the Hypocrite before God in the Monſter of the Serpent, and had *not* the Church of God in them; therefore ſays the Spirit, *My Honour, be not thou therein.*

24. For God's Honour together with Chriſt Jeſus ſhall not come from the natural *Adam*, but from God and his *holy* Word; *theſe* ſhould be the Holy Church of God in Man, *viz.* the Image of the heavenly World's Subſtance, which died in *Adam*, and budded forth again in Chriſt, in this ſhould God's Honour appear; as when Life buds forth through Death, this was God's *Honour:* But the ſelf-Adamical Will, which was a Murderer, and murdered the heavenly Image in him, ſhall not have this Honour; *this* Honour ſhall not appear in his murderous Will.

25. In this Image the Figure ſtands clearly, which is portrayed in the *Apocalypſe*, of the great ſeven-headed Dragon, upon which the *Babyloniſh* Whore rides, where the Dragon and Whore are prefigured as one Image, and it is even the *ſame* with this of *Simeon* and *Levi*; and it ſignifies, in the Adamical corrupt Power in the monſtrous Image, the *Government* of Nature in Self-Will, together with the *ſectarian* hypocritical Prieſthood. *Rev.* xvii.

26. The ſeven Heads of the Beaſt are the [i] *ſeven Properties* of Nature, which are departed from the Temperature, and have attained [k] ſeven Heads, *viz.* a *ſevenfold Will*, whence the Life is come to be in Strife, Miſery, Sickneſs, and *Corruption*; and the Whore upon this Beaſt is the Soul, which is defiled as a Whore, and enters before God with this Whore's Image, and plays the *Hypocrite* in his Preſence. [i] Seven Properties. [k] Seven Heads

27. But the Will of the ſeven-headed Beaſt gives its Power and Strength to the Whore, *viz.* to the Soul, ſo that the Soul *ſticks* full of Murder, Pride, whoriſh Luſt, and Self-honour; and in this *Church* and *Den* of Murder God's Honour will not be.

28. This Figure and magic Explanation, concerning *Simeon* and *Levi*, prefigures to us the *ſpiritual* and *worldly* Dominion; firſt in *every* Man, whereby he governs himſelf both in ſpiritual and natural Things; and ſecondly, the Management and Authority of ſpiritual and worldly *Offices*, both in the Church and worldly Matters; whatever rules therein in ſelf-Adamical Power, *without* the new Regeneration, that bears this Image in it, *viz.* the murdering Sword, where Men condemn and ſlay one another with Words.

29. All ſcurrilous, ſlanderous, *libellous* Books, wherein Men reproach and kill one another with Words, for the Sake of the *divine* Gift and Knowledge, are the murder-

ous Swords of *Simeon* and *Levi*; alſo all *unrighteous* Sentences of worldly Judgment are the ſame, and God's Honour and Will are not therein.

30. The Spirit takes them both together in *one* Figure, becauſe both theſe Offices govern the Adamical Nature: They govern the World, *viz.* the formed outſpoken Word of God; to *them* is given the Power and *Authority* of the Kingdom of Nature, but they ſhall give an *Account* of this Government: For the Judgment of God is ſet in
Rev. xix. 20. this Figure, and the *Apocalypſe caſts* the Falſehood and *Wickedneſs* of this Image *down into the fiery Lake that burns with Brimſtone*, and ſeals up the Beaſt and the Whore in Eternity, and gives the Kingdom, the Power, and *Authority*, together with the *Prieſthood*, to Chriſt and his Children born of him.

Gen. xlix. 6. 31. The Spirit of *Moſes* ſays, *In their Anger they have ſlain a Man, and in their Self-Will they have deſtroyed Oxen.* The Man ſignifies the inward ſpiritual Man, *viz.* the true Image of God, which *Adam murdered* in all his Children, through his Anger, *viz.* through the firſt Principle, the Kingdom of God's *Anger*; which *Adam* awakened with his Deſire and *Luſt*; and it ſignifies further, Chriſt that ſhould come, whom the *Levites* with the *Simeonites*, viz. worldly Dominion, *viz.* the *Phariſees* and heatheniſh Government, *would kill:* For *Jacob* ſaid, He would make known to them what would befall them in the *future* Times.

32. Therefore this Figure looks at the future *Man* Chriſt, whom the *Levites* would ſlay in their Envy and Anger, as is alſo come to paſs; and for that Cauſe ſhall his Honour be no more in their Churches; for after ſuch ſlaying of Chriſt, their Church was *taken from them*, and the Temple deſtroyed, and their Sacrifices ceaſed, in which formerly the Figure of Chriſt, *viz.* God's *Honour*, ſtood.

33. But the Oxen which they have cauſed to periſh, in their Self-Will, ſignifies the *outward Man* from the *Limus* of the Earth, which they have cauſed to periſh with the *Deſire* of Vanity, ſo that it is become ſo groſsly beſtial and miſerable, that it is turned from a heavenly paradiſical Image into a *corruptible* one, which is done out of Self-Will.

34. Further, it points at the *future* Self-Will of the *Levites*, with their worldly Dominion, ſignifying how they would ſlay and kill with their murdering Swords, whereas they can deſtroy *no more* of God's Children, but the Oxen, *viz.* the *beſtial* Man; which murdering Swords have ever been among this Generation, both with the Jews and Chriſtians, which the *Children of God* ought well to obſerve, that the Spirit of God in the Covenant ſays, *His Soul ſhall not be in their murderous Council, nor his Honour in their Churches*, for the Sake of which they murder and deſtroy many that will not believe their *Sects*, and ſelf-willed *Concluſions* and Determinations.

35. Eſpecially at this preſent Time, when Men ſtrive only about the Churches and *Church-matters*, and *murder* one another for ſuch things, and deſtroy Land and People in their Self-Will: Men living only in Self-Will, who do *not* intend and ſeek God's Honour thereby, but only their own Honour, Might, Authority, and Power, and thereby fatten the Ox, *viz.* the *Belly* God, the Honour of God and his Word is *not* among all theſe; but as *Jacob* ſays, *Curſed be their Anger, for it is vehement and fierce, and their Wrath, for it is raging*; for they do all out of *Self-Will* and Anger, and therein the Anger of God drives them on; and therefore they run on into the *Curſe* in the murderous Swords.

36. And it ſays further, *I will divide them in Jacob, and ſcatter them in Iſrael*; which is indeed *befallen* them, ſo that they are divided and ſcattered among all People, and have now no City, Country, or Principality more; alſo the Spirit intimates the *dividing* of the earthly Life, wherein this Anger and Self-Will muſt be quite divided from it, and the Body be ſcattered like *Aſhes:* For the Curſe breaks in Pieces and ſcatters both its

Dominion and Prieſthood, together with its Body and *outward* Senſes and Life; for it is all in the Preſence of God but a *Curſe* and Vanity.

37. For the Spirit of *Jacob* ſays, *I will divide them in Jacob*, that is, through the Covenant of *Jacob*, viz. through *Chriſt*, *and will ſcatter them in Iſrael*; that is, through the new Sprout out of the Covenant, the Adamical Tree ſhall be deſtroyed and divided, and its Works, together with its Body and *Thoughts*, be ſcattered, and the Works of the Devil be brought to nothing; alſo this their Prieſthood and Dominion ſhall be yet ſo deſtroyed, divided, and ſcattered, as the *Chaff* is by the Wind, when the Kingdom of Chriſt and *his Prieſthood* ſhall ſpring up, where Chriſt *alone* ſhall reign; and then all this will have an End, which ſeems ſtrange to *Babel*.

IV.

The Teſtament of *Judah*.

38. *Judah, thou art he, thy Brethren will praiſe thee; thy Hand will be upon the Neck of thy Enemies, thy Fathers Children will bow down before thee: Judah is a young Lion, thou art come aloft, my Son, through great Victory; he hath ſtooped down and couched, as a Lion and as a Lioneſs: Who will ſet upon him to rouſe him up? The Scepter will not be removed from Judah, nor a Maſter from his Feet, till the Saviour cometh, and to him will the People cleave: He will bind his Foal to the Vine, and his She-Aſſes Colt to the precious Branch; he will waſh his Garment in Wine, and his Mantle in the Blood of Grapes: His Eyes are redder than Wine, and his Teeth whiter than Milk.* Gen. xlix. 8—12.

39. By the firſt *three* Sons of *Jacob* the Spirit intimates concerning the *corrupted* loſt *Adam* and his Children, ſignifying how they were in the Sight of God, and what their Kingdom upon *Earth* would be; but here with *Judah* he begins to intimate concerning the Kingdom of Chriſt, *viz.* concerning Chriſt's *Perſon* and Office, and ſets Chriſt in the *fourth* Line, which is a great Myſtery: For in the fourth Property of the generating of Nature is underſtood the *Fire*, viz. the Original of the Fire, out of which the *Light* takes its Original, whereby the Abyſs becomes majeſtic, wherein then alſo the Original of Life is underſtood, before the Soul is therein underſtood according to its Property.

40. Seeing then this Soul's Ground in *Adam* was fallen and *periſhed*, therefore God has alſo ſet his Figure of the new Life therein, and in this Teſtament of the twelve Patriarchs the Figure ſtands, ſignifying how the *Beginning* of Life is, and how the New Birth ſprings forth in the Light again, through the periſhing Fire-Life in the Light: Alſo in the Teſtament of *Judah* all *Circumſtances* are declared, ſhewing how the new Life in Chriſt would ſpring forth through the Soul, and rule over the Sting of Death.

41. *Jacob* ſays, *Thou art he, thy Brethren will praiſe thee:* In this he looks *outwardly* upon the earthly Kingdom, which ſhould ariſe in the future Time; and *inwardly* he looks upon the Kingdom of Chriſt, which both Jews and Heathens would embrace, and praiſe and honour Chriſt as God and Man.

42. And he ſays further, *For thy Hand will be upon the Neck of thy Enemies*; by this he underſtands and means not only the Jews *outward* Enemies, but that the Hand, *viz.* the Power of Chriſt's Grace, would eſſentially, actually, and effectually be upon the Neck of *Satan*, and the Serpent's Poiſon and Will, in Fleſh and Blood, and evermore trample upon that Serpent's Head in his Children of Faith.

43. Alſo, Thy Father's Children will bow before thee; that is, before this *Chriſt*, of the Stock or Tribe of *Judah*, will all the Children of God ſtoop, bow, and pray to, as a God-Man and Man-God.

44. Alſo, *Judah is a young Lion*, that is, *roaring* againſt the Devil, and a Deſtroyer of Death and Hell, as a freſh young nimble Lion, mighty in *Strength* and Power.

45. Alſo, *Thou art come aloft, my Son, and exalted, by a great Victory*; that is, after he had the Victory over God's Anger, over Death, Sin, the Devil and Hell, he was placed at the Right-Hand of God's Power, as a Man-God, and rules over all his Enemies.

46. Alſo, *He ſtooped and couched down, as a Lion and as a Lioneſs: Who will ſet upon him to rouſe him up?* That is, he has deeply *humbled* himſelf with his higheſt Love, and given himſelf in our aſſumed Humanity into the *Scorn* and Contempt of the fallen Man, and ſtooped into God's Anger, and ſuffered the *natural Life* to break in Pieces, and very patiently given his ſtrong Lion's Might thereinto.

47. But that the Text ſays, *as a Lion and as a Lioneſs*, it ſignifies the young Lion of the *divine Word* in the Soul, and the Lioneſs ſignifies the *Name* JESUS in the moſt inward Ground of the *heavenly* World's *Subſtance*, viz. the noble Lioneſs of *Sophia*; that is, the right Seed of the Woman from the Adamical Light's Tincture, which faded in *Adam*, and in this Lion was made living again in divine Power, and aſſociated itſelf again to the Lion, *viz.* to the *Soul*.

48. Alſo, *Who will ſet upon him to rouſe him up?* That is, who can ſet himſelf againſt this Lion and heavenly holy Lioneſs to rouſe them up, which are, God over all, and through all! Who will take away his Power, who is the Beginner of all Power, Strength, and Might? Where is the Champion that can ſtrive, when there is no higher Power to be had?

49. Alſo, *The Scepter ſhall not be removed from Judah, nor a Maſter from under his Feet, till the Champion or Saviour cometh, and to him will the People cleave:* The Underſtanding or Meaning of this is *twofold*, viz. outwardly concerning the Kingdom of *Judah*, that the *Jewiſh* Scepter of its Kingdom ſhould continue, and they be a Kingdom till this Champion or Saviour, *viz.* the Lion with the Lioneſs, *viz.* Chriſt, that is this *Covenant*, ſhould become Man; which is ſo come to paſs, that they held their Kingdom, though it *ſeemed* often as it were quite overthrown, till Chriſt; and then it quite ceaſed, and there was another Maſter or Governor that ruled it, for ſince that Time they muſt be ſervile People: For the Champion or Saviour has taken to himſelf their Kingdom, and is therewith entered in among the *Heathen*, and has called them alſo to himſelf.

50. But the inward Ground is this, that the Kingdom of Chriſt and his Dominion over Sin, Death, the Devil and Hell, will not ceaſe, nor any other Ruler or Maſter come from between his Feet; that is, from the Covenant of God; till this Saviour Chriſt ſhould *come again* to Judgment, and ſever his Enemies, then ſhall he deliver up the Kingdom again to his Father, and then God ſhall be all in all; therefore do the *Jews* in vain hope for another Maſter or Ruler, although indeed he will come to *them* alſo in the Time of his Revelation, Manifeſtation, or Appearing; *which Time is near*, wherein the Kingdom of Chriſt will be manifeſted to *all* People.

51. Alſo, *To him will the People cleave*; this is done already according to his Humanity, and will *much more* be done in his laſt Manifeſtation, that all People will cleave to him and acknowledge him: When *Babel* takes its End, then will this be firſt perfectly fulfilled, which Dependance and Cleaving to him, at preſent, the Images, Imaginations, or Fictions of Opinions, and Sects in *Babel*, keep back, in that the ſtrange and foreign People and Nations ſtumble, and are ſcandalized at the Contentions and Diſputations of confounded [1] Speeches, and keep from it.

[1] Or Words of jarring Contention.

52. But when the Tower of *Babel* falls on *every Side*, then ſhall all People cleave to him, honour and ſerve him, which Dependance and Adherence to him, the ſuppoſed

Chriſtendom has hindered by the *Antichriſt*, which has a long Time ſat in the Seat of Chriſt, as an earthly God; when this ceaſes, then will the Kingdom of Chriſt be wholly manifeſt, which Men at preſent behold only in [m] *Images:* This is underſtood by thoſe of our Society.

[m] Or Opinions, without certain Knowledge.

53. Alſo, *He will bind his Foal to the Vine, and his She-Aſſes Colt to the noble Branch.* O thou poor, ſick, old, miſerable *Adam!* If thou didſt underſtand this rightly, then thou wouldſt be *delivered* from all Strife: What is the Foal and the She-Aſs's Colt? The Foal is the *human Soul*; for the young Lion ſignifies the Power of the divine Word in the Soul; but the Foal is the natural Soul, which Chriſt ſhould bind to the Vine of the ſweet-taſted divine *Love*; that is, the eternal Speaking Word would bind this Foal, the creaturely Soul's Word of the Soul's Eſſence and Subſtance, to itſelf, and be married to it; and the She-Aſs is the inward paradiſical Man, *viz.* the *divine Man*, from the *Ens* of the inward Ground, from the heavenly World's Light's Subſtance, *viz.* the Virgin *Sophia*.

54. This She-Aſs, which muſt bear the *outward Burthen* of the beſtial Man upon it, ſhould Chriſt, that is, the Word, bind to the Name JESUS, *viz.* to God's own ſelf-ſubſiſting Subſtance, *viz.* to the moſt noble Branch, which bears the ſweet *Wine* of the Love of God.

55. And this She-Aſs is the Temple of God, wherein the Kingdom of God is again manifeſted *in us*; it is *Chriſt in us*, which is a She-Aſs in Man; himſelf takes upon him the *Burthen* and *Sin* of Man, and ſlays it through the young Lion. *Coloſſ.* iii. 11. and i 27.

56. This inward new *ſpiritual* holy *Man* is rightly the She-Aſs's Colt, for it muſt be manifeſted through the Soul, as Light is manifeſted through Fire; thus a Man is to underſtand, that the Light is the *Fire*'s Colt, and is manifeſted through the Fire, from the dying of the Candle; thus alſo it is to be underſtood in the Ground of the Soul, which is alſo a *Fire-Spirit*.

57. O thou poor *Chriſtendom!* If thou didſt underſtand this rightly, and didſt preſs into it, ſo that thou alſo with this She-Aſs, which *faded* in *Adam*, ſtoodeſt bound to the Foal's *noble Branch*, what Occaſion for ſtriving then? Is it not now a ſimple She-Aſs which *bears* Chriſt and *Adam* upon it, *viz.* Chriſt in it, which is its noble Branch, *viz.* its Sap and Power, and *Adam* upon it as a Burthen?

58. O thou *Babyloniſh* Whore! Thou keepeſt off this She-Aſs with thy *Dragon*-Beaſt, ſo that poor *Chriſtendom* muſt bear thy evil Beaſt whereon thou Whore rideſt; but thy Time is *near*, that thou art to go into the Abyſs of Hell-Fire, ſays the Spirit of Wonders.

59. Alſo, *He will waſh his Garment in Wine, and his Mantle in the Blood of the Grape*; that is, Chriſt will waſh our *Humanity*, viz. the Garment of the Soul, in the Wine of his Love, and with the Love waſh away from the defiled Adamical Fleſh the earthly *Droſs* and Spawn of the Serpent, that *Adam* had received with his Deſire and Luſt, from which the earthly Man became a Beaſt, and leave the Spawn of the Serpent to the Earth, and in the *End* burn it up with the Fire of God.

60. *And his Mantle in the Blood of the Grape:* The Mantle is the Cover which covers the waſhed Garment, and is even the precious purple Mantle of Chriſt, *viz.* the *Scorn*, *Affliction*, Torment, and Suffering, when he thereby waſhed our Sins in his Blood; that is, the right Blood of the Grape, wherein he waſhed his Mantle, which now he caſts over our Garment and covers it, *viz.* over our Humanity, that God's *Anger* and the *Devil* may not touch it.

61. O Man! conſider this; this Mantle will not be caſt over the Beaſt and the Whore to cover them, as *Babel* teaches, but over the *waſhed* Garment, that is waſhed in right true Repentance with God's Love: This Garment of the Soul will be covered with the

Mantle of Chriſt, which is once *waſhed* in his Blood of the Grape, and not Whores, Panders, unclean Perſons, covetous, Extortioners, unrighteous, cruel, raging, ſtern, and proud; *ſo long* as they are ſuch, they have only the Mantle of the *Babyloniſh* Whore about them, and get not this holy waſhed Mantle of Chriſt upon them; flatter, and play the Hypocrite as much as thou wilt, yet thou wilt not get it, except thou art *waſhed* beforehand: Thy comforting thyſelf will not avail thee, thou muſt ſet upon it in Earneſt, that thy She-Aſs may live, and thy Foal be eſſentially bound to the Vine Chriſt, elſe thou art a *Member* of the *Whore* ſitting upon the ſeven-headed Dragon; and if thou couldſt paſs through the Thrones of Heaven, yet thou wouldſt be but a Child of the Dragon.

62. O, *Babel*, *Babel!* what haſt thou done, in covering the *Beaſt* with this Mantle, and art thyſelf remaining under it a Wolf?

63. Alſo, *His Eyes are redder than Wine, and his Teeth whiter than Milk:* His Eyes are now the *Fire-flaming* Love, which pierce and preſs through the Father's Anger, and look through the fiery Soul, wherein the Father's Anger in the fiery Soul becomes a *Light-flaming* Love-Fire; and ſo the Soul's Eſſence is thereby become a ſweet pleaſant-taſted divine red Love-Wine, one Property in the ſouliſh Eſſence *taſting* the other in great Deſire of Love, and the Father's Property of Anger flows forth in a clear good *pleaſant* Reliſh.

64. *And his Teeth are whiter than Milk:* Theſe white Teeth are the *Deſire* of the inward ſpiritual Man, where the holy Word is together in the Deſire of theſe Teeth, which white Teeth or *heavenly* Deſire apprehends, eats, and drinks the Grape of Chriſt's *Blood*; for it is the ſpiritual Mouth for which Chriſt has ordained his Teſtament, that it ſhould with theſe white Teeth *eat his Fleſh and drink his Blood*; this the Spirit in the Covenant declares clearly and plainly by *Jacob*.

John vi. 53, &c.

65. For the Teſtament of *Judah* points throughout at *Chriſt*, at his Perſon, Office, and Kingdom, for of *Judah* Chriſt ſhould come according to the *Humanity*; outwardly the Figure of the Type ſtands, and inwardly, in the ſpiritual Figure, Chriſt ſtands clearly.

The Seventy-ſeventh Chapter.

A further Explanation of Jacob's *Teſtament, concerning the other eight Sons; how both the* Jewiſh *Government or Kingdom on Earth, and alſo* Chriſtendom, *is typified under it, ſhewing how it would go with them.*

1. BY the firſt three Sons of *Jacob* is typified, in the Figure, the Kingdom of periſhed, or *corrupt* Nature, *viz.* the Adamical Man, what it is; and by *Judah* Chriſt is typified, who ſhould come and bring the Adamical Man into his Kingdom; but by the other eight Sons of *Jacob* is typified only the Figure of *worldly* Officers, States, and Governments, ſignifying, how the Adamical Man would manage the ſuperior Dominion, and how alſo the *inward* Figure of the Kingdom of Chriſt would ſtand cloſe by it.

2. For here, in the outward Figure, is firſt typified where each Tribe or Stock would have their Dwelling and *Habitation*, and what their Office in *Iſrael* would be; but near to it ſtands always the Figure, repreſenting how the outward and the inward Man would ſtand *cloſe* by one another; and how the Kingdom of Nature and the Kindom of Grace would dwell one by another; alſo how the ſeven Properties of Nature in God's *Anger*, according to the firſt Principle, would alſo put forth or explicate themſelves, and introduce themſelves into Figure, to the *divine* Manifeſtation; which the Reader ſhould well obſerve and conſider, for we will explain *both* the inward and the outward Figure.

V.
The Teſtament of *Zebulun.*

3. *Zebulun will dwell at the Haven of the Sea, and at the Haven of Ships, and reach to Zidon.* This firſt is the outward Figure, ſhewing *where* this Tribe or Stock will dwell in the promiſed Land; but the Spirit alſo has its Figure, to which it points. Gen. xlix. 13.

4. For *Zebulun* in the Language of Nature *in* Senſe is called a *Deſire* or Longing that goes *to God*, which Longing reſides with good People; and it ſignifies here that the Adamical Man would dwell *near God*, and that he would have Delight and Refreſhment from the divine *Cohabitation*; for *Jacob* begat *Zebulun* of *Leah*, which otherwiſe was not eſteemed,* becauſe ſhe was tender-ſighted and bleer-eyed, and not ſo fair as *Rachel* was; which *Leah* put her Hope in God, that he would bleſs her, that ſhe ſhould be fruitful and bear Children to her Huſband *Jacob*.

5. Now when ſhe bore *Zebulun*, ſhe ſaid, *God hath pleaded well for me*; that is, I turned my Deſire to him, and he has fulfilled it for me, now his Will dwells with mine; *and ſhe called him* [* Zebulun] *a near Dwelling or Co-habitation*; that is, God dwells with me, *and now alſo will my Huſband dwell with me in Love*; and it ſignifies, that the Grace of God in his Mercy and Compaſſion ſhall ſtill dwell *with* the poor Adamical, periſhed, or corrupt Children of Fleſh, and *not* forſake them in their Miſery. Gen. xxx. 20. זבלון *

6. But it has more reſpect to the Covenant, that the Children of the Covenant in their Adamical Nature would be a *near* Cohabitation in Hope, and that the outward Man would *not apprehend* the Kingdom of Chriſt, but would be a near Cohabitation with it; where *Chriſt* ſhould dwell in the inward Ground, *viz.* in the ſpiritual World, and *Adam* in this [n] Time of the Life, and yet be a Cohabitation.

7. For as the Spirit has by *Judah* declared Chriſt in the Fleſh, ſo now here he declares that the *outward* Man would *not* be Chriſt, but be a Cohabitation of Chriſt; Chriſt would poſſeſs the inward Ground; as he alſo ſays, *My Kingdom is not of this World:* Therefore the outward mortal Man ſhould *not* ſay of itſelf, I am Chriſt; for he is only a Cohabitation of Chriſt, as the *outward World* is only a Cohabitation or near Neighbourhood to the Kingdom of Chriſt; for Chriſt is the inward *ſpiritual* World, hidden in the outward *viſible* World, as the Day is hidden in the Night, and yet they dwell one by, near, and with the other.

[n] World, or outward Life.

VI.
The Teſtament of *Iſſachar.*

8. *Iſſachar is a ſtrong-boned Aſs, and he lodgeth in Valleys, between the Borders or Hills of the Country, and he ſaw Reſt that it was good, and the Land that it was pleaſant and fruitful; but he hath bowed his Shoulders to bear, and is become a Tribute Servant.* In this Gen. xlix. 14—15.

Teſtament of *Iſſachar* the Spirit points firſt at the outward Figure of this Tribe or Stock, ſhewing where they ſhould dwell, *viz.* in the *Midſt* of the Land in good Eaſe and Reſt, but yet be *tributary*; but the powerful Figure looks upon the inward Ground, *viz.* upon the human Nature.

Gen. xxx. 18. 9. For when *Leah* bore *Iſſachar*, ſhe ſaid, *God hath rewarded me in that I gave my Maid to my Huſband, and ſhe called him Iſſachar*; that is, a divine Wages or *Reward:* For ſhe had given *Rachel* her Son's Mandrakes, that ſhe ſuffered *Jacob* to ſleep with her this Night, upon which ſhe conceived this Son, *therefore* ſhe called him a Recompence from God.

10. But the Spirit ſays in this Figure, he would be a boned ſtrong Aſs, and lodge between the Borders; which *outwardly* in its Habitation was juſt ſo: But in the inward Figure he ſays, The Man which is obtained from God by Prayer is indeed a *Gift* and Wages, but his Adamical Nature is only a boned ſtrong Aſs for the Burthen, who bears the Adamical Sack; but he dwells with his *Mind* between the Borders, *viz.* between God and the Kingdom of this World; his Mind preſſes into the Borders of God, and the Body dwells in the World.

11. Therefore the Mind muſt be as a boned ſervile ſlaviſh Aſs, which though it ſits at Eaſe and Reſt, in a good Habitation in the Borders of God, yet it muſt bear the Burthen of *Sins* and of *Death* in the earthly Sack, and there is no buying it off with the Mandrakes, *before* the Death of the earthly Man; alſo no praying to God for it *avails*, that thereby the boned ſtrong Aſs might come to divine Liberty; it muſt remain an Aſs, *till* Chriſt in himſelf brings it into the eternal Reſt: The Adamical Hurt and Loſs is ſo great, that the Aſs muſt leave the *Sack* in the Death of Chriſt, otherwiſe he will not be rid of it.

12. But he adds the *Cauſe* why he muſt remain a boned ſtrong Aſs; for he ſays, *He ſaw the Reſt, that it was good, and the Land, that it was pleaſant*; that is, that the Mind would always *deſire to reſt* in the Luſt and Pleaſure of the Fleſh, and would deſire to *take care* of the earthly Luſt; and in that Regard, the Mind muſt be a ſervile Aſs, and Servant of God's *Anger*, and ſo ſeparates the natural Adamical Man from the Seed of the Covenant, *viz.* from the Perſon of Chriſt; ſo that the natural Adamical Man, in its *inbred* Nature, is but this Aſs with the Sack, till Chriſt poſſeſſes his Kingdom in him; no Covenant or *Praying* avails, but that *Adam* muſt in this World remain an Aſs, till the *Sack* be gone, and then he is called a new Child in Chriſt; which new Child in this Life is the *inward* Ground, but the boned ſtrong Aſs is the new Child's *Inſtrument*, upon which the Sack is carried, for the Servility of God's Anger *continues* ſo long as the Sack laſts.

VII.

The Teſtament of *Dan.*

Gen. xlix. 16—18. 13. *Dan will be a Judge among his People, as any other Generation in Iſrael: Dan will be a Serpent in the Way, and an Adder on the Path, and will bite the Horſe in the Heels, that his Rider ſhall fall back: O Lord, I wait for thy Salvation.* This is a powerful Figure of the outward Power and *Authority* of human Officers in the Kingdom of this World, and is ſo ſtrongly prefigured, that it is *terrible* to read, if a Man rightly diſcerns the Figure; and yet in the Preſence of God it ſtands in its own proper Figure thus: The Spirit ſays, *Dan* will be a Judge among his People, as one of the Generations or Tribes in *Iſrael.*

In

In the Figure it ſtands thus:

14. *Dan* ſtands in the Figure of all outward *Officers*, from thoſe of *higheſt* Authority and Power, even to the Government of the *human Life* itſelf; therefore the Spirit ſays of him, he ſhall be in his own Might and Power as one Man is to another: In the Preſence of God he is not eſteemed *greater* in his own Nature than a Servant or Miniſter, for he ſerves God in his Office, as another Servant does his Lord and Maſter; the Office is God's, wherein he ſits as a Judge. The *Office* is the *Authority* and Power, and he himſelf is before God as another Man. o Ordering of a Man's private Affairs, or Employments.

15. But the Spirit ſays, *Dan will be a Serpent on the Way, and an Adder on the Path*; that is, this Judge in God's Office would draw *Poiſon* out of the Power and Authority, *viz.* Self-Will, and ſay of himſelf, the Authority is mine, the Office is mine; that is, called on the Way, for the *Way* which they ſhould go is God's, *viz.* true *Righteouſneſs*; then ſays *Dan*, That Land and Country, this City, that Village, thoſe Goods, that Money, is mine, it is my *own*, I will uſe it to my own Profit, Advantage, and Honour, and live in this Office as *I will*.

16. And this very Selfhood is the Serpent and venomous Adder on the Way; for it walks very dangerous Steps upon the Paths of Righteouſneſs; it turns Righteouſneſs into Selfhood, to do what it will; it ſays, I am a Lord; the City, Land and Country, the Village, or Authority and *Power*, is mine; I may do with the People what I will, they are mine; and ſo *ſucks* Poiſon out of God's Office of a Judge, and thereby afflicts the Miſerable, and ſtings with this Poiſon round about *in the Way of the Office*, as an Adder and Serpent.

17. For the Spirit ſays, *He will bite the Horſe in the Heels, ſo that his Rider will fall backward*; that is, he will bite the Horſe, that is, the *Office* whereon he rides, in the Heels, *viz.* in the *juſt Right*, that the *Righteouſneſs*, viz. God's Rider, which he ſhall bring, may fall backward, and that he may govern as God's Rider, in *ſtead* of the Righteouſneſs; whereupon the Rider, God's Righteouſneſs, in his Office ſays, *O Lord, I wait for thy Salvation*; that is, *till* thou *ſendeſt* the right Rider *Chriſt*, who ſhall ride over this Adder and Serpent again.

18. *When Rachel could bear no Children to Jacob, ſhe was troubled at Jacob, and ſaid to him, Procure me Children, if not, I die; but Jacob was wrath with Rachel, and ſaid, I am not God, that I ſhould give thee Fruit of thy Body: But ſhe ſaid, Behold, there is my Maid-Servant Bilha: Lie thou with her, that ſhe may bring forth on my Lap, and I ſhall be built up by her; and thus ſhe gave him Bilha her Maid-Servant to Wife, and Jacob laid with her; ſo Bilha conceived, and bore Jacob a Son: Then ſaid Rachel, God hath judged my Cauſe, and heard my Voice, and hath given me a Son; therefore ſhe called him Dan.* Gen. xxx. 1–6.

19. This now is the powerful Figure of *Jacob*'s Teſtament, wherein he propheſies ſo *terribly* concerning *Dan*, that he would be a Serpent; and in the right Figure it ſignifies Man's *own* Will, which will not ſuffer God to judge and lead it, but always *murmurs* againſt God, as *Rachel* murmured againſt *Jacob*, becauſe it went not with her as ſhe would, and was implacable with preſſing *Jacob*, that he would give her Children, or elſe ſhe would die; at which *Jacob* was wroth.

20. So now the Spirit repreſents the Figure by *Bilha*, *Rachel*'s Maid-Servant, whom ſhe gave to *Jacob* for a Wife, who bore this *Dan*, who ſhould be a Judge and *Determiner* of the Anger and Strife between *Jacob* and *Rachel*, when the *Self-Will* of *Rachel* would have Children by Force.

21. And it prefigures this to us, that the worldly Office of a Judge has its Original from God's Maid-Servant; that is, from the Kingdom and Dominion of *Nature*, and

that God created Man under no Office of a Judge; but the Self-murmuring, *ſtubborn*, and oppoſite Will of Man, which will *not* be obedient to God, nor endure to be judged and lead by his Spirit, that has cauſed that *Dan*, viz. the Power and Authority, to judge, is borne in the Lap of *Rachel*, viz. in the *Liberty of Nature*.

22. Therefore the Spirit in the Covenant by *Jacob* pronounces ſo *ſharp* and ſevere a Sentence upon it, and ſays, This *Dan*, that is, this Office of a Judge, would be a Serpent and Adder in the Way of Righteouſneſs, and would bite the *juſt Right*, viz. the Heels of his Horſe, that his Rider, *viz.* Juſtice and Righteouſneſs, might fall to the Ground; and then *Nature* ſhall wait for the *Salvation* of God, *viz.* for the Juſtice and Right of Chriſt by and through *Love*; and then *Dan*'s Office ſhall *ceaſe*.

23. Which ought well to be conſidered by thee, *Babel*, ſeeing thou boaſteſt of Chriſt, whether thy Salvation be in thee, or not, that thou mighteſt judge thyſelf, and not need to have Judges, who muſt judge thy *Unrighteouſneſs*, wherein thou art *no Chriſtian*, ſeeing thou continually murmureſt with *Rachel*, and ſeekeſt *thy Will*, therefore alſo the Adder and Serpent of *Dan* may well ſting thee; for thy Evil, *Malice*, and Wickedneſs cauſes that, *viz.* thy own *Wilfulneſs*; therefore alſo has God given thee up under *Dan*'s fallen Rider, ſo that thou muſt go along as a Slave and *ridden* Horſe, whom the Serpent ſtings with his venomous Sting, *viz.* with the Power and Authority of *uſurping* ſelf.

24. But that *Dan*'s Rider muſt fall backward ſignifies, that this *Dan* with his Office ſhall fall backward in the *Conſcience* of a Chriſtian, when he turns to Chriſt, and works Repentance; for in *Repentance Dan*'s Government ceaſes, the Rider, God's Anger, falls backward. Therefore alſo every Chriſtian is bound *to forgive every one from his Heart*, when Repentance, and Confeſſion, and Acknowledgement of Sins comes, and ſo caſt the Office of a Judge behind his Back; for the Office of a Judge is the Office concerning Sin, that *ſevers* Right from Wrong, and always falls heavy upon that which is falſe and wicked; but the *Serpent* often bites the Horſe in the Heels, *viz.* Favour, Greatneſs, Reward, Gifts and Bribes: Theſe make *Dan* an Adder and Serpent.

25. And we ſee clearly that *Dan*, viz. the Office of a Judge in *Iſrael*, has its Original from the murmuring, ſtubborn, and oppoſite Will, and that *Dan* is only a Determiner of Strife, and not, as he ſuppoſes, to be his own Lord in his Office, but a *Divider*; as *Rachel* ſays, God has judged my Cauſe, *viz.* by this *Dan*, her Maid-Servant's Son, and *not* her own Son; to ſignify that a Child of God needs no Judge, *he judges himſelf*, and ſuffers with Patience.

VIII.

The Teſtament of *Gad*.

Gen. xlix. 19. 26. *Gad ſtands prepared, he will lead an Hoſt and retreat back again:* This Figure does not prefigure that the Children of *Gad* ſhall be Captains of Troops, as alſo *Dan*'s Children ſhall not be mere Judges, but it repreſents the ſpiritual Figure, which is to be ſeen by *Leah*, *who gave her Maid-Servant alſo to Jacob, when ſhe ceaſed to bear, and would make Haſte to prevent Rachel*; *for Gad was born of Zilpa*, and ſhould *prevent Dan*; for ſhe ſaid readily, Turn thee before him, and turn about to me again; and it denotes human Forecaſting and Carefulneſs, Subtlety, Policy, and wicked Craft and Cunningneſs, that with all Subtlety *prevent* the Right and Juſtice, and would elevate themſelves *above* all Right and Truth.

Gen. xxx. 9—11.

27. For *Gad* and *Dan* are both from the Maid-Servants, and are in the Figure as a Strife, for *Rachel* and *Leah* would one prevent the other, and therefore their Ways were

merely oppoſite; ſo this Figure ſtands thus: When *Dan* will judge, then comes *Gad* with his ſubtle Agility and [p] *Readineſs*, and works him *out* of his Office with flattering Speeches, and ſpecious Pretences, with Lying, and perverting Prevarication; for it *winds* all Truth about, and ſets his agile, nimble Subtlety in the *Right* of Truth, and ſo the Judge is *blinded* by his agile, nimble Officiouſneſs.

[p] Officiouſneſs, to undermine, and inſinuate himſelf.

28. This the Spirit intimates ſtrongly concerning *Iſrael*, ſignifying how *they* would *live* one among another, and how the Self-Power and Authority with *Dan*, and the *Agility* with *Gad*, would govern the World; but theſe are both of them but Children of the Maid-Servants, and not of the Free-Women, and their *Offices* ſhall have an *End*.

IX.

The Teſtament of *Aſher*.

29. *From Aſher comes his* [q] *fat Bread, and he will act to pleaſe Kings*; when *Zilpa*, *Leah*'s Maid-Servant, had borne *Gad*, viz. that which was prepared, ſubtle, crafty, always ready at every ſubtle Aſſault, againſt the *right* Juſtice and Judgment of *Dan*; then ſays *Moſes*, ſhe *bore Jacob the ſecond Son, and then ſaid Leah, It is well with me, for the Daughters will praiſe me, and call me bleſſed*; *and ſhe called him Aſher*; and *Jacob* ſaid in the Teſtament, From *Aſher* comes his fat Bread, and he will live to pleaſe Kings. Here *Jacob*, viz. the Spirit in the Covenant, compriſes theſe two Brethren together in a Figure; for *Gad* has the Agility, and *Aſher* takes his fat Bread from the King; and *Leah* ſays at his Birth, *The Daughters will praiſe me, and call me bleſſed.*

Gen. xlix. 20.

[q] Or fineſt of Flower.

Gen. xxx. 12, 13.

30. Here now ſtands the Figure: But what Explanation may this have? *Gad* orders his Ways with *Subtlety*, and *Aſher* with *Flattery* and Hypocriſy, among the Kings and Potentates in Authority and Power, whereby he attains *proſperous* fat Days of Plenty, Pleaſure, and Voluptuouſneſs: And ſuch are all that ſhall ſit in *Offices*, and as Judges and Magiſtrates, they do all to pleaſe their Lord and King, that they may be reputed, honoured, applauded, and rewarded by him, and that they may have their *fat Bread* from him; and the Spirit, by theſe three Sons, ſignifies powerfully what Kind of People would *rule* the World, *viz.* by *Dan* the Serpent, *viz.* Self-Will; and by *Gad* Subtlety, Treachery, and undermining Deceit; and by *Aſher* falſe and wicked Flattery, and ſychophantiſing Hypocriſy; who always ſit in the *Courts* of Kings, and ſerve them for their fat Bread, and only hunt after the *Applauſe* and Honour of Men.

31. Therefore ſays the Spirit, From *Aſher* comes his fat Bread: From whom comes the fat Bread? Anſwer, from the *nimble* ſubtle Heads, who make the Cauſe of Flatterers and Hypocrites *ſeem* right: The Flatterers ſit near Kings; and they applaud a King in his Selfhood, and ſay, Do what thou wilt, it is *all* good and *right*; and when the King would willingly have it in the *Appearance* of Right, that it alſo may be applauded, then comes *Gad* with his nimble, ſubtle, *perverted*, far-fetched, argumentative, prerogative Right, and ſets the King's own Self-Will in the Right of Nature, ſo that it *ſeems* to be right; to theſe *Aſher* gives the King's fat Bread; thus they *all three* live in the Serpent, and ſo it bites the Horſe in the Heels, and they are all three the Maid-Servant's Children, *viz.* Miniſters and Servants of Self-Will.

Dan is the Manager of the [r] *ſuperior* Office; *Gad* is his Counſellor at Law in Matters of Right, Juſtice, and Judgment, ſuch as the Lawyers and Juriſts are; and *Aſher* is the *Nobility* and Counſellors of State; theſe the Spirit has foreſeen in their Teſtament in theſe Things, which they would hereafter practiſe; for the Teſtator ſays *not*, You *ſhall* be ſuch, but you *will be* ſuch, and ſhews excellently what the Government on Earth, in the Self-Will of the human Nature, would be.

[r] Or ſupreme.

X.

The Teſtament of *Naphtali.*

Gen. xlix. 21. 33. *Naphtali is a ſwift Hind, and giveth fair Words.* *Naphtali* is the *ſecond* Son of *Bilha*, Rachel's Maid-Servant, which ſhe bore after *Dan*, and is a right Brother of *Dan:* Theſe Brethren of *Naphtali* are now among *Kings* and *Judges*, and denote the earthly Wiſdom from the [a] Conſtellation, or Stars, which with eloquent fair *Speeches* adorn the Office of Judicature; ſo that *Dan*, *Gad*, and *Aſher*, are called able, wiſe, underſtanding, and *learned* Lords and Maſters.

[a] Or Configuration.

34. But he alſo proceeds only from the *Striſe* between *Rachel* and *Jacob*; for *Rachel* Gen. xxx. 8. ſaid, when *Bilha* her Maid-Servant bore him, *God hath decided between me and my Siſter, and I ſhall prevail over her:* This ſignifies in the Figure, that theſe wiſe and learned Speeches of *Napthali*, in this Office of Judicature, would be able to bow, bend, and turn about *all Cauſes*, ſo that *Self-Will* would remain ſtill a Judge in all Cauſes; ſo that none would be able to object any Thing in the leaſt againſt theſe *four* Rulers, the Sons of the Maid-Servants, but they would have the Government in *Iſrael*, and rule the World, and prevail over *all* Men.

35. But they are all four the Sons of the Maid-Servants: And *Sarah* ſaid to *Abraham*, Thruſt out the Son of the Maid-Servant, for he ſhall *not* inherit with my Son *Iſaac*; and God was *pleaſed* with it, and commanded *Abraham* to do it, to ſignify, that theſe *Offices* ſhall not inherit nor poſſeſs the Kingdom of Heaven, but ſhall have an *End when* Chriſt, the Son of the free Woman, ſhall receive the Kingdom; all theſe States and Governments ſhall be *thruſt* out, and *he alone in his Children* and Members ſhall govern.

36. Behold yourſelves in *this* Looking-glaſs, you politic, cunning, very wiſe and underſtanding World, in your ſubtle Policy, Eloquence of Speech, Favour, Might, Potency, and Honour, and ſee *where* it is you ſit, and whom you ſerve; behold your fat Bread, alſo the Applauſe from the King whom you ſerve, and what you *purpoſe*, deſign, and do, and how you ſtand in your Figure before God and the Kingdom of Chriſt; your *Eloquence* avails nothing in the Preſence of God; your Prudence, Policy, Subtlety, and *Cunning*, avails nothing, if you will not give *right* Counſel, and ſay and do according to *Truth*, and perſuade and inform your ſuperior Lord and Maſter rightly, then you *help* to generate this Adder and Serpent in the Teſtament of *Dan* for your Superior; and yourſelves are *that Adder and Serpent*, who biteth Judgement, Juſtice, and Right in the Heel; and therefore you alſo ſhall attain the End, Wages, and Recompence of the Serpent, in *Hell-Fire* for it.

XI.

The Teſtament of *Joſeph.*

Gen. xlix. 22—26. 37. *Joſeph will ſpring forth: He will ſpring as by a Fountain; the Sprouts or Daughters paſs on to the Government; and though the Archers be angry, and fight againſt him and perſecute him, yet his Bow holdeth ſtrong, and his Arm and Hand in Strength through the Hand of the Mighty in Jacob, from whom have proceeded the Shepherds and Stone in Iſrael; thou art helped by thy Fathers God, and from the Almighty thou art bleſſed with Bleſſings from Heaven above, and with Bleſſings from the Deep that lieth beneath, with Bleſſings of the Breaſts and Womb; the Bleſſings of thy Father have prevailed more than the Bleſſings of my Anceſtors, according to the Deſire of the Lofty in the World, and ſhall come upon the Head of Joſeph, and upon the Crown of his Head that was ſeparate from his Brethren.*

38. In this Teſtament of *Joſeph*, the Spirit in the Covenant repreſents the Figure of a right *divine Governor*, in whom the Spirit of God rules; who is not the Son of the Maid-Servant, but of the *Free-Woman*, who ſerves God and his Brethren in his Office; who governs in Truth and *Righteouſneſs*; who ſuffers not Tale-bearers, Sycophants, and Flatterers about him; who ſeeks *not* his own Profit, Credit, and Honour, but God's Honour, and his Brethren's Profit; this the Spirit has powerfully prefigured by *Joſeph*.

39. For *Joſeph* was not an *intruding* Governor, but one rightly called, not out of Policy, Subtlety, and plauſible Speeches and Pretences, ſo that he can draw and turn the Horſe about by the Tail, and yet perſuade the ſimple People, that he turns him about by the Head; and the flattering Hypocrite alſo ſays of ſuch Governors and Rulers, they are the Head; and they do this, only that they may eat their fat Bread from the Court; he ſat not with adorned, *eloquent*, acute Speeches in the Office of Judicature, but by *divine Underſtanding*; if he would have flattered, and have been a laſcivious Adulterer, he *could* well have been a Governor with *Potiphar:* But that ought not to be; for in him ſtood the Figure of a *true Chriſtian* Man, ſhewing how ſuch a one would regulate his *Life*, and alſo his *Office*; and how the good Well-Spring, Chriſt, would flow forth through him, and judge and rule through him.

40. For *Jacob* began that Teſtament, and ſaid, *Joſeph* will ſpring, he will ſpring as by a Fountain; that is, his *Wiſdom* will ſpring in God's Power, and flow forth from him; ſo that he will find wiſe Counſel; alſo the Sprouts or Daughters paſs on to the Government; that is, his wiſe Words, Counſels, and *Determinations*, go forth, as a fair Daughter in her Virgin *Chaſtity* and Virtue.

41. Alſo, *Though the Archers be enraged, and fight againſt him and perſecute him, yet his Bow remaineth ſtrong, and his Arms and Hands in Strength, by the Hands of the mighty One in Jacob*; that is, though the *Devil* with his *Crew* ſet upon him and deſpiſe him, ſo that he ſeeks not his own Honour and Profit, and through wicked People ſhoot his Arrows upon him, who bring forth *Lies* under the ſpecious Pretence of Truth againſt him, yet his Wiſdom remains under the *divine Arm*, and his Will to Righteouſneſs ſtands as a ſtrong Bow, through the Co-habitation of the mighty God.

42. Alſo, *From him are proceeded Shepherds, and the Stone in Iſrael*; that is, from him, from his Wiſdom, are proceeded *other* wiſe, righteous, underſtanding Rulers, *viz.* faithful Counſellors, who are near him, *Shepherds* and *Pillars* in the Government: For ſuch as the Prince is, ſuch are his Counſellors, as the Proverb is; when the Counſel ſees that the Prince *loves* Righteouſneſs, and that he will not be ſerved with Hypocriſy and *Flattery*; and that only honeſt, truſty, and underſtanding, wiſe People bear Sway with him, then *they* diligently labour for Wiſdom and Righteouſneſs, that they may pleaſe him therein; and then that Land and Country hath *good Shepherds*.

43. Alſo, *Thou art helped from thy Fathers God, and thou art bleſſed from the Almighty*; that is, from the [t] God of *Abraham*, which helped *Abraham*; thou haſt got Wiſdom and Underſtanding, and that helps thee againſt thy *Enemies*, and againſt their Arrows; and thou art bleſſed from the Almighty, with Bleſſings from Heaven above, and with Bleſſings from the Deep beneath, with Bleſſings of the Breaſts and Womb; that is, from waiting on the Lord thou ſhalt receive good Things, *Honour*, and *Suſtenance*; he will bleſs thee in Body and Soul, in Goods and Eſtate, and in all thy Ways, and give thee ſufficient, ſo that thou wilt not *need, nor dare* to uſe ſubtle Cunning, or Deceit, to pervert that which is right; thou wilt not dare to ſay of any thing, it is thy own, to uſe as thou wilt; and yet thou wilt have Sufficient and *Plenty*.

[t] Or Faith.

44. For one that fears God, and leaves Self-hood, or appropriating any thing for his own, he gets inſtead thereof *all* in the Kingdom of Chriſt; the Heaven and the World

are his; whereas, on the Contrary, the Wicked muſt ſupply himſelf with a Piece of that which he hath *ſtole* in Subtlety, and acquired to himſelf with Deceit, and take nothing of it away with him, but the *Hell* only, and his wicked Unrighteouſneſs, and the *Curſe* of miſerable People whom he has tormented upon Earth; they have *kindled* Hell-Fire with their Curſe *in him*, and that he takes along with him.

45. Alſo, *The Bleſſing of thy Father hath prevailed more than the Bleſſing of my Anceſtors, according to the Deſire of the* Lofty *in the World; and it ſhall come upon the Head of Joſeph, and upon the Crown of his Head that was ſeparated from his Brethren*; that is, *Jacob*'s Bleſſing has therefore prevailed *more* than his Anceſtors, becauſe in him the *Ens* of Faith was *ſprouted forth*, and come into many Boughs and Branches; for the Fruit did ſhew forth itſelf more than by *Abraham*, and *Iſaac:* For *Abraham* generated but *one Twig* out of the Line of the Covenant, *viz. Iſaac*; ſo alſo *Iſaac* generated *but one Twig* out of the Line of the Covenant, *viz. Jacob*, on whom the Spirit looked: But *Jacob* generated *twelve Sons*, which all ſtood in the Root of the Line of the Covenant, and grew out of it as *Twigs*; but in *Judah* ſtood the Stock, and *therefore* he ſaid, *his Bleſſing prevailed more*, as a Tree which is grown into *Branches* from the Stock.

46. But that he ſays, according to the Deſire of the *Lofty* in the World; he ſignifies under it the *Proſperity* of the Bleſſing to thoſe that are bleſſed; for as the Rich of the World deſire only Highneſs and good Things, ſo theſe in the Bleſſing of God receive *temporal* and *eternal* good Things; theſe ſhall from the Bleſſing of *Jacob* come upon the Head of *Joſeph*; that is, upon his Children, ſo that they ſhall in this Sprouting bear good Fruit; for the Head ſignifies the *Bloſſoms* and *Fruit* of this Tree.

47. Alſo, *Upon the Crown of his Head that was ſeparated from his Brethren*; that is, the Bleſſing ſhall not preſs forth alone out of the Line of the Covenant, ſo that it alone, among *Jacob*'s Children, ſtood in the Bleſſing, *viz.* the Stock of *Judah*; but upon the Crown of his Head that was ſeparated, *viz.* upon the Ground of the natural Root of the Adamical Tree in them all, that they all of them together ſhould be as a fruitful Tree; but concerning their States, and worldly Offices, wherein they would live wickedly in future Time, he repreſents the Figure in *Dan*, and the four Brethren from *Jacob*'s Wives Maid-Servants, ſignifying, how in the End the Serpent would manage the Government in the Adamical Nature, and how their Succeſſors would live in their Offices, and what Kind of World would riſe up therein, as it has come to paſs among the Jews and Chriſtians.

XII.

The Teſtament of *Benjamin.*

Gen. xlix. 27. 48. *Benjamin is a ravening Wolf; in the Morning he will devour the Prey, but in the Evening he will divide the Spoil: Benjamin* was *Joſeph*'s neareſt own dear Brother; and yet the Spirit ſays of him, he is a ravening *Wolf*, who in the Morning would devour the Prey. In this Teſtament of *Benjamin* is couched the moſt hidden *ſecret* Figure of the whole Scripture, and yet in its Type, in the unfolding in the Effect and Work, it is the moſt manifeſt and *open* Figure, which is clear in the Fulfilling, ſo that Men may ſee it with bodily Eyes; and yet in their Reaſon they are quite blind concerning it.

49. This Figure is fulfilled, and yet is in *Action*, and ſhall be yet alſo further fulfilled; it is very ſecret, and yet as manifeſt as a Sun-ſhiny Day, and yet is not underſtood: But it is known to the *Magi* and Wiſe Men, who indeed have wrote much concerning it, but it has not been yet rightly *explicated*, while the Time of the Evening (when *Benjamin*'s Spoil ſhall be *divided*) was far off, but now it is near; therefore we ſhall offer ſomething concerning it, and hint the Senſe and Meaning for thoſe of *our*

Society to conſider of, and yet remain, as it were, dumb to the Unwiſe, ſeeing they ſit in the Dark, and open their Jaws only after the *Spoil.*

50. The two Brethren, *Joſeph* and *Benjamin*, are the Image or Type of *Chriſtendom*, and of a *Chriſtian* Man, which in their Figure are two-fold, *viz.* the Adamical Man in his *Nature* is ſignified by *Benjamin*, and the new Man out of the *Covenant* in the Spirit of Chriſt, is ſignified by *Joſeph*; and the Figure repreſents how Chriſt has aſſumed the Adamical Man, and that this Man is half Adamical, and half heavenly, and that *entirely* in one Perſon, which cannot be divided.

51. So alſo in this Image or Type he prefigures Chriſtendom, and how they would receive Chriſt, and become Chriſtians, *viz.* that in them *Chriſt*, and alſo the evil Wolf *Adam*, would govern; that is, when they would receive the Faith, they would be ſo ravenous, raving, and zealous as a Wolf, and would draw the Heathen to them with Power and Compulſion, and yet would devour them; that is, whoſoever will not above all *hold* the ſame Opinion with them, they would preſently fall on to *condemn* that other Opinion, and *perſecute* it with Wars and the Sword, as a raging Lion or Wolf bites and devours; thus in Zeal they would devour round about them with *Excommunication* and the *Sword*; and that not becauſe they are zealous in the Spirit of Chriſt, but from the Wolf of the *evil Adam*, which would always ſet itſelf in ſpiritual, and worldly States, and Polities, *above* the Spirit of Chriſt.

52. Thus their *Zeal* would be only from the devouring Wolf, Men being more zealous under the Name of Chriſt for temporal Goods, fat Livings, good Days, and worldly Honour, than for Love, Truth, and *Salvation*; they will not be zealous in the Power of Chriſt's *Love*, but in the Power of the devouring *Wolf:* Alſo in the Zeal of their accuſtomed Exerciſes and Worſhip, wherein yet they would but play the Hypocrites before God, they themſelves would *devour* one another, as covetous greedy Wolves; and ſo outwardly the Wolf would govern. But yet *inwardly*, in the true Children, Chriſt would govern: *Outwardly*, Benjamin, *viz.* the natural *Adam*, which indeed is alſo a Chriſtian, but it comes to be ſo firſt *after* his Reſurrection, when he is quit of the Wolf; and *inwardly*, *Joſeph*, who is hidden under the Wolf.

53. And now the Spirit of *Jacob*, in the Covenant of God, points at the *Time*, ſhewing how it would be, *viz.* in the *firſt* Time of Chriſtianity they would be zealous, and hunger after God, in the Spirit of Chriſt, and yet muſt *hide* themſelves from their Enemies, as a Wolf that Men hunt as an Enemy.

54. But when they ſhall be great, and poſſeſs *Kingdoms*, that is, when Chriſt's Name ſhall come under the Power and Authority of *Dan*, ſo that Laws and Ordinances ſhall be made out of Pretence of *Chriſtian Liberty*, and its Orders and Exerciſes ſhall come under *worldly* Authority and Dominion, then will this Chriſtendom be a Wolf, which will no more judge and proceed in the Love of Chriſt; but whoever will not call all their *Belly*-Orders good and right, thoſe they would devour with the Sword of Excommunication, with Fire and [u] Vengeance, and would raiſe Wars for Chriſt's Name, and for their Superſtitions, and *compel* the People with Power to the Acknowledgement of Chriſt, and devour round about them as a Wolf, and always hunt after the Spoil, and for the moſt Part *intend* to get the Goods and Authority of ſtrange and foreign People to themſelves.

[u] Racha.

55. Thus would *Benjamin* in the Morning, *viz.* in his *riſing* up, devour the Prey, and towards the Evening he would again divide this devoured Spoil; that is, *towards the End* of the World, when *Joſeph*'s Government will get above again, ſo that Chriſt ſhall be *wholly* manifeſt, and that this Wolf ſhall ceaſe, then will *Benjamin*, viz. the holy true Chriſtendom, divide the *Spoil of Chriſt*, wherewith Chriſt has ſuppreſſed Death and Hell.

56. This Dividing or Diſtribution of the Spoil ſhall come, and is already come, and yet is not, though it is really in *Truth*, and the whole World is blind concerning it, except the Children of the *Myſtery:* The Time is, and is not, and yet truly is, when this Prey and Spoil of Chriſt, and alſo the Wolf's Prey, ſhall through *Joſeph*'s Hand be given into *Benjamin*'s Hand, and be *divided* and diſtributed.

57. O *Babel!* let this be a Wonder to thee, and yet no Wonder neither; for thou haſt nothing, and ſeeſt nothing at which thou *canſt* wonder, as a young Plant grows from a *Seed*, and becomes a great Tree, which brings forth much fair Fruit, ſo that a Man would *wonder* at the Grain or Seed, how ſo excellent a Tree, and ſo much good Fruit, has lain hid in *one* only *Grain* or Seed, which Men neither knew of, nor ſaw before. But becauſe Men have Knowledge and *Experience* thereof, that it is poſſible, that a Tree ſhould come out of one Grain or Seed, Men wonder *not* at it; yet Men ſee not *how* it comes to paſs, or where that great Power and Virtue was; ſo alſo at preſent, Men ſee the Grain or *Seed* of the Tree well enough, but *Reaſon* contemns that, and believes not that ſuch a Tree lies therein, whence ſuch good Fruit ſhould come, that thereby the Kingdom of *Benjamin*, at the End of Time, ſhall be called a *Dividing* or Diſtribution of the *Prey* and Spoil.

58. But *Joſeph* muſt firſt be a *Governor* in *Egypt*, and then *Benjamin* comes to him; and then *Joſeph* gives him five Garments of ſumptuous Apparel, and five Times more Food from his Table than the other: When the Famine *famiſhes* the Land, and the Soul of *Jacob* hungers, then know, that God will thereby draw *Iſrael* into *Egypt*, viz. into *Repentance*, and then is the Time of Viſitation, and *Benjamin* carries his *ſpoiling Sword* in his Mouth: But *Joſeph*'s Countenance ſmites him, ſo that he comes into great Terror and *Fear of Death*, becauſe the Silver Cup of *Joſeph* was found in his Sack, at which he is aſhamed, and lets his ſpoiling Sword and Wolf's Teeth *fall from him*; and then *Joſeph* manifeſts himſelf to him, together with all his Brethren; at which there will be ſuch *Joy*, that the *Wolf Benjamin* will become a *Lamb*, and yield his Wool patiently: This is the End of that Speech.

59. *The Teſtament of Jacob is a Figure of the whole Time of the World, from* Adam *to the* End; *of which we will ſet down a ſhort Figure for the Reader, that knows the Viſion or Hiſtories, to conſider of.*

60. I. *Reuben* in this Place, being the firſt Son, is ſet in the Figure of the *firſt World*, which lived in the Right of *Nature* without Law; that has the Prieſthood and the Kingdom in the Right of Nature, and ſhould be in the chiefeſt Sacrifice, and in the greateſt Dominion; but he was *fickle* therein as Water, and was thruſt out.

61. II. *Simeon* begins with *Noah* after the Flood, and keeps *Levi* with him, that was *Sem:* But the Sword of *Ham* and *Japhet* was *Simeon*; ſo there went two in *one* Subſtance, *viz.* the ſpiritual Will, and the fleſhly Will, till *Moſes*; and then the worldly and the ſpiritual were divided into *two* ſeveral States.

62. III. *Levi* begins under *Moſes*, who, with the Prieſthood, managed the Sword of *Simeon* and *Levi* in the *Law*, and cut very ſharply therewith.

63. IV. *Judah* begins under the *Prophets*, and manifeſts himſelf with the *Incarnation* of Chriſt, at which Time *this* Scepter began.

64. V. *Zebulun*, with his Co-habitation, ſets himſelf in the Midſt, *viz.* in the Kingdom of Chriſt, and that was the *Beginning of Chriſtendom*, who dwells on the Coaſts of the Sea, *viz.* among the *Heathen*, and ſat pleaſantly, for it was a new Love.

65. VI. *Iſſachar* is the Time when *Chriſtendom* was *ſettled* in Reſt, *viz.* in Power, Might, and Dominions, which muſt yet always bear the Burden of the Heathen, and be *ſervile*, and be as a boned Aſs for the Burden; for they ſtill bore the *Croſs* of Chriſt, and were ſtill conformable to the Image of Chriſt, about *Three hundred Years after Chriſt.*

66. VII. With *Dan* did the potent Kingdom and *Government of Chriſtendom* begin, when they ſet up Kings, Popes, Archbiſhops, and potent pompous Churches, Chapels, and other conſecrated Places; and then was the Adder and Serpent, on the *Way* of Chriſt in human Honour, generated in the Kingdom of Chriſt, when Men began to *diſpute* about the Pomp, State, and Glory of Churches; and to exalt Men into the Kingdom and *Offices of Chriſt*, and ſet them in the Place of Chriſt, and to honour them in Chriſt's Stead; then was Chriſt ſuppreſſed, and the Adder and Serpent ſat in Chriſt's Office of Judicature; and then the *Holy Ghoſt was rejected*, and *Councils* were ſet in the Place thereof, and then was *Antichriſt* born; at that Time the Spirit of Chriſt ſaid, Lord, I wait now for thy Salvation; for here now *my Name* muſt be the Cloak of Antichriſt, till thou ſhalt deliver me in *Joſeph*'s Time. In this Time is Truth ſtrongly bitten in the Heels, ſo that the Rider, *in the Spirit of Chriſt*, muſt fall backward.

67. VIII. With *Gad*, who ſhould be the Leader of an Hoſt, begins the Time of the *Univerſities* and Schools among Chriſtians, about *Eight hundred Years ago*, when Men readily ſet Antichriſt with Power and *Might of Armies* in the Chair of Chriſt, and with babling, diſputing, and perverting Prevarication, maintained him againſt all Oppoſition; when Men made the Tail to be the Head, and forced the Power of Chriſt into *human* Traditions and *Canons*, and made a worldly Kingdom of Chriſt's Kingdom.

68. IX. With *Aſher* began the Time when Men lived to pleaſe King Antichriſt, when he was God on Earth; then came the *flattering Hypocrites* from the Univerſities and Schools, who flattered this King for fat Bread, *viz.* for good Offices, Benefices, Prebendaries, and Biſhopricks, and *applauded* his Doings and Cauſe, and did all to pleaſe him, and ſet Chriſt with Antichriſt upon a ſoft Cuſhion, and ſo *worſhipped the Image* in the Apocalypſe *, about *Six hundred Years ago*, and nearer.

* Revelation.

69. X. With *Napthali* begins the Time of the great Wonder, when Men went on with *high Sermons*, and *deep-ſearching* Diſputes about the [w] *Counſel of God*, ſo that Men have ſeen that theſe in Chriſt's Chair were *not* Chriſt in Power, yet Men ſought deep, that they might cover themſelves with a Mantle, with fair and plauſible *Maxims*, Concluſions, and Determinations; then came the *knotty*, acute *Logick*, whereby Men diſpute: One Part of them ſays, he is Chriſt in Power and Authority; the other Part contradicts and oppoſes it; that Part ſetting his Followers and Dependents with high Pretences into the Blood of Chriſt, and builds all Authority and *holy Sermons upon it*; and ſo the Spirit of Chriſt in the inward Ground ſets itſelf againſt it, and ſays, *He is the Antichriſt:* This Time has continued to *our Time* [x] wherein we live.

[w] Predeſtination.

[x] Ann. 1623.

70. XI. With *Joſeph* begins the Time when Chriſt will be *manifeſted* again, when he ſhall caſt the Adder and Serpent *Dan*, with the Chair of Antichriſt, with all Might and Power of Selfhood in the Kingdom of Chriſt upon Earth to the Ground, and terrify it with *his Countenance*, when *Joſeph*'s Brethren muſt be aſhamed of their great Unfaithfulneſs, which they have committed againſt *Joſeph*, in that they caſt him into the Pit, and moreover ſold him for Money: And then will all Subtlety, Craft, Flattery, Hypocriſy, and Deceit, be made manifeſt, and will by the Aſpect of *Joſeph*'s Countenance be *caſt to the Ground*; and it is that Time wherein it will be ſaid, *Babylon, ſhe is fallen, ſhe is fallen, and is become an Habitation of all Devils, and abominable Beaſts and Fowls*; and then *Joſeph* ſprings up in his own Power and Virtue, and his Daughters or Boughs paſs on in their Ornament, and *his Bleſſing* begins.

Rev. xviii. 2.

71. XII. With *Benjamin* begins the Time of the Evening under *Joſeph*'s Time, for then he ſhall again *divide* and diſtribute the Spoil of the firſt Chriſtendom: He belongs to the *firſt* and *laſt* Time, eſpecially to the firſt Time of *Joſeph*, when Chriſt begins to be manifeſted; and then he is firſt eager as a Wolf, and devours far and wide, when he begins to bite and devour Antichriſt, yet all that while he is but a Wolf. But when

Joſeph's Countenance ſhall be unvailed, then he is aſhamed, as a Wolf that is taken in a Gin, and begins to be a *Lamb*, and to yield his Fat and Plenty of Wool.

72. *This is the Teſtament of* Jacob, *in its true Figure, wherein the Spirit has pointed at the* Times; *and the Spirit of* Moſes *ſays,* When *Jacob* had finiſhed all theſe Sayings, he drew his Feet up together upon the Bed, and departed; *to ſignify, that when theſe his Propheſies would be all fulfilled, then God would* call again *the unfolded Nature in the Strife of Time* into *himſelf, and draw it together into the Temperature; and* then *would this Time have an End, and Strife* ceaſe. *This we deſired a little to delineate for the Lover of Truth; let him* ſearch *further in the Spirit of God, which ſearches all Things, even the deep Things of the Deity, and then he will ſee* our Ground *in the Truth.*

The Seventy-eighth Chapter.

Of the holy Patriarch Jacob's *Burial in the Land of* Canaan: *What is thereby to be underſtood.*

Geneſis l. 1. THE *Burial* of *Jacob*, that *Joſeph* ſhould carry him again into the Land of *Canaan* after his Death, and bury him with his Fathers, and that *Joſeph went thither* with a great Company, with all the Children of *Iſrael*, and many *Egyptians*, prefigures to us Chriſt's powerful *Exit* out of this World, when the Adamical Man after its Death ſhould again be carried from this *Egypt*, and Houſe of Torment, into its Father's firſt Country, into *Paradiſe*, into which Chriſt will bring it.

2. But that alſo *many Egyptians* went along with *Joſeph* thither, and accompanied him, ſignifies that Chriſt, when he ſhall bring Home his *Bride* into Paradiſe, will have *many Strangers* with him, who in the Time of this Life *knew him not* as to his Perſon or Office, and yet are ſprung up in him, in *his Love*, which will all go with Chriſt into Paradiſe, and dwell and cohabit with him.

3. Their Weeping and *Mourning* ſignifies the eternal *Joy* which they ſhould receive in Paradiſe, as the *Magi* always by weeping and mourning prefigure Joy. This *Funeral* Solemnity, and what is to be underſtood thereby, is declared [y] *before* concerning *Abraham.*

[y] *Gen.* xxiii. and Chapter Fifty of *Myſterium Magnum.*

4. *Moſes* ſays further in this Chapter, [z] *Joſeph's Brethren feared, after their Father was dead, and ſaid, Joſeph ſurely is wrath with us, and will requite all the Evil which we have done unto him: Therefore they cauſed it to be told him, Thy Father commanded before his Death, and ſaid, Thus ſhall you ſay to Joſeph, Forgive, I pray thee now, the Miſdeeds of thy Brethren, and their Sin, that they have done ſo evil to thee; therefore forgive the Miſdeeds of us the Servants of the God of thy Father. But Joſeph wept when it was told him; and his Brethren went in, and fell down before him, and ſaid, Behold, we are thy Servants. But Joſeph ſaid to them, Fear not, for I am under the Preſence of God; you thought to do Evil by me, but God turned it unto Good, ſo that he hath done as it is at this Day, to preſerve much People; therefore be not afraid, I will provide for you and your Children; ſo he comforted them, and ſpoke friendly to them.*

[z] *Geneſis* l. 15—21.

5. This Figure is a mighty Comfort to the Brethren of *Joſeph*; but ſeeing *Joſeph*

ſtands in the Image and *Type* of Chriſt, and his Brethren in the Figure of a poor *converted* Sinner; therefore we muſt explain this Figure thus; that is, when poor ſinful Man, who has committed great Sins, and has *turned to Repentance*, and attained Grace, and committed *ſome Fault* again, then he is always in Fear and Trembling before the Grace of God, and thinks God will impute his *firſt committed Sins* to him again, and take an Occaſion againſt him by this Fault, and in that Regard ſtands in great *Anguiſh*, and begins to confeſs his firſt committed Sins again, and falls a-new at the Lord's Feet, and enters again into earneſt, ſincere Repentance, and bewails his firſt Miſdeeds, as *David* did when he ſaid, *Lord, impute not to me the Sins of my Youth.* *Pſal.* xxv. 7.

6. But by this new Repentance, and earneſt Lamentation, when the poor Man appears ſo very earneſtly and *humbly* before God again, the heavenly *Joſeph* is brought into ſuch great Pity and Compaſſion, as here *Joſeph* was, that he comforts the poor Soul in its Conſcience, ſaying, It ſhould not be afraid, all its committed Sins ſhould not only *not* be imputed, but they ſhall alſo turn to the *beſt*, as *Joſeph* ſaid, You thought to do me Evil, but God intended *Good* thereby. Thus God in Chriſt not only forgives the paſt Sins to the humble converted Man, but he alſo adds to him *Proviſion* for him and his Children, with *temporal Bleſſing* and Maintenance, and turns all to the beſt, as *Joſeph* did to his Brethren.

7. In the End, *Joſeph deſires an Oath, that when he ſhall die, they will carry his Bones along wth them out of Egypt to his Fathers*; which ſignifies to us the Oath of God in Paradiſe, that Chriſt, God and Man, would come *again* to his Brethren, and ſtay *for ever* with them, and be their High-Prieſt and King, and nouriſh them with his Power of Love, and dwell by and *in them*, as *Joſeph* by his Brethren, and provide for them as his Branches and *Members eternally* with his Power and Sap. *Amen.* *Gen.* l. 24.

8. This is a *brief* ſummary Explanation of the [a] firſt Book of *Moſes*, from a right true Ground, and *divine Gift*, which we have very faithfully inparted, in a co-operating Member-like Love and Care, to our dear *Fellow Brethren*, that ſhall read and *underſtand* this. [a] *Geneſis.*

9. And we admoniſh the Reader of this, that when he finds *ſomething* in any Place of our deep Senſe to be *obſcure*, that he do not contemn it, according to the Manner of the *evil* World, but diligently read, and pray to God, who will ſurely open the Door of his Heart, ſo that he will *apprehend*, and be able to make uſe of it to the Profit and *Salvation* of his Soul; which we wiſh to the Reader and Hearer, in the Love of Chriſt from the Gift of *this Talent* in the Ground of the Soul, and commit him into the working meek Love of JESUS CHRIST.

Praiſe the LORD in Sion, *and praiſe him all People; for his Might and Power goes through, and is over, Heaven aad Earth.* Hallelujah.

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FOUR

TABLES

OF

Divine Revelation,

SIGNIFYING

What GOD in himſelf is without Nature; and how conſidered in Nature, according to the Three Principles.

ALSO,

What HEAVEN, HELL, WORLD, TIME, and ETERNITY, are: Together with all Creatures viſible and inviſible: And out of what all Things had their Original.

By *JACOB BEHMEN*, the Teutonic Theoſopher.

PREFACE

TO THE

READER.

HOW ſad an Account have they to give, whoſe Throats, like open Sepulchres, blaſt with their Breath (as far as their Venom reaches) the moſt eminent Gifts of God in Men that bear his Image? Of which did they know the Danger, it could not but make them tremble, to conſider how their poiſoned Arrows will return and ſtick in their own Souls: Yet ſome have not feared maliciouſly to defame this deep illuminated Man of God. A Man, whoſe Writings manifeſtly appear to have been the Dictates of God's Spirit. And the Will of God was made the Rule of his Life, reſigning himſelf to the divine Will, to will and work nothing but according to the Will of God. Yet againſt the Spirit of this pious Man (as if they feared an Eclipſe of their Evening Splendor, by the Day-light of his Writings) have ſome (eſpecially among the Lamps of our modern Sects) ſpit forth their Venom, in Aſperſions ſo injuriouſly falſe, and palpably abſurd, that neither Reaſon nor Religion, Prudence or Piety, could yield any Motive thereto, but only the Monſter of their own Frailty. Thus does the Prince of the Air blind Men with Self-Love; that though in others they would ſeem to abhor Unrighteouſneſs, yet they themſelves can raſhly proceed to Sentence, before they underſtand him, and ſome before they have read a Leaf in his Writings. Whereas others that have ſeriouſly ſtudied him, and (with the divine Bleſſing) underſtood much of him, can juſtly and clearly evince the true Concordance of his Writings with the Word of God in Holy Writ, and their Inconſiſtence with conceited Sects, corrupt Doctrines, both of our own and former Ages, and all heretical Opinions whatever.

In reſpect of the uſual Stile of Authors, his Language may to ſome ſeem ſomething ſtrange. So do the Characters of Letters to Children, *primo intuitu*; and ſo do many even Scripture Expreſſions to the Ears of the natural Man. Beſides, he proceeds much by Affirmation; not diſputing, but convincing Error; having not received his Knowledge from Men, or from the imperfect fallible Principles of the Schools, but from the true Fountain of Wiſdom and

Knowledge. Nor did he write, as moſt do, by Tranſcripts out of other Men's Books; nor were his Dictates the Productions of his own Fancy, but by divine Influence, and (according to his own Expreſſion) out of his *three-leaved Book*, which the Hand of God had opened in him; wherein he found the Knowledge, not only of all that *Moſes*, the Prophets, Chriſt, and the Apoſtles taught in ſacred Scripture, but of all Myſteries alſo in Heaven and Earth, as himſelf affirms in many of his Writings.

He had the Knowledge of that wonderful Myſtery (containing the Secrets of the whole Creation) *The Language of Nature*, and that in his native Tongue; whereby the very Name of every Thing gave him clear Inſpection into the Nature of it. This Knowledge had *Adam* in his Innocence, but by his Fall loſt it; elſe it had been underſtood (as our Author affirms) in the Language of every Nation.

Now, to the Incredulous, if they could but fathom his Depths, I ſhould only bid them aſk themſelves this Queſtion; Whether *Art* or *Nature* ever did or could produce ſuch ſublime Knowledge, ſuch pure and diſtinct Knowledge of the higheſt Myſteries, knowing, that upon Conſultation with their ſerious Thoughts, they muſt pronounce the Negative? But there is a malicious Ignorance poſſeſſes many, by which they condemn all Things above their Sphere, and cry down that Excellence in others, which exceeds the Fathom of their own Comprehenſions: I need not go far for Proof or Inſtance. *Iſtorum plena ſunt omnia.* They are every where to be found.

Concerning the following Tractate, it contains *Four Tables* with their *Explanation*; wherein may be ſeen, by a ſpiritual Eye, the Ground and Foundation of all the Author's Works, and profound Myſteries: Yea, there is alſo clearly decyphered, that ſo much ſought, and ſo rarely found, ſecret *Cabala* of the ancient *Rabbies*. Theſe Tables, indeed, contain the Sum of all the Author's Writings; of all his Knowledge; of all in Heaven and Earth; yea of all the higheſt Myſteries that Man in this Life is capable of knowing.

The firſt Table, as the *Radix*, briefly includes the reſt; the other three are Branches of the firſt, and all together are properly termed an * A, B, C, to all that the Author has written.

*An Introduction.

In a Word, this following Tract is annexed not unfitly to the *Myſterium Magnum:* For the Chapters of that Book are not only introductory to ſome of the firſt, but likewiſe an excellent Illuſtration of theſe Tables; wherein the pious Reader, by a due Search, may happily find *(pulſanti dabitur)* a greater Treaſure than the World can afford, and that to his infinite Satisfaction, which it is heartily wiſhed he may obtain, together with the Life, Light, and Love of Jeſus Chriſt.

TABLE I. *What* GOD *is without* Nature *and* Creature.

What God *without* Nature *and* Creature *is, and what the* Mysterium Magnum *is: How* God, *by his Breathing forth or Speaking, has introduced himself into* Nature *and* Creature.

Abyss.

1 *NOTHING and ALL.*

Father 2 — Will of the Abyss,

Son 3 — Delight or Impression of the Will.

Spirit 4 — Science *or* Motion.

5 GOD in Trinity.

6 WORD in GOD.

7 Wisdom.

J E
H O
V A

Thus is GOD *without* Nature *and* Creature *considered.*

Beginning of Mysterii Magni *of the Eternal NATURE.*

Here begins Mysterium Magnum, *as Distinction in speaking the WORD; where the WORD by* Wisdom *is made distinct, natural, sensible, comprehensible, and invenible.*

The eternal Beginning of the Principles *is here also understood, with* God's Love *and* Anger, *in* Light *and* Darkness.

GOD *in LOVE.*

8. *The second* Principle.

V.
II. *Angel, Light, Love-Fire.*

Angelical World Root of the four Elements.

Growing or Greening in the Spiritual World.

10. Tincture *or Speaking of the Trinity.*

VI. *Sound or Distinction.* VII. *Essence, or essential Wisdom.*

12. *Pure Element.*
13. *Paradise.*

GOD *in* WRATH.

9. *The First* Principle.

Dark,	*Moving, Feeling,*	*Thinking, Mind,*	*Spiritual Nature,*
I. *Desire,*	II. *Pricking or* Science,	III. *Anguish,*	IV. *Fire,*
Austere,	*Cause of Enmity,*	*Fire Root of Heat,*	
Hard,	*Hellish-Life,*	*Hell,*	*Substantial.*
Sharpness, cold Fire	*Root,*	*Devil,*	
SAL,	*MERCURIUS,*	*SULPHUR,*	

14. *Beginning of the external World.*

Here begins the external visible World, as the out-spoken visible WORD.

1. *Is understood the good Life of the Creature which stands in the Quintessence.*

2. *The Poison and Grossness of the Earth and earthy Life.*

3. *The Reader understanding these, all Doubts and Queries cease in him; and* Babel *is left in Ignominy.*

The third Principle.

15. *Heaven*

Stars. — 16. Quintessence. — *Good Powers.*

The — 17. *The four Elements.* — *Devil's Poison introduced.*

Out-spoken WORD. — 18. Earthly *Creatures.*

A brief Explanation of the first Table of GOD revealed; how out of himself he continually begets, and breathes forth himself: And how this Table is to be understood.

NUMBER I. is the *Abyss*, the *Nothing*, and the *All:* There we begin to consider what God in himself is, without [or besides] Nature and Creature; and this Consideration of the hidden God extends unto *Wisdom*, Number 7. Therein is understood, how God dwells in all, and how all Things from him have their Existence; but himself is to all *incomprehensible*, and as a *Nothing*; yet through that *All* he makes himself visible, sensible, and [b] attainable.

[b] Invenible. Findlich.

Numb. 2. is the *Will* of the *Abyss*; and by it, at the Right Side, FATHER, and on the other Side JE: This signifies the *Will* of the *Abyss*, which is the *Father* of all *Beings*; and the JE signifies the eternal *One*, as the *Name* JESUS from the eternal *One*.

[c] Good pleasure. *Bene placitum*

Numb. 3. is the [c] *Delight* [*Lubet*], or Impression of the *Will*, by which (towards the Right) standeth SON, and opposite to it HO, signifying how the Self-will includes itself in the Place of its Possession. The Place is the Procreation out of itself, where God begetteth God, according to the good Pleasure of his Propriety. The HO is the Breathing of the Will, through which the Delight passes.

Numb. 4. is *Science*, or *Motion:* At the Right stands SPIRIT, and overagainst it VA. *Science* is the Attraction of the *Will* to the Place of God; where the *Will* comprehends the Delight which proceeds to the Son, or to the Breathing; by which Outbreathing is understood the Spirit of God. And here is understood the great Name JEHOVA, as the [d] triune Being; how the Father of himself begets the Son; and how the holy Spirit proceeds from both, and yet they be but one Being, which has nothing before it; for the *Science*, in the drawing in, is understood a Root of the eternal Knowledge, or Motion.

[d] Three in One.

Numb. 5. is *God* in *Trinity*; signifying, that the triune Being may be known, as a Similitude of the *Will*, *Mind*, and *Senses*; wherein lies the eternal Understanding. Thus is the Ternary the one eternal Understanding, and Cause of all Things.

Numb. 6. stands WORD, signifying Distinction in the Understanding, as Speaking, the [e] Perception of itself; which Word abides eternally in God himself; and God, as the Power of Perception, is the eternal Good.

[e] Or Sensibility. Empfindlichkeit.

Numb. 7. stands *Wisdom*, signifying the outspoken Word, as the Power of the divine Contemplation; wherein God to himself is intelligible, perceptible, and revealed: And thus far is God, to the Creature, invisible, incomprehensible, not natural, nor creatural.

Below the Line, stands the Beginning of the *great Mystery*, or of the *eternal Nature*; as of the Separability, Perceptibility, and Sensibility of the Properties; wherein is understood the divine Extrication or Revelation; how God introduces himself in the eternal Nature, in Love and Wrath, and not in himself; for that himself is the one eternal Good, but without Distinction would not be perceptible or manifest.

Here is to be noted, that the seven *capital Forms of Nature* are marked (to distinguish them from the other Numbers) with I. II. III. IV. V. VI. VII.

Numb. 8. the second *Principle*, stands to the Right; and Number 9, the first *Principle*, to the Left: Thus Number 9 signifies the Father's Property, through the speak-

ing of the Word in Wrath; and the second Number 8, signifies the Son's Property in Love; where the Love of God, by the expressed Word, is revealed. As that in Love, Number 8, shews the angelical Power-world; and that in Wrath, Number 9, signifies the dark Power-world of Painfulness, wherein God is an angry God.

Numb. 10. stands *Tincture*, signifying the Temperature of all Powers; how there, through speaking, they go forth in Distinction and Forms; as first in the seven capital Forms, the Desire, *Science*, Anguish, Fire, Love-Fire, Sound, and Being. And further, there stands by every capital Form what Properties are born, and proceed out of themselves.

For, if there must be a Speaking, then the Power must first contract itself, that it may breathe forth itself; then it begets that comprehensive or magnetic *Impression*, the something (which is the Beginning) wherein the *Fiat* which attracts the Powers is understood.

I. Is the *first capital Form* of the spiritual Nature, and stands with Number I. *Desire*; which Desire sharpens itself; from whence exists *sour*, *hard*, and the Cause of *Cold*; and is the Ground of all *saltish* Properties *spiritual*, in the spiritual World, and *essential* in the external World. So also the Desire of *Impression* is the Cause of its own Overshadowing, or Darkness in the Abyss; as all these Forms belong to Numb. I. to the Desire of [f] Comprehensibility.

[f] Infassligkeit.

II. By the *second capital Form* stands *Compunction* or *Science*; signifying the Contraction of the Desire, where the first Enmity or contrary Will arises; for Hardness and Motion are not alike. Now in this *Form* arise Moving and Feeling, as the Root of Pain; wherein is understood the mercurial Poison-Life, both spiritual and [g] corporal; and in the *Darkness*, the *Pain* or Torment of the wicked Life; neither was the good Life, without the Root of the Evil, manifest unto him; and that is the Root of God's Wrath, according to the Perception [Sensibility] of the eternal Nature.

[g] Essential.

III. The *third capital Form* is *Anguish*, which arises from the Desire of Impression, and from the Enmity of Compunction, where the Will stands in [h] Torment, and is there the Cause of Feeling, and of the five *Senses*; for in the *Anguish*, all Forms grow *painful*, and then are they sensible of one another. And here is the *Word* become distinct, and is the Root of *Sulphur*, both spiritual and essential [corporal,] wherein is rightly understood the *hellish Fire* in *Darkness*, in painful Life, as appears in the Table downward.

[h] *Cruciatus.* Qu. I.

IV. The *fourth capital Form* is called *Fire*; where is understood the Kindling of the *Fire*, from the painful *sulphurious Root*; for the Will goes out of Anguish again into Liberty; and the Liberty goes to its Revelation in Anguish; in which Conjunction comes that terrible [like a Flash of Lightning] Corruscation, where the *Abyss*, as the eternal Good, is revealed; and is in the *Forms of Nature* the Understanding and Life in the dark Enmity; and in the *Liberty* is the Root of *Joy*, or rouzing up the [i] Powers, and is the kindling of the Fire; in which Kindling, the *Abyss* becomes a shining Light, as material.

[i] Faculties. Kraffen.

V. The *fifth Form* is called the *Love-Fire*; where is understood, how the eternal Good, through kindling the painful Fire, introduces itself into an elevating, burning Love-Fire, which Love-Fire was first in God. But thus only it [k] winds up itself, that it becomes sensible and moving, wherein the good Powers are operative.

[k] Infoldeth. Wirket.

VI. Stands *Sound*, or *Distinction*, as the *sixth capital Form*; signifying, that the natural manifested Life, where the eternal *divine Word*, through the Forms of Nature, has infolded itself, and where all the *Powers* of Wisdom stand *in* [l] *Sound*; therein stands the understanding Life; which, in Light, is angelical and divine; but in Darkness, it is diabolical, as at the Right, Number 11. stands Angel.

[l] Noise. Schall.

VII. Stands *Eſſence*, or *eſſential Wiſdom*, of the outbreathed Word; wherein all other Forms are revealed; and is even the *Eſſence of all Forms*; as good and divine in the Light; but in the Darkneſs evil and deviliſh; and therein is chiefly underſtood *Myſterium Magnum* [the great Myſtery:] The *angelical* World is alſo therein underſtood; and likewiſe the internal ſpiritual Body of *Man*, which diſappeared in *Adam*, when the Soul's Will departed from God's Will, but is revived again in Chriſt, that is, given to him for the Eſſence of this Power-World, which is that *heavenly Fleſh*. *John* 6. And it is the dry *Rod of Aaron*, which in the Spirit of Chriſt again ſprings up in Man.

Numb. 12. ſtands *pure Element*; ſignifying *Motion* in the angelical World in Eſſence; and is the one, *holy*, pure Element; wherein the four Elements, in the Temperature, lay, and is a Root of the four Elements.

Thus hath this Place been before the Fall of *Lucifer* and *Adam*; namely, in an equal Temperature or Harmony of the ſeven Planets and four Elements.

Numb. 13. ſtands *Paradiſe*; ſignifying the eternal ſpringing, or ſpiritual Growing in the ſpiritual World; from which the external *viſible World*, out of Good and Evil (as out of both eternal Principles) is breathed forth: In which Source and Regiment *Adam*, in his Innocence, ſtood; when the four Elements *harmoniouſly* exiſted in him, as in the holy pure Element.

Numb. 14. ſtands *Beginning of the external World*; ſignifying, how God by his Word has breathed forth that ſpiritual *Myſterium Magnum*, as the eternal Nature of all ſpiritual Properties, into a viſible, external formal Being; and through the *Fiat*, as the divine Deſire, has faſhioned it into Creatures: There ſtands the third *Principle*, where three *Worlds* in one another muſt be underſtood; as the dark World of God's Wrath, the eternal light World of divine Love, and this viſible fading World.

[m] Heaven is the Parting-Mark out of the ſpiritual Fire and Water, between the heavenly and earthly.

Numb. 15. ſtands *Heaven*; ſignifying the [m] Parting-Mark between the internal and external World, as of the viſible and inviſible Eſſence; which Heaven ſtands in the Eſſence of the ſpiritual fiery Water.

[n] Or ſhine. Claſt.

Numb. 16. ſtands *Quinteſſence*; ſignifying the ſpiritual Powers as the Paradiſe-Ground in the four Elements; as well the Aſtral, breathed forth by internal Powers at the Beginning of Time (and is that Good in the four Elements, wherein the Light of Nature ſhines;) as an outbreathed [n] Fulgor of the eternal Light.

Numb. 17. ſtands four Elements, *viz. Fire*, *Air*, *Water*, and *Earth*, as the created World, out of the dark and light World, which is the framed Word ſpoken out of the eternal Nature's eſſential Power; therein did the Devil caſt his Poiſon, which, after the Fall of Man, was accurſed of God.

Man having two Eternals in him, may be ſaved or damned.

Numb. 18. ſtands *earthly Creatures*; ſignifying, that out of the Quinteſſence, and the four Elements, were all Creatures of this viſible World created, and only from them have their Life. But the animated Man hath alſo in him both inward ſpiritual Worlds, according to the internal Soul of Man; therefore may God's Love and Wrath be manifeſted in him; for wherein the Will impreſſes and kindles itſelf, of that Eſſence it partakes, and the ſame is manifeſt in him, as is ſeen in *Lucifer*.

Thus have you a brief Intimation of the firſt Table, and [conſequently] of all the Author's Writings; faithfully imparted, out of a good Chriſtian Affection to his loving Friends, and [is] as an A, B, C, to Beginners.

TABLE II.

In this ſecond Table, God is conſidered according to his Eſſence in Unity; what he is in Trinity, without Nature and Creature, whereby he filleth all Things, and yet needs no Place.

TETRAGRAMMATON.

In this Table is conſidered the Efflux of the eternal divine *WORD*; how the *WORD*, through Wiſdom, brings itſelf from Unity into Separation and Multiplicity, as well in the eternal Nature and Creature, according to which, God calls himſelf an angry, jealous God, and a conſuming Fire, as well as a merciful God; wherein is underſtood, the Foundation of Angels and Souls, and how they may receive Salvation or Damnation.

In the *Septenary* without, by itſelf, is underſtood the *Myſterium Magnum*, as the ſeven Properties of the eternal Nature.

In the *Novenary*, downwards, are ſignified the Properties of Life.

In the fourth Form, as in Fire, two Principles ſeparate themſelves from each other, as Darkneſs and Light.

A D	*Father*	*Will*	J E
O	*Son*	*Delight*	H O
N	*Spirit*	Science	V A
A	*Power*	*Word*	*Life*
I	*Colours*	*Wiſdom*	*Virtue*

	God's The	*Wrath, firſt*	*or Dark* Prin-	*World.* ciple.	*God's The*	*Love, or Second*	*Light* Prin-	*World.* ciple.
	Simi-litude	1 T	2 I	3 N	4 C	5 T	6 V	7 R
E		*Deſire or Comprehending*	Science *or Drawing*	*Anguiſh*	*Fire*	*Light Love-Fire*	*Sound*	*Eſſence*
T		*Dark*	*Feeling or Moving*	*Willing*	*Painful Life*	*Love-Life*	*Underſtanding*	*Working*
E R		*Auſtere Hardneſs*	*Enmity*	*Mind*	*Terror*	*Joy*	*Five Senſes*	*Form*
NAL		*Sharpneſs*	*Elevating*	*Wheel of Life*	*Killing*	*Power*	*Love*	Sperm
N		*Fury*	*Pride*	*Deſpair*	*Hell*	*Glory*	*Giving*	*Taking, or Comprehending*
A		*Greater Death*	*Falſe Will*	*Leſſer Death*	*Souls ground Devil*	*Souls Spirit Angel*	*Praiſing*	*Increaſing*
T		*Standing ſtill*	*Breaking*	*From Original ſeparating*	*Folly*	*Wiſdom*	*Highneſs*	*Humility*
V R		*Impotent*	*Self-Will*	*Robbing*	*Fancy*	*Knowledge*	*Strength*	*Throne*

The Second Table explained.

THE Word ADONAI ſignifies an [e] Opening, or free Motion of the bottomleſs eternal Unity: How the eternal Generation, Expanſion, and Effluence of the Trinity of God is in itſelf.

[e] Or Expanſion.

A is a triple I, which comprehends itſelf croſs-wiſe; as in a Beginning, Entrance, and Effluence.

D is the Motion of the triple I, as the Opener.

O is the Circumference of the triple I, as the Birth of God's Place in itſelf.

N is the triple Spirit, iſſuing forth of the Circumference out of itſelf, as a triple I.

A. This lower A is the Object, or Operation of the Threefold I, or Spirit; from whence eternally ſpring Motion, Colours, and Virtue.

I is the eſſential Effluence of the triple I, where the Trinity flows forth into Unity: And in this whole Word ADONAI, is underſtood the eternal Life of God's Unity.

The Word FATHER is the eternal Beginning of Operation and Will in the threefold I of the Unity.

The Word SON is that Operation of Power, as Comprehenſion of the Will into which the triple Spirit incloſes itſelf, as a Place of the divine [p] Self-hood.

[p] *Egoitas.* Ichheit.

The Word SPIRIT is the living, iſſuing Motion in the comprehended Power; as by Compariſon may be underſtood in a Flower; where the Opening, or Working of the Growth is the Beginning; the Power of the Working is the Circumference and corporal Comprehenſion of the Growth; and the Scent [or Smell] which proceeds from the Power is the Motion, or the growing iſſuing Joy-life of the Power, from whence the Flower ſprings; by which Compariſon may be ſeen how the Birth of divine Power is typified.

The Word *Power* ſignifies the breathing, going forth, underſtanding, and ſenſible Life; as the Foundation and Fountain of the outflown Knowledge of [q] Diſtinction.

[q] Diſtinctneſs. Unterſcheidlichkeit.

The Word *Colours* ſignifies the Subject, or Object of Power, where the Diſtinction and Original of the ſenſitive Life and Knowledge is underſtood; whence an eternal Contemplation exiſts.

The Word *Will* ſignifies the Ebullition or Motion in the opened Unity; whereby the Unity wills itſelf into Trinity, as the Nothing into its proper Something, wherein it has its Motion and Action.

The Word *Delight* [or *Lubet*] ſignifies the effectual Senſibility of the Will, as the higheſt Ground of original Love; where the Will of the Abyſs finds itſelf in its [r] Something; where it yields itſelf to Something as to its Senſibility; in which Senſibility it works and wills in its own Taſte.

[r] *Aliquid.* Etwas.

The Word *Science* ſignifies the effectual, ſenſible Knowledge and Underſtanding in the Love-taſte; the Root of the five Senſes, and the Ground of eternal Life: Thence flows the Underſtanding; and therein the eternal Unity [s] plants itſelf.

[s] Grounds.

The Word *Word* ſignifies, how the eternal Love of the ſenſible Unity with Knowledge ſpeaks forth itſelf eternally into an Object. The *Word* is the ſpeaking or breathing of the Will out of the Power by the Underſtanding: It is the driving and forming of the eternal Power into an Infinity of Multiplicity; as the Creator of Powers, out of the ſole Power in Virtue.

The Word *Wiſdom* is the out-flown Word, as an Object of the divine Knowledge of divine Will; as eſſential Power of the great Love of God, from whence all Things have received their Motion and Poſſibility; the Ground of all the three *Principles*; a Revelation of the Unity of God; a paſſive Eſſence of divine Operation; the Foundation of all Humility; the *Genetrix* of all Knowledge of Creatures; an eternal Domicilium of the active Love of God, and a Ray and Breath of the Omnipotent Spirit.

The Word JEHOVAH is the moſt holy Name of God, as the divine ſenſual Life, the only Good; whereby the Holy Trinity, with Glory and Omnipotence, is underſtood; the Life of the Abyſs, as of the Unity, which chiefly ſtands in the only Love: And therein alſo is underſtood the moſt holy Name JESUS; as the egreſſed I is the Ground and Fountain of the Breathing of God's Unity, and a forming of the Underſtanding.

For the Egreſs of the Unity leads itſelf with the I into E, as in the Sight or Beholding of a *Chaos*, wherein the *Myſterium Magnum* (according to the divine Manner) is underſtood, and is a triple Breathing of the Powers.

JE

JE is the Breathing of the Unity. HO is the Breathing of the JE. VA is the Breathing of the HO, and yet is only one Breathing; but makes a triple Egreſs of the three Centers or Comprehenſions; and therein is underſtood how the triple I, at laſt, cloſes itſelf in A, as in a Beginning to Nature.

Under [VA] ſtands *Life*, ſignifying, that this threefold Breathing is a real Life and Power.

Under that ſtands *Virtue*, which ſignifies the immenſe *Virtue* of ſuch a breathing Life.

Now in this Table is rightly underſtood what God, without Nature and Creature, is in *Trinity*; as in a triple Breathing of the Unity in itſelf, where nothing can be ſaid of the Place, or Dimenſion of his Habitation; for God is neither here, nor there, but every where alike; as the Abyſs is conſidered, namely, the eternal Unity without Nature and Creature; and thus is he an active Power and Eſſence of Unity. But that really ſuch Power and Virtue is therein, may well be underſtood, in the Effluence of the World, and the Creatures therein, generated by the Breath of God: And there is nothing in the Being of this World, which bears not Witneſs thereof, if truly conſidered.

TETRAGRAMMATON.

In this Table is alſo manifeſted, how the holy Name of the eternal Power, with the Knowledge hereof, from Eternity to Eternity, brings itſelf into Properties in Nature, to eternal Light and Darkneſs; and how the Word of Breathing forth brings itſelf into a Subject; and how Self-will and Acceptation of Properties ariſe in the Subject, wherein two Eſſences are always underſtood as God's own Effluence; and then the Properties own Acceptation in the Free-Will; in which Acceptation, another external Kind of Subject is underſtood; whereby the Unity, in its Effluence, becomes more external; and thereby the eternal Love brings itſelf into a Senſibility, and like a fiery Flame, as in the Working of divine Power.

At the upper End of the Table ſtands *Dark World*; and under, the firſt *Principle*; and over-againſt it, ſtands *God's Love*, *Light World*; and below it, from the Figure 4. to the Figure 7. the ſecond *Principle*; which ſignifies, how the out-flown Will does incloſe and overſhadow itſelf with Acceptation of its own Deſire; and with the Self-Deſire brings itſelf into Properties, and cauſes Darkneſs; in which Darkneſs, the egreſſed *One*, by Fire in the Light, is revealed and made ſenſible, and is the Cauſe of the Light; in which Light, God's Love aſſumes a fiery Operation from the Fire of eternal Nature, and ſhines in Fire through the dark painful Acceptation; even as the Light from a Candle, or Day in the Night; whence Day and Night have their Names in Time; but in the Eternal, there is alſo an eternal Light and Darkneſs in one another: The Darkneſs is the Ground of Nature; and the Light is the Ground of the joyful divine Revelation.

In the Eternal is an eternal Light; but in the Time here on Earth Darkneſs is the Ground of Nature; and Light the Ground of the Kingdom of Joy, the Revelation of God; that we may behold his Works, and ourſelves. Own. Eigen.

The Dark World, as the Ground of the Properties of Self-Deſire and Will, is called the firſt *Principle*; becauſe it is the Cauſe of divine Revelation, according to Senſibility, and alſo makes a ' proper Kingdom in itſelf, as namely, painful Torment; according to which, God calls himſelf an angry, jealous God, and a conſuming Fire.

And the Light which is revealed in the Fire, wherein the Unity of the divine Effluence of Love is underſtood, is called the ſecond *Principle*, as the divine Power-World wherein God's Love is a Love-Fire, and active Life; as it is written, God dwells in a Light which no Man can approach unto: For the Power of the Unity of God works in the Light, and is God; and the fiery Quality in the Light is of the eternal Nature; wherein the eternal Love of the Unity perceives and loves itſelf.

Below the firſt and ſecond *Principles* (in the ſeven Spaces) ſtand ſeven Numbers, which ſignify the ſeven Properties of the eternal Nature; and under it ſtands TINCTVR, diſtributed in the ſeven Spaces; which ſignifies the divine Word in the [u] Temperature, or Equality of the ſeven Properties; wherein the divine Powers lie in an equal Will, Action, and Being; as the outflown Name of God, wherein is underſtood the great Myſteries of divine Power and Operation; with the Characters of the Letters [on the Left Side] divided into the ſeven Properties.

[u] Moderation or Mean.

For the Word *Tinctur* is that ſeparating Word, from whence flow the ſeven Properties.

T is the *Tau*, or the Opening of the Unity [*monas*,] the Croſs of the Triple I, a Ground to the Breathing.

I is the Effluence from *Tau*, or the Egreſs of the Unity, as the Croſs-Angle of Life.

N is the Effluence of the ſounding Threefold Spirit.

C is the Cutting of the Sound; where the I, as the Effluence of Unity, ſeparates itſelf again from Darkneſs, and where the [w] Acceptation of the eternal Will breaks.

[w] Or a willing receiveing. annehmligkeit.

T, under the Figure 5, is that holy *Tau*, or the Opening of Glory, in the fiery Senſibility, which opens with [x] firing Love, as with God's Kingdom; and ſignifies the great Strength of the Light-Power.

[x] feurenden Liebe.

V is the true Character of the Holy Spirit with three Points, the two upward ſignify the Fire and Light, and the third downward ſignifies the Unity in Love, as the Meekneſs.

R; with this the holy Fire and Light are comprehended in an active natural Eſſence, for it ſignifies the Kingdom, as the Throne; and hereby is intimated, how the holy Name, with the outflown Will, introduces itſelf in *Myſterium Magnum*, as into the eternal Myſtery, out of which [y] exiſted the viſible World.

[y] *Originalis*, is outſpoken.

The great Myſteries of the Tinctur, *or the higheſt Ground of God's Trinity.*

T is the triple I, the Father.

I is that begotten I, JESUS.

N is the threefold I, in Spirit.

C ſignifies CHRIST.

T, in the fifth Space, is the *Father in Chriſt.*

V is the Spirit of Chriſt in the Word, which quickens.

R is the Royal Throne, about which Darkneſs and Light ſtrive; there Satan and Chriſt ſtand againſt one another; namely, according to the Aſſumption of Satan's Self-Will, as an erroneous Spirit, and according to the Unity, Chriſt; where is underſtood Love and Anger in one Ground, but in a twofold Revelation. Here are underſtood thoſe that belong to God; the other, [z] a Lock rather, at this Place.

[z] Ein Schloß eher an dieſem Orthe.

In this Table, in the ſeven Spaces, is the Ground of Angels and Souls; as that *great Myſtery* of the Change, in which lies all Poſſibility. Sideways, after the ſeven Figures, the Efflux from [a] one into ſeven is underſtood. The firſt *Principle* is to be underſtood unto the *Fire*; out of which the *Light* is manifeſted: And from *Fire* to *Eſſence*, the *ſecond Principle.* And downward, under every *Property*, is underſtood what Kind of Effluence, out of every Property, in the Co-operation of other Properties, doth proceed; yet not ſo to be underſtood, that one Property alone gives the Efflux, but all ſeven afford it; though the *firſt Form* is predominant therein, and retains the higher Regimen.

[a] Monas.

As under the Figure I ſtands *Deſire* or *Comprehending*, whereby is underſtood, that the *Deſire* is *magnetic*, and incloſes and darkens itſelf, which is alſo the Ground of *temporal* and *eternal Darkneſs*; and from that [b] Attraction comes (under it) *Sharpneſs*, *Auſtereneſs*,

[b] Orig. drawing in.

and *Hardneſs*, and is the Original of Wrathfulneſs; whence ariſes the *great eternal Death*. For this *Magnet* draws the Powers into itſelf, and in itſelf incloſes them; ſo that the Working *ſtands ſtill*, and ſteps into *Impotence*, as under the Number 1. appears.

Under Number 2. ſtands *Science* or *Drawing*, which is the ſecond Form to Nature; as the Motion of the *magnetic* Attraction, from whence the Senſibility of Nature exiſts, and is the *Ground of all Contraries*, for *Hardneſs* and *Motion* are Enemies; Motion breaks the Hardneſs again, and yet alſo begets Hardneſs by Attraction. Thus two Eſſences have their Exiſtence in the deſirous out-flown Will of God, as the drawing of the *magnetic* Power gives Motion and Senſibility, and the Thing attracted affords Eſſence; wherein is underſtood the Cauſe [c] of Spirit and Body; as in the attracting of Senſibility is cauſed the Spirit, and in the extracted, the Body or Cauſe to Corporiety. Now if this Attraction and Eſſence be not able to reach the *Light* of God's *Unity*, whereby it may be mollified, then in itſelf remains only a mere Enmity, and is the Cauſe of the Torment of Fury and Ambition; whence exiſts Self-pleaſing and Pride, for the Will of Self-pleaſing is a falſe Will, a continual Corruptor of itſelf, and its Eſſence.

[c] Orig. to.

And in theſe two Forms, *Deſire* and *In-drawing*, in their out-flown Properties, is underſtood God's *Wrath*; and though they be the Ground of the ſenſible Life, yet if the Light ſhines therein, then they are the Gound of the Joy-Kingdom, as an inward Motion of God's Unity, and a Ground of the five Senſes; whence alſo the creatural Life has taken its Beginning, and therein ſtands its [d] Corruption, ſo far as it loſes the Light; for it is the *Spring* of helliſh Anguiſh, as the *Cauſe* of Painfulneſs, and is alſo the *Root* of natural Life.

[d] Conſumption. Verderbnus.

In the *third Space* ſtands the *third Form* of Nature called *Anguiſh*, as a ſpiritual *Sulphur-ſource*, according to its *Property:* This takes its Ground from the firſt and ſecond Form, as from the *magnetic Deſire*, and from the Motion of Drawing, where the out-flown eternal Will, in that Unquietneſs, ſtands in Anguiſh. This Anguiſh is the Cauſe of natural Will, Mind, and the Senſes, and is the Wheel of Life, as the Cauſe of the Firing-Life; for when the out-flown Will of God's Unity ſtands in *Anguiſh*, then it longs again after Unity, as after Reſt, and the Unity or Reſt longs after Motion and Revelation, for in the Unity there can be no Revelation without Motion; and therefore the divine Will freely flows out of itſelf, and the divine [e] good Pleaſure, in the out-flown Will, brings itſelf into a Deſire and Motion unto a Senſibility, that it may perceive itſelf, and remain two in one Eſſence, as the ſenſible divine Delight, and the Cauſe of Senſibility; wherein God calls himſelf a loving God, according to the Senſibility of divine Love-Delight, and an angry God, according to the Cauſe of Senſibility, as after the eternal Nature. And thus we underſtand by *Anguiſh* (when the divine Light is not revealed therein) the helliſh Fire, and an eternal Deſpair and Terror; where the Self-Will of Nature continually ſtands in a dying Torment, ever deſiring to be releaſed from ſuch a Condition, which I therefore call the [f] leſſer Death; it is the eternal dying Death; but in the Hardneſs, it is the great ſtill-ſtanding Death. This Form, if it has not Light, is the Head-Spring of the falſe Mind, but if it perceives Light in itſelf, then is it the Spring and Ground of the ſenſible Mind, and the right Root of Fire, as appears in Number 3. downwards.

[e] Lubet.

[f] Little.

The fourth *Form*, Number 4. is the *Fire* of the eternal Nature; underſtand ſpiritual Life-Fire; and that exiſts from a continual Conjunction or Conjoining of *Hardneſs* and *Motion*. Underſtand, that thence ariſes the *Painfulneſs*, but the *Splendor* exiſts from the Delight of the *Free-Will*, where the *Unity* of *Delight* [*good Pleaſure*] is actuated in the Properties; then like a Flaſh [*of Lightning*] it ſhines through the continued Conjunction, of the great Meekneſs of the Unity, and the *Fierceneſs* and *Motion* of the three firſt *Properties*; for then it is in the Eſſence of the Conjunction, as if Steel and

Stone were rubbed together, whence the Flaſh ariſes. Such a *Flaſh* is the true natural *Life* of the *Eternal*, for it is the Revelation of divine Motion, and has the Properties of Nature, and alſo the Revelation of the Unity of God's Effluence in itſelf. Now which of theſe two gets Predominancy, in that ſtands the Life.

The Splendor of the *Fire* is the Light from the Effluence of God's Unity, and the Eſſence of the *Fire* is the out-flown Will, which has brought itſelf with the Deſire into ſuch Properties. Thus in the out-flown fiery Will, we underſtand *Angels* and *Souls*; and in the ſenſible ſharpened Light's Power from the Unity, we underſtand the Spirit wherein God is revealed, and underſtood in the ſpiritual Eſſence; and in the Fire two Kingdoms ſeparate themſelves, as the Kingdom of Glory from the Efflux of God's Unity, and the Kingdom of the Properties of Nature; and yet [theſe two Kingdoms] dwell in one another as one. The Kingdom of Nature is in itſelf, that great *eternal Darkneſs*, but the Light is the Kingdom of God; of which St. *John* ſays, *The Light ſhines in Darkneſs, but the Darkneſs comprehends it not.* As Day and Night dwell in one another, and yet the one is not the other.

Thus from the Fire's own Property, comes the painful Life, if it break itſelf off from the eternal Light, and doth (as in the Property of Selfhood) enter the Object; then it is only fantaſtic and fooliſh, even ſuch as the Devils were, and the Souls of the damned are; as appers Number 4. downwards.

In the *fifth Property of Nature* is the ſecond *Principle*, with its Foundation underſtood, (as the Eſſence of the Unity in the Light-Power) where in the out-flown Unity is a Fire-flaming Love underſtood, whence exiſts the true Underſtanding-Spirit, with the five Senſes.

The firſt three *Forms* are only the Property to Life, and the fourth is the Life itſelf; but the fifth is the true Spirit. When the fifth Property is revealed out of the Fire, then ſhe dwells in all the reſt, and changes them all into her ſweet Love, that no more Painfulneſs nor Enmity is diſcerned, but even as the Day changes the Night.

In the firſt four *Properties* is that Life like the Devil's; but when the Light's Power (as the ſecond Principle) is revealed in the Property, then it is an Angel, and lives in divine Power and Holineſs, as appears in Number 5. downwards.

The ſixth Property is the Underſtanding, as the *Sound*, where the Properties in the Light ſtand all in an Equality; then they rejoice, and the Power of the five Senſes is manifeſt, and all the Properties rejoice in one another; and thus the Love of the Unity leads itſelf into Working, Willing, Senſibility, Finding, and [g] Celſitude. Thus is there a Contrary in the *eternal Nature*, that the Properties exiſting therein, the Love is known, and that there might be ſomething to be beloved, wherein the eternal Love of God's Unity may work, and God may be praiſed. For if the Properties of Life be penetrated with the divine Love-Flame, then they praiſe the great Love of God, and yield themſelves all again into the Unity of God. Such Rejoicing and Knowledge could not be revealed in the Unity, did not the eternal Will bring itſelf into painful moving Properties.

[g] Highneſs. Hoghkeit.

The ſeventh Property is that Eſſence, wherein all the other are eſſential, wherein they all act, as the Soul does in the Body; wherein the Natural, Eſſential, Eternal *Wiſdom* of God (as the *Myſterium Magnum*) is underſtood, out of which the viſible World, with its Eſſence and Creatures, did ariſe.

Thus by this Table is underſtood the hidden ſpiritual World as the eternal Manifeſtation of God, from whence the Angels and Souls of Men received their Exiſtence; therefore may they turn themſelves to Evil or Good, for both lie in their Center.

This ſpiritual World is no other than God's revealed Word, and has its Being from Eternity to Eternity; for therein is Heaven and Hell underſtood.

TABLE III.

The ſeven Properties of the viſible World, or external Nature.

MACROCOSMUS.

In this Table is ſignified how the hidden ſpiritual, eternal Word (as the *Myſterium Magnum*) by the Motion of *God's Word* iſſued forth, and became viſible, manifeſt, and material; and how the inward Powers, through God's working, have comprehended and faſhioned themſelves; how Good and Bad in every Thing is to be underſtood; and yet there was no Evil in *Myſterium Magnum*, but exiſted through the Senſibility and Aſſumption of Self-Deſire. Here alſo is ſhewed what in the Working iſſued forth from every Property, and which have the Predominancy; according to which every Thing is formed and governed.

1 *Ground*	2 *of*	3 *Nature*	4 *Pure*	5 *Element*	6 *Para-*	7 *diſe*
Cold, Earth, Snow	*Original of Air*	*Fire of Eſſence*	*Heaven*	*Light of Nature*	*Stars*	*Water*
Saturn	Mercury *the Planet*	Mars	Sol	Venus *Soft*	Jupiter	Luna
Sal	*Mercury Thunder*	*Sulphur Fleſh*	*Sal-nitre*	*Oil*	*Power*	*Body*
Black, Grey	*Mixt-colours*	*Red.*	*Yellow*	*Green, and white within*	*Blue*	*White without within Red and Green*
Melancholy	*Colerick*		*Sanguine*		*Phlegmatick*	
Groſſneſs of Stone	*Metal, Stone*	*Ruſt*	*Growing*	*Pearls*	*Jewels*	Menſtruum
Lead	*Quickſilver*	*Iron, Steel*	*Gold*	*Copper*	*Tin*	*Silver*
Bone, Wood	*Herbs*	*Reſin*	*Tincture in the Earth*	*Sweet*	*Bitter*	*Graſs*
Sour	*Poiſon*	*Woes*	*Opening*	*Healing*	*Strengthening*	*Fleſh*
Stopping	*Smelling*	*Feeling*	*Seeing*	*Taſting*	*Hearing*	*Loathing of Nature*
Dying	*Lying*	*Wrath, War*	*Riches*	*Noble*	*Reaſon*	*Own Poſſeſſion*
Lord	*Craft*	*Force*	*Juſtice*	*Faithful*	*Truth*	*Simplicity*
Stealing	*Deceiving*	*Loſing*	*Finding*	*Earthly Love*	*Being friendly*	*Lightminded*
Obſtinate, Sad	*Confounded Senſes*	*Careleſs*	*Conſtant*	*Pure*	*Joyful*	*Ignorant*
Earthly	*Beaſtly*	*Evil*	*Heavenly*	*Modeſt*	*Senſible*	*Low*
Wolf	*Fox*	*Dog*	*Lion*	*Bird*	*Ape*	*Great Beaſts*
Worms	*Venomous Worms*	*Evil Beaſts*	*Good Beaſts*	*Flying Beaſts*	*Tame Beaſts*	*Fiſh.*

An Explanation of the Third Table.

MACROCOSMUS.

IN this Table is underſtood how the hidden ſpiritual World has made itſelf viſible, and with its own Breathing-forth has made it [b] an Object where the eternal *Principles* are out-flown, and the Powers therein became co-material: For the external Nature is no more than an Efflux or Object of the eternal Nature. The four Elements exiſt

[b] Gegenſtand

from the firſt four Properties of the eternal Nature, as the Earth and Groſſneſs of all Eſſences of the dark Deſire, where the other ſix Properties always became co-material, as we may conceive of Metals and Powers, good and bad. The Air exiſts from the Motion of the *magnetic* Impreſſion; the Water from the Abruption [breaking off] of the Impreſſion, where Heat and Cold are in Strife; the Fire of the ſpiritual Fire; the Cold is perceived in the *magnetic* Sharpneſs, as in the right Root to Fire.

Before the ſeven Properties, above the Table, ſtands *Ground of Nature* diſtributed in the three firſt Forms: And in the fourth and fifth Form, or Property, is divided the Word *Pure Element*.

The pure Element is the Equality in the Elements, and is called the *Quinteſſence* of the Elements; as the *Tincture* of the Equality of Nature: Both are that occult *Arcanum* ſo much ſought for.

With the Word *Ground of Nature* is underſtood the Root of the four Elements, as the four Cauſes of Motion and Senſibility. By the Word *Pure Element*, is underſtood the Temperature, or the Equality of Nature, and the four Elements, where the Light alſo is ſenſible, moving, and elemental. Thus is underſtood, how the eternal Element as the Motion of divine Power is acuated by the Ground of Nature, and revealed in the Light, where the pure Element is the Motion of the inward ſpiritual World; and at the Creation of the World went forth into a Being, and is underſtood of the fifth *Eſſence*.

The Word *Paradiſe*, in the ſixth and ſeventh Properties, ſignifies the ſpiritual Work in the Light's Eſſence, as a Springing up, or ſpiritual Growth, which, at the Beginning of the World, ſprung up through all the four Elements, and out of the Earth formed itſelf into all Manner of Fruits, and changed all the Properties of Wrathfulneſs into a Temperature. But when thoſe fierce Properties, with the four Elements, were awakened by the alienated Deſire and falſe Will in *Adam*, and attained the Dominion, then the Greening [ſpringing forth] retired back; that is, it remained in the *Tincture* of the inward Ground, and is yet in the four Elements, but in the inward *pure* Element only, and may not be attained but in the New-birth of the inner Man, and in the material *Tincture*, wherein the paradiſical Working is alſo fully manifeſted to our Underſtanding.

This Table ſhews from whence all Eſſences [or Beings] in this World did ariſe, and what the Creator is; namely, that the Creator has been the divine Power-world, which the [1] Unity, as the eternal Will, has moved, which Will is God himſelf, but the Separator or Divider was the out-flown Will in the ſpiritual World; in ſuch Motion, he iſſued out of himſelf, and made him a Subject for his Working; in which Motion, one Subject iſſued out of another continually, until the external Matter of the Earth (through the divine Motion) was drawn into a *Maſs* or *Chaos*; and this Drawing of the Motion ſtands thus ſtill: All Things therefore fall in the Deep towards the Earth, and that is the Reaſon that all Power of Motion, even to this Day, and to the End of Time, continues ſo.

[1] Monas. Einheit. God made firſt the angelical light World, which in this Place (after the Devil's Apoſtacy) ſeparated into this external viſible Eſſence.

The ſeven Days, and ſeven Planets, ſignify the ſeven Properties of the ſpiritual World; the three Principles *in Spiritu Mundi*, as *Sal*, *Sulphur*, and *Mercurius*, ſignify the Trinity of the divine Revelation, as an everlaſting Spring or Fountain, from which all external Creatures are flown, do flow, and will flow even to the End of this Time; and therein the Separator, with the ſeven *Properties*, is underſtood. In this Table we ſee what proceeded from the ſeven *Properties*; and how the ſpiritual Power has brought itſelf into a material one (as in the ſeven *Spaces* downwards appear) whereby we may underſtand whence Good and Evil ſprung up in this World.

TABLE IV.

MICRO-COSMUS.

In this Table MAN is held forth; what he has been in *Paradiſe*; as alſo how the *Properties* in him (without aſſuming Self-Deſire) equally ſtood in the Image of God; and what he is become through Satan's Deceits; what that Monſter of the Serpent (whereby he is become earthly and mortal) is in him.

And then how God's Word and LOVE came in to help him again, new born in CHRIST, daily deſtroying that ſerpentine Image: Alſo in what Danger and Miſery he ſtands in ſuch an Image, either on the Ground of Hell or Heaven.

Alſo a Similitude of divine Revelation and Knowledge in the ſeven *Properties* according to *Time* and *Eternity*, formed out of all the *three Principles*, for a further Underſtanding how he is wiſely to regulate his Life, and to what Driving [Impulſe] he ſhould yield himſelf.

Human Ground *before and after the* FALL	1 T S ♄ *Saturday*	2 I OU ☿ *Wedneſday*	3 N L ♂ *Tueſday*	4 C S ☉ *Sunday*	5 T PIR ♀ ♃ *Friday*	6 U IT ♃ *Thurſday*	7 R BODY ☾ *Monday*
Adam *in Paradiſe*	*Deſire*	*Motion*	*Senſibility*	*Seeing*	*Loveing*	*Rejoicing*	*Heavenly Fleſh*
Erring Sp.	*Sharpneſs*	*Anger*	*Pain*	*Bitter Woe*	*Hating*	*Deſpair*	*Paſſion*
Chriſt	*God's Word*	*Life*	*Acceptance*	*Sweet*	*Glory*	*Power*	*Divine Eſſence*
Adam *in Paradiſe*	*Similitude*	*Out-going Spirit*	*Heating*	*High*	*Humble Will*	*Praiſing*	*Unity*
Satan	*Self-ſeeking*	*Self-knowl.*	*Self-will*	*Domineering*	*Pride*	*Reproaching*	*Folly*
Chriſt	*God's Unity*	*Reſignation*	*Suffering*	*Yielding*	*Deſire*	*Equality of Power*	*Wiſdom*
Adam *in Paradiſe*	*Taſting*	*Thinking*	*Mind*	*Underſtanding*	*Spirit*	*Speaking*	*Speculum of Nature*
Satan	*Deſire of Diviſion*	*Lying*	*Anguiſh*	*Doubting*	*Fall*	*Stink*	*Extruding*
Chriſt	*Baptiſm*	*Law*	*Breaking*	*Hopeing*	*Humility*	*Believing*	*Genius or Type*
Adam *in Paradiſe*	*Strength*	*Penetrating*	*Might*	*Holy*	*Modeſt*	*Powerful*	*Throne*
Satan	*Lord*	*Potent*	*Malice*	*Thirſty*	*Wanton*	*Mad*	*Self-Honor*
Chriſt	*Humility*	*Obedience*	*Mercy*	*Forgiving*	*Going*	*Generating*	*Reverence*
Adam *in Paradiſe*	*Angel*	*Officious*	*Mild*	*Friendly*	*Beauty*	*Virtue*	*Diligent*
Satan	*Devil*	*Perverſe*	*Thieviſh Mind*	*Murder*	Belial's *Whore*	*Poiſon*	*Earthly Fleſh*
Chriſt	*Chriſt*	*Returning*	*Repentance*	*New Life*	*Holy*	*Reſtoring*	Sophia
Adam *in Paradiſe*	*Heaven*	*Child-like*	*Secret*	*Manifeſt*	*Singing*	*Sounding*	*Paradiſe*
Satan	*Hell or Perdition*	*Strife*	*Torment*	*Ever falling*	*Fancy*	*Changing*	*A Den of the Deep*
Chriſt	*Chriſt's Calling,*	*Teaching,*	*Diſſolving,*	*New Mind,*	*Rejoicing,*	*Praying,*	*Springing.*

An Explanation of the Fourth Table.

MICROCOSMUS.

What Man is in his Trinity; as firſt, according to Paradiſe; ſecondly, according to the Spirit of Error; thirdly, according to the New-birth, which Chriſt teaches and will have. *John* iii.

IN this Table *Man* is held forth as a Similitude of the three Worlds, according to the Soul, Spirit, and Body; what he has been in the Beginning, according to his Creation; what he is become in the Fall, by the Spirit of Error; and what he will be in the New-Birth, through the Spirit of Chriſt, which is a true eſſential Image, out of the three Principles of the Divine Revelation, as from the out-flown Word of the divine Will.

Man, according to the Soul, is an eternal Nature of the firing Quality, as a Spark out of the Center, from whence the Fire exiſts: If this Ground cannot reach into the divine Light, then is it a Darkneſs of the *magnetic*, attractive, deſiring Power; but if he reaches out of the Fire to the Light, that his *magnetic* Deſire feeds on the out-flown Unity of God's Love, then ariſes from that Fire the good true Spirit, even as Light ſhines out of a Candle. Theſe are now two Principles, the *Soul* in the Fire of eternal Nature, and the *Spirit* in the Light of divine Power. But the Body is the third Principle, as an Eſſence of the viſible World, from the Stars and Elements, formed into an Image out of the ſeven Properties of Nature.

N. B. The Difference between the Soul, and the Spirit of the Soul, which, without God, is but a dead Image.

The Soul has the ſeven Properties of the inward ſpiritual World, according to Nature, but the Spirit of the Soul is without theſe Properties; for it ſtands out of Nature, in God's Unity, but through the Soul's fiery Nature is manifeſted in the Soul; for it is the true Image of God, as an *Idea*, in which God himſelf works and dwells, ſo far as the Soul brings her Deſire into God, and ſubmits to God's Will: If that be not done, then is this *Idea*, or Spirit of the Soul, dumb and actleſs [not working,] ſtanding like an Image in a Looking-glaſs, which ſoon vaniſhes, and has no Being, as it befel *Adam* in the Fall. But if the Soul ſubmits to God, and brings its magnetic Hunger into God's Love, the Soul then attracts divine Eſſence, namely, the eſſential Wiſdom of God, then her *Idea* or *Spirit* becomes eſſential in the Light's Power, and obtains a pious Life, as being then the true Temple of God, wherein God's Unity is revealed and operative.

[k] *Eveſtrum* is a continued Aſtral Influence in the four Elements, and likewiſe an Aſtral Spirit in Man.

But if the Soul herſelf with her Deſire brings in Self-Love, and with her Deſire turns herſelf into the ſeven Properties, to try them, and feeds on the vain Delights of the ſeven Properties, then ſhe extols herſelf, and makes to herſelf an [k] *Eveſtrum*, as an aſtral Object; which *Eveſtrum* preſently hungers after the Vanity of the falſe Delight; even as it befel *Lucifer* and *Adam*, where the *Eveſtrum* of *Lucifer* imagined itſelf into a Fancy, and the *Eveſtrum* of *Adam*'s Soul into the animal Properties of the external World, whereby the Soul was poiſoned, and the Body (out of the Earth's *Limus*) was ſuddenly infected, that the animal Properties awakened in him, and longed after earthly, beaſtly Suſtenance; as Heat, Cold, Sharp, Bitter, Sweet, and Sour; and with theſe Properties introduced itſelf into a ſpringing Fountain of ſuch Delights, and ſo, with the Deſire, *fed* on *Good* and *Evil*, whereby the *Image of God*, as the *Idea*, became obſcure and unactive. Thus the true Spirit (as the active *Idea*) became dumb and dead, even as an Image in a Looking-glaſs, and ſo was the Soul cut off from God, and ſtood in a natural Will; but God's Will in the Spirit worked no more, and

[k] How the holy Similitude of God in Man became quenched, and a monſtrous Image aſſumed.

the Will of the *Eveſtrum* (as the oppoſite Image of the dark eternal World began [to work], for the holy *Genius* was changed.

At the Head of this Table ſtandeth TINCTUR divided into the ſeven Properties; which ſignifieth the Equality of the ſeven Properties according to the Soul and Body that in the firſt Man before the Fall, the Property [or Inclination] to Separation, and Acceptability, ſtood in a like Will, and all its Deſires were brought into God's Unity; thus were they the true Paradiſe; for the eſſential Spirit with the Unity of God, was revealed in them, who were to work through God's Love in all Things. But the Devil envied them, and with his falſe Luſt deceived the ſeven Properties of Life, and perſuaded them, it would be good for them, and they ſhould become wiſe, if the Properties (each one according to its Kind) would introduce themſelves into Self-Acceptance, then ſhould the Spirit taſte and know what was Good and Evil: but then it could not ſubſiſt in God's Unity, of that he told them nothing.

But no ſooner had they brought themſelves in their own Luſts, than ſuch a Strife and Contention awakened in them, that all the Properties began to be formed in their Self-Hood.

Thus the Unity, as the Element, was broken [or divided,] and the Four Elements ſtrove for Predominance; whereupon ſuddenly from without fell in the Inequality, as *Heat* and *Cold*, and the *Aſtral* Diviſion working in the Body; and God's Wrath (according to the dark World's Property) in the Soul; which cauſed in them (according to the Soul) Horror, Anguiſh, Neceſſity, and eternal Deſpair; and in the Body, aroſe Heat, Cold, Woes, Sickneſs and a mortal Life. Thus God's Image, the whole Man, fell from his Ordinance; and became a diſguiſed Monſter: and the awakened Properties preſently began to ſet up their Government, with Envying, Murthering, Raging, Tearing and Tormenting. Love was changed into Pride and Self-Love; Deſire into Covetouſneſs; Senſibility into Envy; and the Life's Fire into Wrath: Thus was the Helliſh Foundation, in the whole Man, revealed, and ruled both in Soul and Body.

Thus was our Nature firſt corrupted: which ground was never before ſo plainly diſcovered.

Now this Helliſh Foundation is the Spirit of Error; for which Man muſt have been damned, had not the Divine Mercy, the Serpent-Treader (as the Efflux of God's Love) after the Fall, been preſently promiſed to the New-Birth, in the Holy Name Jeſus. Which Holy Name hath in mere Mercy, and great Humility for Man's Soul and Body, given it ſelf forth, aſſumed Humanity, broke the Power of the diabolical Spirit of Error, killed the Live's Self-will, and brought again the Properties into God's Unity. There the true Spirit (as the human *Idea* and God's *Image*) is renewed again, and filled with the Divine Love Eſſence. And thus the human Soul, through Chriſt's Soul and Spirit in that Love and Divine Eſſence, has again attained an open Gate unto God.

Thus in this Table is held forth [or drawn to the Life] what *Adam* has been; what through the Fall he is become; and how he is again redeemed; and what is his New-birth out of Chriſt's Spirit. And theſe are delineated in the ſeven Properties under the Word TINCTUR. In which Properties the Soul hath its *Center*, and in which the Spirit, and in which the Body [have their *Centers* alſo] of which the Reader may further conſider; for under them ſtand the ſeven Days of the Week, intimating, that Man is even the ſame.

Soul's ground 1, 2, 3. firſt Princip. Soul's Spirit out of God 4, 5, 6. ſecond Princip. the Body. 7. Heavenly, now earthly.

This Table ſheweth what Man is internally and externally; firſt according to the good *Adam*, and then according to the corrupted *Adam*; and alſo what he is again in Chriſt. Whereby we may underſtand, how Evil and Good is in Man; and whence exiſt the Property of Good and Evil, both in the Mind and Senſes.

By the Word *Sathan* (ſignifying the Spirit of Error) is not underſtood a Creaturely Devil; but the Spring [or Fountain] of the Spirit of Error.

And by the Word *Chriſt*, is underſtood the New-Man (according to the internal) in the Spirit of Chriſt. The other Spaces are underſtood as in the other Tables; wherein is underſtood the Cauſe of Mutation.

F I N I S.

CATALOGUE of the Books

Written by JACOB BEHMEN,

The Teutonic Theoſopher.

1. ANNO 1612, he wrote the Aurora, or the Dawning of the Day; or Morning-Redneſs in the Riſing of the Sun: Containing the Root of Theology, Philoſophy, and Aſtral Science from the true Ground. Dated *June* 2, *Anno Ætatis* 37. It had Notes added, with his own Hand, in 1620. Having been ſummoned, on Account of the Aſperſions of the Superintendent of *Gorlitz*, and accuſed as Author of this Book, it was laid up by the Magiſtrates of that Place; and he was commanded (as being a ſimple Layman) to deſiſt from writing of Books. Upon this, he refrained for ſeven Years. But being afterwards ſtirred up by the Inſtigation of the Divine Light, he proceeded to write the reſt, as follows.

2. *Anno* 1619. The Three Principles of the Divine Eſſence: Of the Eternal Dark, Light, and Temporary World. With an Appendix of the Threefold Life of Man.

3. *Anno* 1620. The High and Deep Searching of the Threefold Life of Man, through, or according to the Three Principles.

4. An Anſwer to the Forty Queſtions concerning the Soul, propoſed by Doctor *Balthaſar Walter*. In the Anſwer to the Firſt Queſtion, is the Philoſophic Globe, or Wonder-Eye of Eternity, or Looking-Glaſs of Wiſdom, (which in itſelf contains all Myſteries) with an Explanation of it.

5. The Treatiſe of the Incarnation. In Three Parts. Dated in *May*.
   Part the Firſt, Of the Incarnation of Jeſus Chriſt.
   The Second, Of the Suffering, Dying, Death, and Reſurrection of Chriſt.
   The Third, Of the Tree of Faith.

6. The Great Six Points, containing the Deep Ground of the Great Myſtery, and of the Three Worlds; and a brief Explanation of ſix others, or the ſmall ſix Points.

7. Of the Heavenly and Earthly Myſtery. Dated *May* 8.

8. Of the Laſt Times; being two Letters: The Firſt, to *Paul Keym*, dated *Auguſt* 14; and the Second, to the ſame, dated *November* 23; both concerning the Thouſand Years Sabbath, and of the End of the World. They are in the Collection of his Letters.

9. *Anno* 1621. *Signatura Rerum:* or, The Signature of all Things: Showing the Sign and Signification of the ſeveral Forms, Figures, and Shape of Things in the Creation; and what the Beginning, Ruin, and Cure of every Thing is; compriſing all Myſteries.

10. Of the Four Complexions: A Treatiſe of Conſolation, or Inſtruction, in Time of Temptation. Dated in *March*.

11. Two Apologies to *Balthaſar Tylcken*.
   The Firſt, in Two Parts, concerning the Aurora.
   The Second, in Two Parts. Dated *July* 3.
   Part the Firſt, concerning Predeſtination.
   The Second, concerning the Perſon of *Chriſt*, and the *Virgin Mary*; which he had wrote of in the Treatiſe of the Incarnation.

12. Conſiderations upon *Iſaiah Stiefel*'s Book, dated *April* 8, concerning the Threefold State of Man, and the New Birth; and of the laſt *Sion*, or *New Jeruſalem*.

13. *Anno* 1622. Of the Errors of the Sects of *Ezekiel Meths*, or an Apology to *Iſaiah Stiefel* concerning Perfection. Dated *April* 6.

14. Of True Repentance. —— —— —— 1

15. Of True Reſignation. —— —— —— 2

16. Of Regeneration. Dated *June* 24. —— —— 3

17. *Anno* 1623. Of Predeſtination, and the Election of God. Dated *February* 8. There is an Appendix to it, intitled as follows:

18. A Short Compendium of Repentance. Dated *February* 9. —— 4

19. The *Myſterium Magnum*: An Explanation of *Geneſis*; treating of the Manifeſtation, or Revelation of the Divine Word through the Three Principles of the Divine Eſſence: Alſo of the Origin of the World and the Creation, wherein the Kingdom of Nature and Grace are explained, for the better underſtanding of the Old and New Teſtament; and what *Adam* and *Chriſt* are. Dated *September* 11.

20. A Table of the Divine Manifeſtation; or, An Explanation of the Threefold World: In a Letter of the True and Falſe Light, to *G. F.* and *J. H.* Dated *November* 11. It is in the Collection of his Letters.

21. *Anno* 1624. Of the Superſenſual Life. —— —— 5

(22.) Of Divine Contemplation, or Viſion. It proceeds to the ſixth Verſe of the fourth Chapter.

23. Of *Chriſt*'s Teſtaments. In Two Books. Dated *May* 7.

The Firſt, Of Holy Baptiſm.

The Second, Of the Holy Supper of the Lord *Chriſt*.

24. Of Illumination. A Dialogue between the Enlightened and Unenlightened Soul. —— —— —— — 6

These Six were publiſhed in One Vol. 12mo. intitled, The Way to Chriſt.

25. An Apology for the Book of True Repentance, and of True Reſignation. Dated *April* 10; occaſioned by a Libel publiſhed by *Gregory Rickter*, the Primate of *Gorlitz*.

(26.) An Hundred and Seventy-ſeven Theoſophic Queſtions, with Anſwers to Thirteen of them; and to the Fifteenth, as far as to the Fifth Verſe.

27. An Epitome of the *Myſterium Magnum*.

(28.) The Holy Week, or Prayer-Book. With Prayers to the End of *Tueſday*.

29. A Table of the Three Principles, or, An Illuſtration of his Writings. To *J. S. V. S.* and *A. V. S.* Dated in *February*.

30. Of the Laſt Judgment: Said to be conſumed at the Burning of Great *Glogau* in *Sileſia*; and no other Copy of it is yet found.

31. The Clavis, or an Explanation of ſome principal Points and Expreſſions in his Writings.

32. A Collection of his Letters on ſeveral Occaſions.

Note, The Books which the Author did not finiſh, are diſtinguiſhed by this Mark ( ).

AN

ILLUSTRATION

OF THE

DEEP PRINCIPLES

OF

JACOB BEHMEN, the Teutonic Theosopher,

IN FIGURES,

Left by the Reverend WILLIAM LAW, M.A.

An EXPLANATION of the FIGURES.

THESE THREE TABLES are designed to represent Man in his different Threefold State: The First before his Fall, in Purity, Dominion, and Glory: The Second after his Fall, in Pollution and Perdition: And the Third in his rising from the Fall, or on the Way of Regeneration, in Sanctification and Tendency to his last Perfection.

Each of these Tables represents Man as to his Body, Soul, and Spirit; though this Threefold Difference of his constituent Parts will be much more conspicuous in the Second and Third Tables, than they can be in the First.

TABLE I.

In the FIRST TABLE, in the outmost Superficies of it, Four different Things present themselves, which must be taken Notice of, and then a Fifth, though it does not yet appear, to be hinted at.

I. The Zodiac: Which as it is the outermost Circumference of the whole created Firmament, so it is to represent the whole created Third Principle, with all those Things which are contained in it, and with a peculiar Respect to what is manifested in Man, by his most deplorable Fall into this Third Principle, called in him his Astral Mind.

II. The Terraqueous Globe: Which is the most outward Corporality of all this Third Principle, made up of the grossest Excrements of it, and compacted so together on Account of the Fall of *Lucifer*.

This Terrestrial Globe is to represent not only the visible and palpable Earth without us, but also, and much more, that *Earth*, or Earthliness in Man, which having been in his Primitive State deeply hidden, as it were, under his Feet, is now by his Fall, not only become his own gross, palpable Beastlike Body, properly and literally called in *Scripture* Earth or Dust, and said it shall return into Dust, but has also obscured and expelled from him his former glorious Spirit of Light, and thoroughly polluted his Immortal Soul; which Pollution is called in him most significantly Earthly-mindedness.

III. The Circle Line: This (though here as yet is only the Beginning of it) is drawn from the Zodiac through the Terraqueous Globe, turning farther inwards, deeper and deeper, through all the Circumvolutions of Time, and through Man himself, uninterruptedly into Eternity, till it can turn and wind itself no farther, nor deeper, finding there its End, where it had its Beginning, *viz.* in that incomprehensible *Nothing* and *All*, which is the First and the Last, and the only Original of all Beings.

IV. The Cross: Which displays itself from the Center, touching the Zodiac in its four Cardinal Points, and dividing the whole Circle or Wheel of outward and inward Nature, or of Time and of Eternity, into four equal Parts. For though it

is expreſſed here only in the outmoſt Superficies of this Firſt Table, it is notwithſtanding always to be conceived, as if it was really expreſſed every where through all the foregoing Turnings of this Wheel, both in Time and in Eternity, till it has reached the Fire, where it had its Beginning.

This Croſs is the moſt ſignificant Character in all this Table, becauſe it is ſo nearly related, nay ſo eſſential to Man, as he is related and eſſential to himſelf; ſeeing that the Firſt Four Forms of Eternal Nature (in which the whole Eſſentiality of his Immortal Soul, conſidered ſtrictly as to itſelf, and diſtinctly from his Spirit conſiſts) when generating each other mutually, and when knit together in that indiſſoluble Band, which is called in *Scripture* the *Worm that dies not*, make up and are themſelves a perfect Eſſential Croſs.

Out of this Croſs aroſe, in the Firſt *Adam*'s State of Integrity, and ſtill ariſes in the Regeneration, the true Spirit of the Soul, hovering over it, as a ſhining Light, over a burning Flame, and ſoftening, cooling, refreſhing, quickening, and illuminating the dark, rough, harſh, bitter, anxious, reſtleſs Qualifications of that gnawing Worm, or of the Firſt Four Properties of Eternal Nature.

The true Myſtical Ground and Reaſon, not only why the Heavenly Humanity of our Saviour, the Lord from Heaven, did really enter into the Generation of this Spiritual Croſs in the Four Firſt Properties of Eternal Nature; but alſo why his outward viſible Humanity, taken upon him from the Holy Virgin *Mary*, was to die on an outward viſible Croſs, and not to go out of this World by any other Kind of Death; is becauſe all that was done about our Saviour without, was to run parallel with what was tranſacted by him within. It is He therefore, and He alone, who can raiſe again that true quickening Spirit, and illuminating Light, out of this Spiritual Croſs in Man, having raiſed it firſt, by his own Power, in his own Immortal Soul.

Now this Croſs, touching here with its Extremities the Zodiac, and going through the Center of the Terraqueous Globe, is to ſhew, that the outward created Heaven and Earth, or this whole Third Principle, though polluted by the Fall of *Lucifer*, and curſed by that of *Adam*, ſhall notwithſtanding this, as well as Man himſelf, partake in the Fulneſs of Time of the Bleſſing brought forth again by Him, who was made a Curſe on the Croſs; and that accordingly the Macrocoſm, no leſs than the Microcoſm, ſhall be purified, renewed, and reſtored to their former Dignity and Glory.

V. The Fifth Particular, here as yet but hinted at, is this, that all this Repreſentation of the whole Third Principle, figured out by the Zodiac with its Conſtellations, and by the Globe of Water and Earth, the Figure of Man does not yet appear at all, which may ſeem inconſiſtent with what was ſaid before, *viz.* that this Firſt Table was to repreſent Man in the State of his Creation. But Man is not in this Firſt Table to appear in the Superficies of it (within the Limits and Bounds of the Zodiac) as he appears in the Second Table, and in the Third afterwards.

When the firſt and outmoſt Superficies of this Table with the Zodiac is lifted up, the Continuance of the Spiral Line is ſeen turning in deeper, and winding itſelf round about from the Terreſtrial Globe, through ſeven other Vails or Coverings; all which are to be conceived as if they were of the ſame large Extent as the Zodiac itſelf, though they could not have been figured otherwiſe than they are, *viz.* decreaſing more and more in their Bigneſs, becauſe the free Proſpect of the Spiral Line would elſe have been hindered; and thoſe Seven Coverings are all ſucceſſively to be lifted up, or drawn aſide, before the Figure of Man, hidden under them, can appear.

The Place of Man's Nativity in this Table is between Time and Eternity. And this is that, on Account of which it was ſaid in the Beginning, that this Table repreſents Man in his Primitive State of Integrity.

The Figures of Two Men are repreſented, but they ſhould be conſidered as only One. They are here two, becauſe one only could not have anſwered the Ends which were deſigned by this Firſt Table to be repreſented to the Mind. In the firſt Figure, the Man, as he was created in the Image of GOD, in Divine Power, ſo he has on his Breaſt the *Sun*, the Chief, or Viceroy in the Materiality of this whole Third Principle. The Second Figure has three Circles on each Side, correſponding with each other, and diſtinguiſhed only by that Light which ſhines out of Eternity, and by that Darkneſs and Obſcurity which is on the Backpart, or by the Temporal Light. What they are intended to repreſent, is expreſſed in them. They riſe out of one another, though they are diſtinct, and entire Circles in themſelves. Theſe Circles being Three on each Side, make up the Number Six, and have a noble Correſpondence with, or Alluſion to the ſix Properties of Eternal and Temporal Nature, declaring that Man was in the primitive State of Integrity an expreſs Image both of Time and Eternity. For the Three on his Forepart are related to Eternal Nature, and eſpecially to the Second Eternal Principle, and the Three on his Backpart to Temporal Nature, or to this mixed Third Principle, but eſpecially to the Good Part of it.

And let it be diſtinctly obſerved, that the ſame Thing is to be ſaid of them, as of the Properties of Eternal Nature, *viz.* that theſe Six are but Three. The Fourth in the Middle between theſe Three and Three, though not expreſſed by any particular Character, is clearly underſtood on the Forepart, in the Fire of the Soul, and on the Backpart, in the Fire of the Sun.

OUR SPIRAL LINE leads us farther, becauſe it turns in deeper and deeper, reaching in its firſt Circuit the *Fire*, in the next the *Tincture*, in the third *Majeſty*, in the fourth *Ternary*, or the Holy Number *Three*, and in the fifth it ſtops, meeting with that incomprehenſible Point, which is moſt ſignificantly called NOTHING and ALL, out of which All have had their Original.

TABLE II.

The Second Table ſhews the Condition of Man in his old, lapſed, and corrupted State; without any Reſpect to, or Conſideration of his Renewing by Regeneration. And this it does as to all thoſe ſeveral Parts, which his whole created Being conſiſts of, proceeding from that which is moſt outward, to that which is more and more, and at laſt moſt inward in him.—It repreſents therefore, in the firſt Place, his earthly viſible Body, conſidering its principal Members, and chiefly thoſe which are in his Head, Breaſt, and Belly.—Secondly, His more interior and inviſible Aſtral Body, in Conjunction with his Tranſitory and Aſtral Spirit.—Thirdly, His Immortal Soul itſelf; and his Eternal Spirit, which is the Inmoſt of all.

The Firſt Repreſentation then contains the outward Figure of Man's earthly viſible Body. And it is to be noticed, that it is covered about its privy Parts; which is to ſignify that Man in his Primitive State of Perfection, when he was one ſingle Body, before his Fall, and before his *Eve* was taken out of him, had not thoſe Members which he is now aſhamed of: And though he had them preſently after his Sleep, when the Woman was made, yet they were not yet diſcovered, nor known to him, but hidden; and therefore he could not be aſhamed of them till their

Manifeſtation and Diſcovery, made after his entire and conſummated Fall.—The Poſition of his Hands in this Firſt Figure, and the Aſpect of his Countenance may well deſcribe his Vexation and Aſtoniſhment at his State and Situation. And the dark Line at the Head of the Table, drawn through the Words, The Second Table, may denote his Fall into a State of Darkneſs and Degeneracy.

The principal Members of Man's outward Body, which appear when it is opened anatomically, as they are here repreſented, are marked with the Characters of the ſeven Planets and four Elements, according to their ſeveral Relations they bear to them, and by which they are produced and influenced.—So in his Brainpan appears the Character of Saturn, his Brain Jupiter: His Heart is marked with the Sign of the Sun, and his Gall with that of Mars: Venus is ſettled in his Reins, Mercury in the Bladder, and the Moon in the loweſt Place, which he is aſhamed of.—And ſo farther as to the four Elements, the Region of the Fire, which is marked with its Character, is his Heart, and that of the Water is the Liver: The Earth, with its Character, has its Place in the Lungs, and the Air in the Bladder.—All whatever may be found of Parts or Members, in the whole harmonious Structure of the human Body, depend upon theſe Seven, and concur with them, to make up the ſtupendous Analogy between the Macrocoſm and the Microcoſm.

The Second Figure, the Firſt having ſhewed the Condition of Man's moſt outward, viſible, and palpable Body, proceeds to that which is inviſible and more inward, viz. his Aſtral Body in Conjunction with his Aſtral Spirit. The former is repreſented on the Right, and the latter on the Left Side of this Figure.

On the Right Side is a Peacock, as a Signature and Character of Man, in the State repreſented here, even in his moſt glittering Appearance. But if every one ſhould ſet down his own peculiar Signature and Character, there would appear as many Figures, as there are Beaſts and other Animals in the World; nay truly many more. Becauſe the manifold Combinations and Mixtures, whereby three or four or more of thoſe Beaſts, which in outward Nature have all but one ſingle Body, jointly concurring, and entering as it were into one compounded Body, make up but one Beſtial Nature or Property, in one Perſon after this, and in another after another Manner. For no one that ever came from Adam and Eve can here except himſelf.

The next Degree of Inwardneſs to Man's Aſtral Body, is his Aſtral Spirit: Which is expreſſed here in Man's Left Side by theſe Two Things. Firſt the Image of the Sun is placed in the Region of his Heart; and Secondly the Character of Jupiter is ſet in his Brain, and irradiated by the Beams of the Sun.—The Peacock, on the other Side, is the moſt fit and proper to repreſent the Aſtral Body in this Figure, ſtanding in an upright Poſture over againſt the Aſtral Light, diſplaying all the beautiful Feathers of its Tail, to be irradiated by it, and looking attentively upon its many gliſtering Colours, contemplating by this Light, and in this bright Looking-glaſs, its own ſpecious Appearance, and being extremely delighted, well pleaſed, and ſatisfied with the whole Structure of its Body, under which only its black Feet are yet hidden from its Eyes. This is the moſt proper Emblem of Man's inward Condition in this Place, for what Alteration ſhall be made in this Signature of the Aſtral Body, when ſurpriſed by another deeper Light it comes to look upon its Feet, the Third Table will ſhew.

The next or third Figure in the Second Table (having before ſhewn what is temporal and mortal in Man) deſcends deeper into that which is Eternal; repreſenting here his Immortal Soul as to itſelf, without any reſpect to his Eternal Spirit, which is the deepeſt of all.—Here is firſt to be ſeen the Croſs, the only proper and moſt eſſential Character of the Soul. This has been ſpoken of in the Explanation of the

Firſt Table.—Secondly, Here are in this Dark Soul to be ſeen the former Characters of the Seven Planets, all black and coloured: Which is to repreſent the Condition of Man's Immortal Soul, darkened through and through as to all the Seven Forms or Properties of Eternal Nature, which are all eſſentially in ſuch a Soul, no leſs than they are eſſentially in the Dark World itſelf, in which this Soul does ſtand eſſentially. —Beſides theſe Seven Properties of Eternal Nature, there are alſo, Thirdly, the Names of the Four Elements of Hell, ſet down within this dark Soul, which in this State is really in Hell, and Hell itſelf.—And though they are ſet in ſeveral Places, as diſtinct from each other, yet they muſt be conſidered as they are within each other individually.—The Firſt placed in the Brain, is *Pride*.—The Second, in the Mouth, is *Avarice*. The Third, in the Breaſt, is *Envy*. The Fourth, in the Belly, is *Wrath* or Anger: And as they proceed from, and produce one another, ſo this is brought forth by all the Three, concurring always to their Generation again. What Pride cannot ſubdue, what Avarice cannot poſſeſs, and what Envy cannot kill with its murdering Sting, this Wrath-fire will burn up, and utterly deſtroy. As the furious enraged Devil would indeed (if he could) deſtroy both G O D and all his Hoſts.—Fourthly, there is now farther to be ſeen a Spire of a Serpent round about the Heart; and there is written round about this Serpent, Self-Love: Which is to ſhew that this Place, which ought to be the true and proper Place of Light, is here only darkened by Self-Love, which has a very near Relation to the Firſt Property of Eternal Nature, cauſing by its Magnetical Attraction, Impreſſion, or Contraction, the Eternal Darkneſs.—But here, Fifthly, appears yet farther, directly under this Place ſurrounded by the Serpent (where before more outwardly the Aſtral Light ſhined, and where hereafter more inwardly, as in the Third Table, the Eternal Light is to be born) the Region of Fire, belonging eſſentially to Man's Eternal Soul: For Fire is the Fourth Property of Eternal Nature, by whoſe Generation this Eſſential Croſs, and thus the whole Being of the Soul in all its Exiſtences is perfectly made up. The Fire then, though before already contained in the Seven Forms of Nature, ſymbolized by the Characters of the Seven Planets, is here ſet down particularly with a ſpecial Reſpect to the true Firſt Principles, which alſo in the Third Table, as to its reſtored State, ſhall be made to appear in this ſame Place immediately under the Region of Light.

What has been ſaid, relating to this Figure, has been concerning only Man's Immortal Soul. And it might now be expected farther, that in the Fourth and inmoſt Place of all the Condition of Man's Eternal Spirit, in his unregenerated State, ſhould in this ſecond Table be alſo repreſented, according to what was ſaid in the Beginning.

But what can be ſhewn or repreſented of that which is not to be found, which has no Eſſence nor Exiſtence? Such Men or Souls have no Spirit in this Condition. They are, as the Apoſtle ſays, Animal having a Soul, but not having the Spirit. This only then is, and could be repreſented, that there ſhould be indeed ſomewhat deeper, higher, or more interiour in Man than his Immortal Soul. And for that Purpoſe there is yet left in this Table another Gate or Door, to be opened and looked into; but it is ſmall, and there is not the full Figure of a Man delineated, which elſe would have been due as well to the Spirit, as it was to the Soul; but only a ſmall Piece of Man's Left Side is expreſſed, wherein nothing appears, but thoſe ſame two Regions or Places of Fire and Light, both darkened and empty, having neither the former nor the latter. Which is to ſhew, that in this inmoſt Place, Man's Eternal Spirit ſhould live and dwell above his Immortal Soul, brought forth by it, like as a Light is brought forth by Fire, and dwelleth above the Fire in a higher Region.

TABLE III.

The Third Table is designed to shew the Condition of the whole Man, as to all his Three essential Parts, Spirit, Soul, and Body, in his Regenerated State: But it cannot represent every Part alone by itself in such a Manner as was observed in the former Table. For this Regenerating Work always concerns all Three together though in several and very different Respects. The whole Man therefore is here always to be understood in every particular Figure, though some Observations are made now chiefly upon this, and then upon that exteriour or interiour Part of him. And so this Order is observed in this Table, that First, the Beginning; Secondly, the Progress or Increase; and Thirdly, the Consummation of his Regeneration be declared by it.

First, The Beginning of it is here symbolized in the first and outmost Representation. And the chief Place of this Beginning is that very same, which before in his Astral Spirit was full of Light from the outward Sun, which in his Immortal Soul was darkened throughout, and surrounded with the Serpent; and which in his Eternal Spirit was void and empty, without any Form or real Existence.—In this Place therefore the Heart is now here significantly expressed, for out of it are the Issues or Springings forth of this new Life.—In the Heart, considered as to all the Three essential Parts of Man, though in different Respects, this Beginning of Regeneration is made; and it is made in an analogical Parallelism with the first Creation of the Macrocosm, of which the Scripture says, Darkness was upon the Face of the Deep, and GOD said, Let there be Light, and there was Light.—This Darkness upon the Face of the Deep in the Microcosm was declared in the Second Table. Here is then now to be considered that effectual Word of the Lord, saying, Let there be Light.—The Author of this Light is the same Spirit, whom the Scripture relates to have moved upon the Face of the Waters, represented here in the Shape of a Dove, wherein he also shewed forth himself upon the Face of those Waters of the Jordan, where our Lord from Heaven in our visible Humanity was baptized.—But the Chiefest Object to be taken Notice of here, is the Light itself. No Sun is here yet risen, for the Sun expressed in this Figure denotes only the Astral Light in Man's Astral Spirit, as it did before in the Second Table. And this New Light, wherein the Heavenly Dove appears, is represented round about this Sun, but not as another greater Sun, but rather as a Lightening without any Beams of Light, encompassing the Rays of this Firmamental Sun, making them narrow, or bringing them close together, so that they cannot beam out, or stretch forth themselves to irradiate the Jupiter in Man's Brain, as they did before. But this same Light or Lightening is itself also without all Beams, and does not at all illuminate Man's Head or Brain, but dissolves and dispels only that former gross and thick Darkness about Man's Heart.—As to what this Light is, it is a good, true, real, Heavenly Light, brought forth by the Creating Word and Spirit of God, moving upon the Face of Man's Heart: But notwithstanding it is not that Light of the Superceleſtial Sun, which is to arise in the following Representation. It is then a Light bearing Analogy to that which in the Macrocosm was brought forth the first Day of its Creation, which was a good, true, real Light, and was nevertheless not yet that Light of the Firmamental Sun, which we now see and enjoy, Day by Day, for this Sun was not then yet in Being.—And First, This Light, on one Side, is a violent actual shaking, scattering, dividing, melting, dissolving, and dispelling of the

ſtrong Impreſſion and Compaction of the Three (and chiefly of the Firſt of the) Properties of Eternal Nature, which cauſe by their vehement Magnetical Attraction, and Saturnine Congelation, the thick Infernal Darkneſs. And in this Reſpect it works effectually both upon the Serpent encompaſſing Man's Heart, and upon the Peacock dwelling in his Aſtral Part. And Secondly, it is, on the other Side, a meek, amiable, appeaſing, ſoftening, penetrating, Clearneſs, dilating, diffuſing, and ſettling itſelf, inſtead of the former Darkneſs, in and about this Place of Man's Heart. But it is without Shining Glance or Luſtre, or any outbeaming Brightneſs, becauſe not yet born out of Subſtantial Burning and Enduring Flames. And in this Reſpect it chiefly affects Man's Immortal Soul itſelf. It is not the Light of the Sun of Righteouſneſs itſelf, but only as yet a Fitneſs of our Mind, wherein this Sun, as ſoon as riſing, may without Hindrance diſplay its Beams of bright Subſtantial Light, and may produce as in a Glaſs, prepared and made clear, a Living Reſemblance of itſelf.—It is then the Chiefeſt Duty of Man, in this Beginning State, to take Heed, according to the Words of the Apoſtle, to this Firſt LIGHT, ſhining in a Dark Place, untill the Day dawn, and the Day-ſtar (which now from hence is approaching to the Spiritual Horizon nearer and nearer) doth ariſe in his Heart: Whoſe actual Riſing the next Figure declares.

But before we come to that, we are to conſider the effectual Alteration, made by this Firſt Light or Lightening, both as to the Beſtial Nature dwelling in Man's Aſtral Part, and as to the Serpent encompaſſing Man's Inward Heart.—The Beſtial Property is expreſſed again in the Shape of a Peacock, different a little from the former in its Poſture. Its Tail is folded up, but not yet laid to the Ground, and its Head is withdrawn from its own Looking-glaſs in its diſplayed Tail, as before, contemplating no more the manifold ſpecious Colours of it, but looking with a kind of Aſtoniſhment upon that new-riſen Light, and as being greatly terrified by it, knowing not what to make of it. And the Form of his Countenance and Poſition of his Hand expreſſes the ſame, which in the next Figure diſcovers a more calm Conſideration and Serenity. And this ſignifies that this Light, or rather Lightening (called ſo more properly with a peculiar Reſpect to theſe two different Inhabitants of Aſtral Light and Infernal Darkneſs, becauſe to them it is a violent Shaking of their ſeveral Habitations) is indeed a great Terror to the Brutiſh Property in Man's Aſtral Part, which has a real Foretaſte of what is to come, *viz.* of its total Diſpoſſeſſion, both of all its Enjoyments and Prerogatives it delighted in before, and of all its Dominion it uſurped and exerciſed over both Soul and Spirit. For it is really thereby made ſenſible of that great terrible Earthquake yet to come, thus expreſſed in the Revelation of St. *John*, The Sun became black as Sackcloth of Hair, the Moon became as Blood, the Stars of Heaven fell unto the Earth, the Heaven departed as a Scroll, and every Mountain and Iſland were moved out of their Places. And ſo this Peacock in Man's Aſtral Light is made to be ſenſible of what ſhall be done with it in Future.—But to the Serpent, in his Infernal Darkneſs, a much harder effectual Stroke is given by this Lightening. As accordingly alſo in outward Nature, every Lightening is more terrible and of greater Efficacy, in the Darkneſs of the Night, than in the Light of the Day. This Serpent, expreſſed before as encompaſſing Man's Heart, is now here daſhed by this Lightening in many Pieces, falling down into a Dark Abyſs. But it is not ſo broken or bruiſed, as that it could be ſaid to be killed, or deprived of all its Life and Activity; neither is it ſo caſt out and baniſhed by it, as if it were quite removed, or driven out of all the Borders of Man's whole created Being. But it is only as yet expelled from this Place of Man's Heart, and caſt down into its own dark Pit, from out of which it came, and wherein it

lives and has its Exiſtence. Which Pit or Abyſs is ſtill in Man himſelf, and is not yet ſhut up or ſealed. And there this Serpent will inceſſantly endeavour all it can, to come up again, and to recover its loſt Dominion.—Let no one therefore reſt ſecure in this Beginning State.

The Second Figure in this Table (upon lifting up the ſuperior Part of the Firſt Figure) repreſents the Increaſe and Progreſs of this Regenerating Work.

And Firſt, The Sun is here riſen in Man's Inward Heart, where formerly the Lightening appeared. Which is to ſignify a conſtant and enduring Illumination of Man's Eternal Soul. For though this ſame Sun alſo may be clouded and eclipſed, and quite diſappears to Man's Eyes or Senſibility, and this many Times again and again; as indeed it will and muſt be in every one, becauſe of the great Mixture and Variation Man ſtands in yet, and is ſubject to, and alſo becauſe of his appointed Trials he muſt undergo; yet it is a conſtant, fixed, and enduring Sun or Light in itſelf, which ſhall go under no more, but always prevail again, and diſpel every Miſt and Cloud, and riſe continually higher and higher, till it attains the very Zenith in the Midſt of Heaven, in its accompliſhed Race at Noon, where it is to reſt for ever and ever.

Secondly, The Outward Sun in Man's Aſtral Spirit is not thereby aboliſhed, but ſtands yet ſtill in its own Place, where it always ſtood before. For it cannot be done away but by Temporal Death, when the Spirit of this World ſhall take away from Man that which was given to him by itſelf, and ſhined into Man by its own influencing and periſhable Light.—But it can no farther illuminate the outward Jupiter in Man's Brain, or if it did, Man could no more now, as he did before, regard it, much leſs admire it, or ſatisfy himſelf with it.

For Thirdly, The Beams that illuminate this Jupiter, proceed now only and immediately from this new-riſen Sun: Which is to ſhew, that this Internal Light is now gradually more and more ſufficient by itſelf to enlighten Man's Underſtanding, both as to Spiritual Inward, and Natural Outward Things. So that in this Light Man may now ſee, and clearly diſcern where he ſtands now, and where he ſtood formerly, what was done with him, to what End it was done, and why it was done ſo, and not otherwiſe. Which he was altogether quite ignorant of before.

Fourthly, But nevertheleſs, if Man does not take Heed to his own Spirit, not keeping himſelf always in pure Humility, this exterior Sun may beam out again, and ſend forth its Emanations into Man's Head more powerfully than ever before; for it is now more fit to do it under a Diſguiſe of Pure Internal Light, whereby it may lead him captive into many ſtrange and wonderful Deluſions. As it has done indeed with Thouſands and Thouſands; of which many Inſtances might be produced, both Old and New, and ſuch as brought forth moſt notable Effects in this apoſtatized Age of Chriſtianity.

Fifthly, The Firſt Principle of Fire does alſo here now appear in another Condition. For its Flames are more lively, and more ſpread abroad, and in a better Diſpoſition and Expectation of becoming quite open, clear, and free. And its Interiour Part is not ſo darkened as it was before, but this Darkneſs appears like as it were broken and intermixed with Light, though it ſtands not yet in, but is far from that Union with the Light, which it ſhall come into in the following Figure.

Sixthly, There appear moreover Two Pieces of Semicircles, the one finer, and the other thicker, oppoſite to each other, which, as they uſually and properly denote the Two Principles, make a peculiar Reflection upon this moſt conſiderable Dividing between Light and Darkneſs, made by the Riſing of this Sun throughout

the whole Man, whereby every Thing in Man is ſet more orderly in its own due Place.—For Firſt, The finer Circle, properly that of the Light-world, contains within its Circumference two different Things, *viz.* not only the Light itſelf, but alſo the greateſt Part of the Fire; which is to ſhew, that theſe Two belong now to each other in the neareſt Relation, and are to be made one Individual Thing. And for this End they are both now here in a Preparing State, making each themſelves, and both of them each other ready, for ſolemnizing that indiſſoluble Union, to be entered into and fully conſummated hereafter. And ſo Secondly, The groſſer Circle, properly that of the Dark-world, contains alſo two different Things, *viz.* not only Darkneſs itſelf, but alſo the Beſtial Property ſtanding in the Aſtral Light, which has been expreſſed in the Form of a Peacock; which is to ſhew, that theſe Two alſo are nearly related to each other, and belong to one and the ſame Region.—For even the brighteſt Aſtral Light muſt hide itſelf in Darkneſs, wherever the open Face and Preſence of this new Riſen Sun appears. And even the beſt Beſtial Property is not able to ſtand unveiled before that Pure Light of this Internal Sun, but is to be excluded, divided and ſeparated from it by this Circle of Darkneſs.

There is a continual Increaſing of the Regenerating Work: Which implies a perpetual Progreſs and Alteration of All thoſe who are upon this Way, which is not, and could not be diſtinctly repreſented. But Experience will make it plainer than any Repreſentation can. For they aſcend always from a lower Step to a higher, from a weaker State to a ſtronger, from a greater Diſtance to a nearer Preſence, and ſo approach ſucceſſively nearer and nearer to the End of their Journey, or as *David* expreſſed it, they go from Strength to Strength, till they appear before GOD in *Sion*.

But this is not without great Oppoſitions, Trials, Combats, Fightings and Battles. For though there is here in this Forepart of Man, whoſe Face is now turned towards Eternity, nothing of this Kind expreſſed, yet on his Backpart, where his Aſtral Mind is looking ſtill towards Time, there the Enemy within his own Dark Abyſs, appears exhaling, or breathing out his poiſonous Helliſh Smoaks and Miſts, and lying continually in Watch, to entrap, to inſnare, to aſſault, to reſiſt this Travelling Soul, as is repreſented on the Backpart of this Figure; where theſe Things may be obſerved.

Firſt, That this Dark Globe full of horrid Monſters, hidden as it were within Man's Feet, is the ſame Place, where before by the Firſt Lightening the Serpent was caſt into; it is its own Dark World, Abyſs, or Bottomleſs Pit of Darkneſs.

Secondly, That this Dark Abyſs, with its Infernal Inhabitants, is not yet without Man, or under Man's Feet, ſo that he could be ſaid to ſtand free above or to trample upon them. But it is yet really ſtill within him, though no more ſo highly exalted as to reach his very Heart, but thrown down deeper at a greater Diſtance from the Light, or driven more into its own loweſt and inmoſt Place, as it were to Man's Feet, which are repreſented to ſtand therein, to ſhew that Man is ſurely to go through this Dark Region, and through many ſuch Occurrences as will come forth out of it, and meet him to hinder his going forward in his Way, leading out of Time into Eternity.

Thirdly, That the Serpent in this dark Abyſs cannot approach any more to this Light in Man's Heart; nay it is blind in this Light, and ſees it not, nor any thing that is done in it, but only feels that itſelf is valiantly reſiſted, nay kept out and under by it, if Man does but continue to be faithful to it. For the Serpent is once caſt out from its former Poſſeſſion by one ſtronger than it, who will now keep his

Palace for ever, that his Goods may be in Peace ; to whom be Praiſe and Glory and Dominion for Ever.

Fourthly, That this Serpent's Power is ſo reſtrained, and ſhortened by this Light, that it cannot approach ſo much as to creep into Man's Aſtral Mind on his Backpart; provided Man be not negligent, and does not depart from his Watch, but takes always Heed to the Voice and Direction of his Guide, never ſilent, if himſelf does not wilfully ſhut his Ears, or withdraw his Attention and Obedience.

Fifthly, That nevertheleſs, inaſmuch as Man dwells yet ſtill on the Borders of this Dark World, and carries every where along with him not only an Aſtral Mind, fit to receive both Good and Evil, and to admit as eaſily this as that, but alſo a Beſtial Nature and Property, inclining always more to Earthly-mindedneſs than to pure Heavenly Objects, This Serpent does not ceaſe to make his Approaches to them both, as near as ever poſſible. And this is done chiefly by a continual inceſſant Breathing out of his poiſoning Miſt, and infectious Smoak, ariſing as the Smoak of a Furnace, darkening the Air, and entering (if not withſtood and kept out continually) into Man's Aſtral Mind, and into thoſe Starry Conſtellations that are predominant therein, and give a Propenſity, more or leſs, either to that or this Object in the outward World, according to the Condition and Nature of that Beſtial Property, that was generated by them in the Firſt and Old Birth of Man.

Sixthly, That this Smoak is chiefly and ſummarily a real Generation, or coagulated Outbirth of the Four Elements of Hell, containing in itſelf all Kind and Manner of Evil and Wickedneſs, Perverſeneſs and Filthineſs, that may be found in all the Dark World, and diſplaying itſelf in this World in an innumerable Variety of evil Deeds, and Words, and Thoughts, hidden and covered many Times under the faireſt Forms, and moſt ſpecious Appearances, all concentrated originally in the one individual Eſſentiality of theſe Four Elements of Hell.

Seventhly, That the Serpent's moſt dangerous Contrivance, and moſt efficacious Approaching, is in this Smoak when transformed into a bright Cloud of Glory, which indeed it may be no leſs, than this Serpent itſelf may be tranformed into an Angel of Light. For then it may inſenſibly, and even in a moſt pleaſing Manner inſinuate itſelf into Man's Aſtral Mind, and may have captivated it, nay infected both Soul and Spirit, before Man is aware of it.

And therefore the Golden Rule to be taken heed unto in all this Way, from the Beginning of the new Riſen Light, untill the putting off Mortality, delivered to Man by Him who dwells and rules in this Light, is this, conſiſting of Two moſt ſignificant Words, WATCH and PRAY.

The Third and laſt Figure in the Third Table proceeds to deſcribe, by ſome Typical Repreſentations, the Perfection or Conſummation of this great Regenerating Work in Man. And this in that Manner, that it ſhews firſt the Beginning of this Perfection, which he may attain to while yet joined and confined to this Earthly Body, Aſtral Mind, and Beſtial Property, and then farther the full Accompliſhment of this Perfection, to be expected then, when his Earthly Houſe of this Tabernacle ſhall be diſſolved.

Concerning the Beginning of this Perfection, This Figure does here now ſhew the whole Semicircle, excluding the Beſtial Property, full of Light. The Fire now burns conſtantly in free and open Flames, all pure, and without any Mixture of Darkneſs aſcending up towards the Light. And the Light caſts forth its glorious Beams into the Fire, ſhining upon, and illuminating it through and through. Which is to ſay, that now this Bleſſed Union between theſe Two is celebrated actually,

making really One Thing of them that were Two: Though nevertheleſs each of them truly retains its own proper Eſſentiality in itſelf, and is not changed thereby into the other, which neither ſhall nor can be to all Eternity.

For the Fire continues to be Fire for Ever, and can never be the Light itſelf; and ſo the Light is for Ever Light, and never ſhall be made Fire. And yet theſe Two are not any more Two, but only One, united within one Sphere or Circle of the Heavenly World individually.

Which is yet more ſignificantly repreſented by the Two Triangles of Fire and Water, ſtanding in the Midſt within each other: Which when thus combined, make up one only perfect Hexagon, the neareſt Figure to that which is the moſt perfect of all, *viz.* a Circle. The Semidiameter of a Circle, when ſet forth in its Circumference, will divide it exactly into Six equal Parts, which when combined two and two together are a perfect Hexagon, typifying the Six Working Days of the Creation, or the Six Labouring Days of Man, in this Union now accompliſhed, and gathered in into their own Circle, into One Eternal Sabbath, which is the Seventh Day without Morning and Evening. A Deſcription of this Hexagon, with its Figure, may be ſeen in the Explanation of the Figures in the Second Volume, Number X. And in Number XIII. it is encompaſſed with a Circle.

This Union then in Man is the Perfection of this great Regenerating Work, both in Time and Eternity. For here is now nothing farther to be expected, nor can be deſired. It is the full Reſtoration of what was broken by the Fall: And though there is and muſt be ſtill yet a farther Perpetual Progreſs and Increaſe, as long as Man lives in this Time upon Earth, yet this Increaſe is to be underſtood as to theſe ſeveral divided, ſcattered, ſeparated, and oppoſite Things Man has yet in his exteriour Parts, and muſt continually more ſubdue and conquer, and bring into Subjection, and not as to this Internal Union itſelf, which is perfect even in this Time, but ſhall exert more its Perfection, in the whole Superabundant Fulneſs, throughout Man's Whole in Eternity, where it can do it more freely, being delivered from all Impediments.

As to the greateſt Alteration that is and can be made, by this Re-union of Fire and Light, in Man's Beſtial Property, before its total Deſtruction by Temporal Death, the Emblem of it is again a Peacock. And its Tail is now quite folded up, and laid down to the very Ground, its Eyes are fixed ſtedfaſtly upon its black ugly Feet, and its Forepart touched by ſome Beams of the great Celeſtial Sun.—For the Rational and Senſual Part of Man cannot behold, in any true Reality, its own black, weak, vain, and evil Ground it ſtands upon, till itſelf be touched by ſome Beams of the Supernatural Sun.—Two Things are yet more to be obſerved concerning this Peacock. Firſt, This Peacock, that in the former Repreſentations was placed in the whole Figure or Body of Man, as a proper Part of him, ſtands now here but in a peculiar, ſeparated, and Half Figure only, eaſily by itſelf to be lifted up, and taken off from Man. Which denotes, that after this Re-union the Beſtial Property (and ſo alſo more the whole exteriour viſible Man) though it ſtill remains as within its own Sphere, is yet no more ſo nearly, ſo inwardly, ſo properly, or ſo familiarly joined to Man, but cleaves to him only from without: Secondly, This Peacock was, in a Repreſentation before, placed ſignificantly within the Groſſer Circle of the Dark World, which ſtood in the ſame Superficies oppoſite to the Finer of the Light. But here now this Dark Circle is quite removed out of Sight, and does no more appear in this Figure, but only the Finer of the Light World ſtands alone in its former Place. And the Peacock is now placed ſignificantly out of the Dark Circle, ſtanding only within its own Darkneſs, which is not the Darkneſs of the Dark In-

fernal World, but only that of this outward Elementary World, where both Good and Evil are mixed in one Sphere or Principle. And this is to ſhew, that this Re-union of Fire and Light in the Internal Man, does truly extend its Energy to this very Beſtial Property alſo in Conjunction with the outward viſible Body, according to their Conſtitution and Capacity. And by the precious Tincturing Blood of Him, who has wrought out this Holy Re-union, they alſo are redeemed, and ſtand only during this Time in their leſſer or exteriour Temporal Darkneſs. Which denotes the Natural Death and Dark Grave they are liable to, where they are to rot; and to be turned into Duſt and Aſhes. From whence nevertheleſs, in the Day of the Laſt Appearance of our Lord from Heaven, when he comes in the Glory of his Father, they ſhall be raiſed up again. And the two oppoſite Properties of Good and Evil, like as throughout the whole Macrocoſm, ſo in them alſo, ſhall be ſeparated from each other. And all that was good in them, in ſuch a Goodneſs as was in this Lower Principle oppoſite to Evil therein, ſhall be exalted to a higher Degree of Goodneſs, capable of being admitted into the Glory of the Principle of Light, according to the Saying of the Apoſtle; This Corruptible muſt put on Incorruption, and this Mortal, Immortality. And ſo when Death is ſwallowed up in Victory, Man ſhall have loſt Nothing at all of whatever has been in him, but ſhall only find himſelf perfectly delivered from all whatever has been Evil, and of an infecting, dividing, and deſtroying Nature.

When now this Half Figure with its Peacock is lifted up, then the Figure repreſents the full Eternal Accompliſhment of this Perfection: Which was already perfect before within itſelf, but does now exert itſelf more Superabundantly, in the whole Tranſcendent Fullneſs, throughout the whole created Being of this Re-united Image of GOD, and in all its Three Eſſential Parts, Body, Soul, and Spirit, without any Hindrances or Impediments, which altogether by this lifting up the Peacock are done away. And this will be immediately after his Death, provided this Image of GOD is come during his outward Life, to this perfect Reunion. Though even then alſo there will be yet a farther Alteration, or rather higher Triumphing Exaltation, after the Reſurrection of his Outward Part, when that alſo which was Corruptible and Mortal ſhall have put on Incorruption and Immortality.

The Part which was ſubject to the Darkneſs of the Beſtial Property, being lifted up or put off by Death, is now juſtly full of Light. For the Half Circle of the Eternal Dark World (which ſtood before in the Place oppoſite to the Light) is now there to be ſeen no more, but is driven back into its own dark Den or Hole, which is expreſſed in the laſt Figure, and there it is ſhut and ſealed up.

The Dark World will now have done: The Great Wonders of the All-filling, Omnipotent, Univerſal Being of All Inferior Created Beings, are now brought into Manifeſtation, which the Dark World muſt have concurred, and have been ſubſervient to. And the Darkneſs, which is placed underneath in this Figure, is ſuppreſſed and covered over by the Light, and ſhall appear no more to all Eternity.

The laſt Particular Thing of all, in this laſt Figure of the Third Table, to be conſidered, is the Semicircle of Light itſelf, which contains in it the Two Re-united Principles with the Two Triangles, and the Name of SOPHIA. And it cannot be ſaid to be ſuperfluous as to this Figure, though the other oppoſite Circle of Darkneſs is removed, and the whole Image is full of Light. For it has a moſt diſtinguiſhed Office, which it is to bear to all Eternity. For it ſhall ſtand in Spirit and Reality as an Eternal Monument or Reſemblance, that theſe Two were once divided, and ſealed upon by the Seven Seals of Death and Darkneſs, and that theſe Seven are broken, and theſe Two Re-united, and crowned with Light and Glory

by Sophia, the Eternal Wiſdom of the Holy Trinity, through the All-ſufficient Tincturing Blood of the Lamb Slain from the Foundation of the World. For OUR LORD JESUS is the true Corner Stone for Rebuilding and Re-uniting all that was broken and divided. In Him all the whole Fulneſs of Sophia dwells ſubſtantially, having within himſelf theſe Two Tinctures of Fire and Light eſſentially united in One only Thing without all Diviſion. And from hence All the Bleſſed Inhabitants of this Principle will ever caſt down their Crowns before Him that ſits upon the Throne, and ſing that New Song in the Revelation, Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory. And theſe Two Things, of being Crowned by Him, and of Caſting down their Crowns before Him, are now not two, but one and the ſame Individual Thing, wherein the Only Everlaſting Continuance of all their Bleſſedneſs and Glory conſiſts, expreſſed alſo moſt ſecretly and emphatically by this Repreſentation of the Two Triangles within each other, and by the Name of SOPHIA.

And ſo theſe Two Triangles, entering into and abiding within each other, and making but one moſt Regular Figure, are now for ever moſt eſſentially nothing elſe but LOVE and HUMILITY, not only the proper Dwelling-place, but alſo the very Eſſence itſelf of the Eternal SOPHIA.

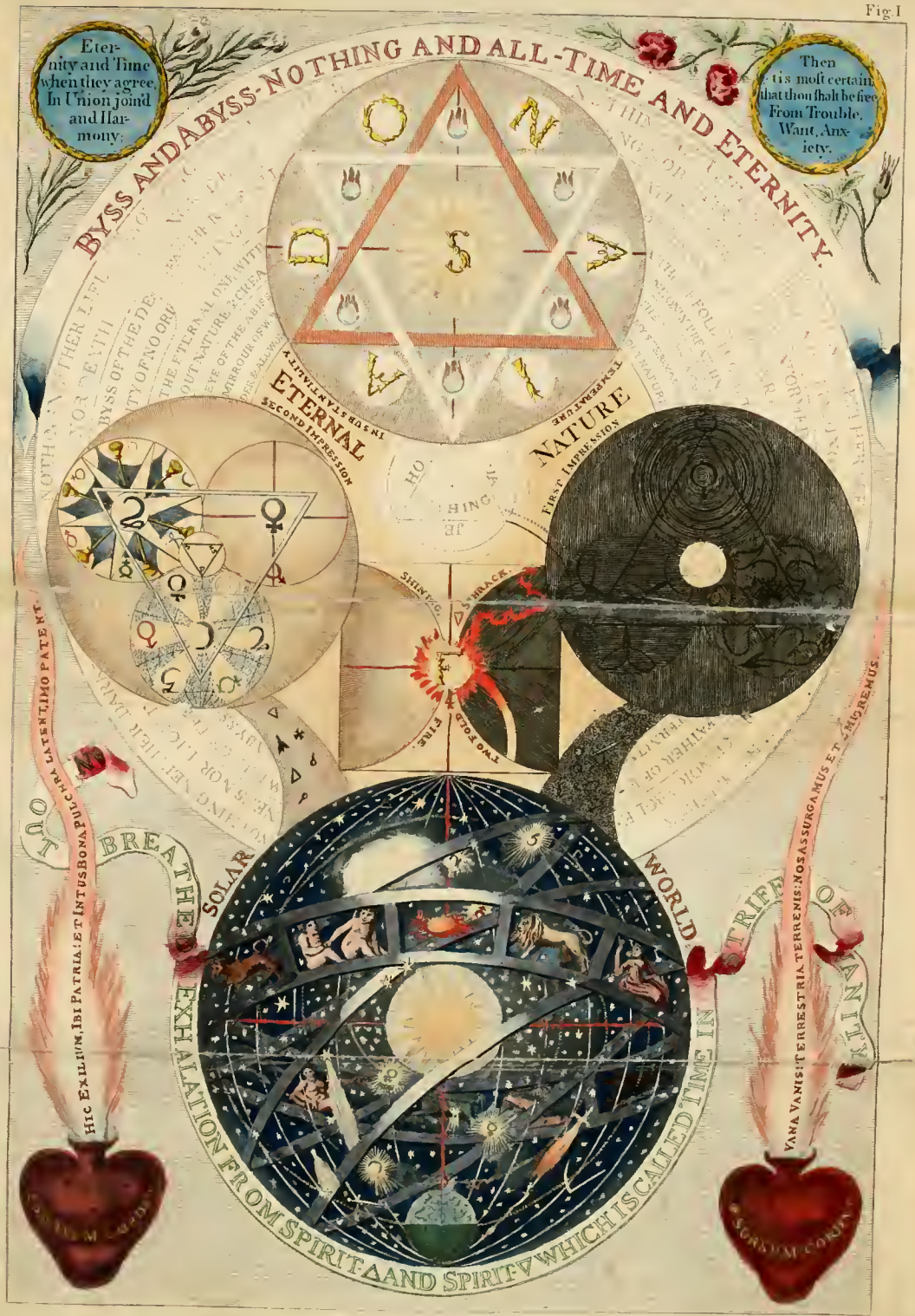
When therefore all other Gifts and Graces, of Faith, Hope, and the Reſt, ſhall either ceaſe, or be changed, then only Love and Humility ſhall abide and be exalted in their own unchangeable Eſſence, and ſhall make up the whole Everlaſting Fulneſs of all Bleſſing, Glory, and Happineſs for Ever.

To Him, who is Himſelf both the Higheſt Love and the Profoundeſt Humility, be all Honour, Glory, and Dominion, in Time and in Eternity.

THE TRUE PRINCIPLES OF ALL THINGS.

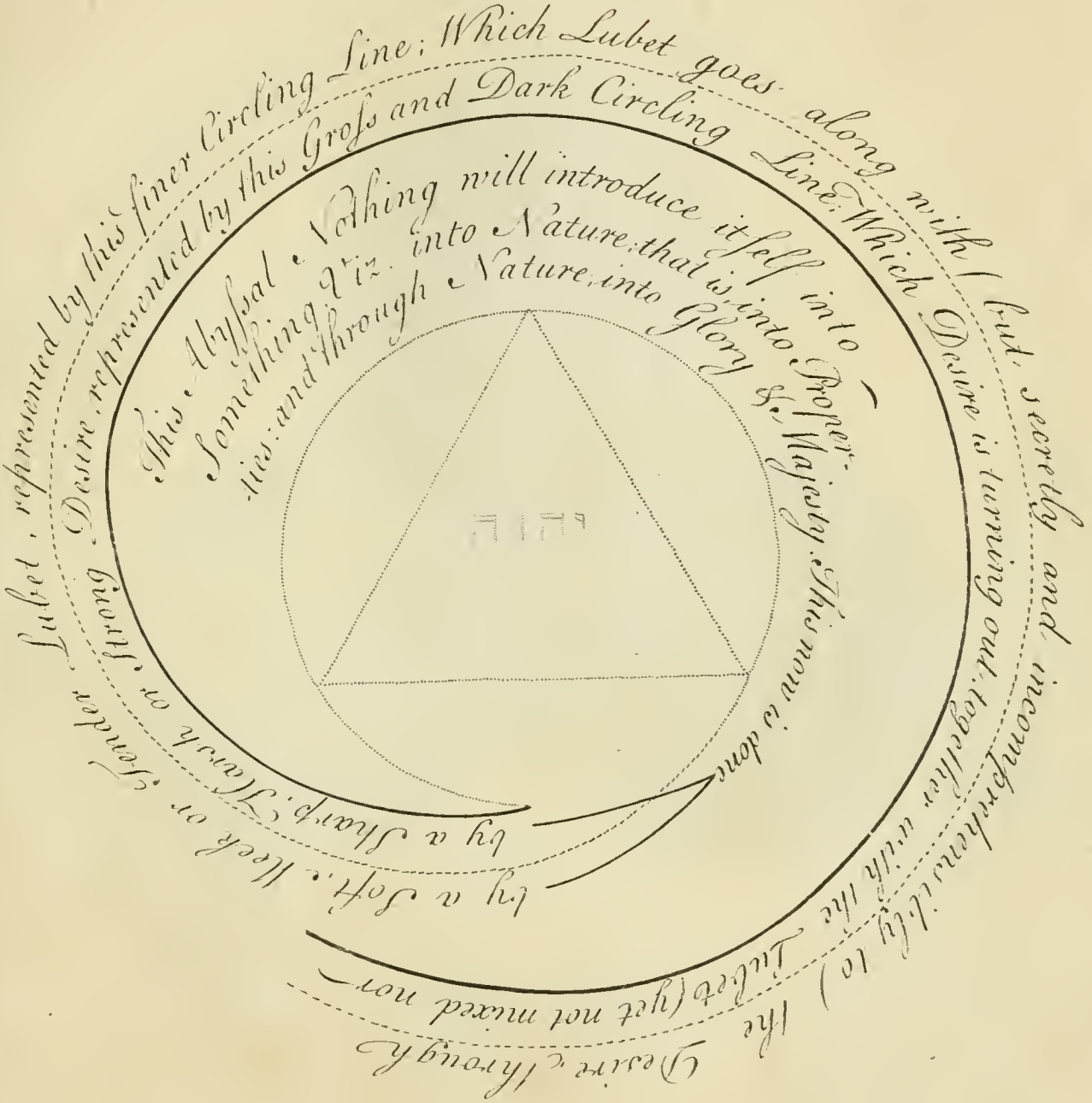
Fig. I.

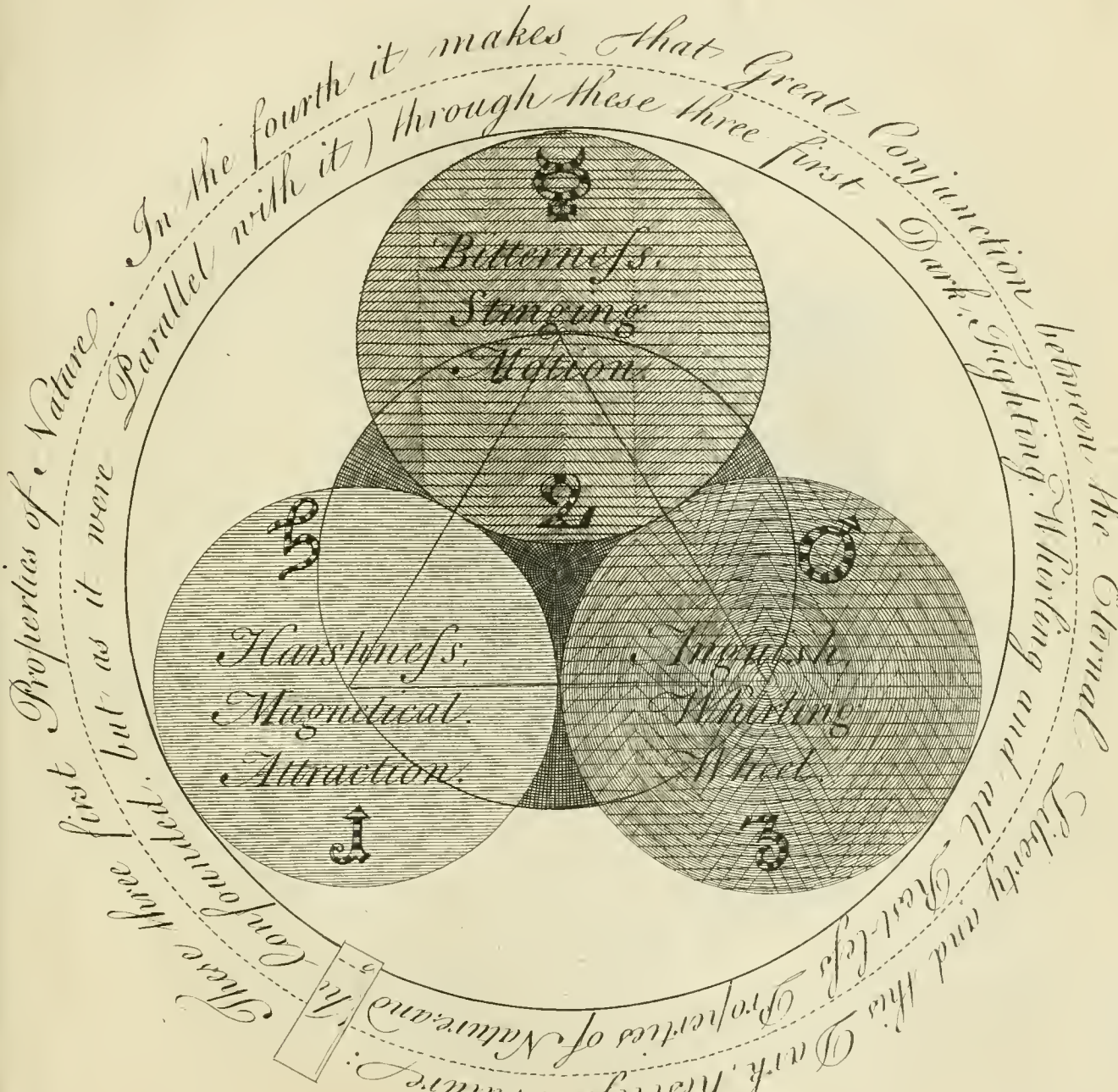
Fig I

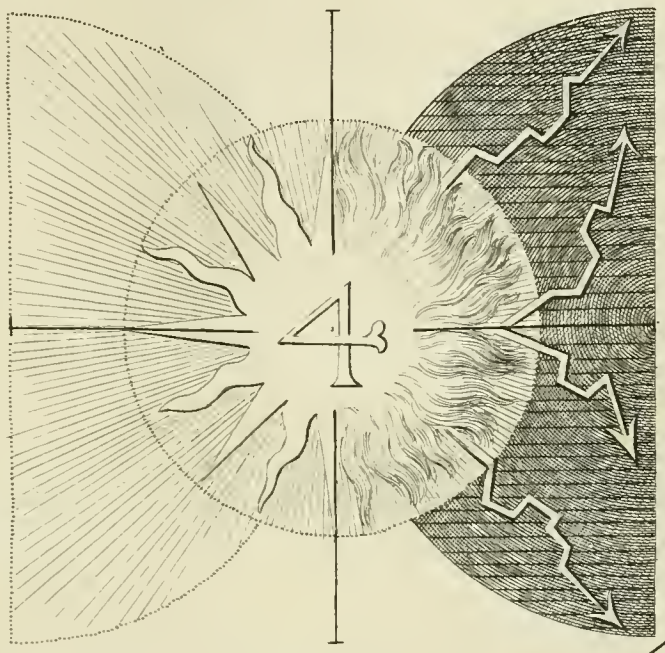

Eternity and Time when they agree, In Union joind and Harmony.
Then 'tis most certain that thou shalt be free From Trouble, Want, Anxiety.
BYSS AND A BYSS-NOTHING AND ALL-TIME AND ETERNITY.
ETERNAL
NATURE
SECOND IMPRESSION
FIRST IMPRESSION
SHIN
FIRE
TWO FOLD FIRE
SOLAR WORLD
EXHALATION FROM SPIRIT Δ AND SPIRIT ∇ WHICH IS CALLED TIME IN
OUR BREATHE
STRIFE OF MANKIND
HIC EXILIUM, IBI PATRIA: ET INTUS BONA PULCHRA LATENT, IMO PATENT.
VANA VANIS: TERRESTRIA TERRENIS: NOS ASSURGAMUS ET GAUDEMUS.
SURSUM CORDA
SURSUM CORDA

The TREE of the SOUL.

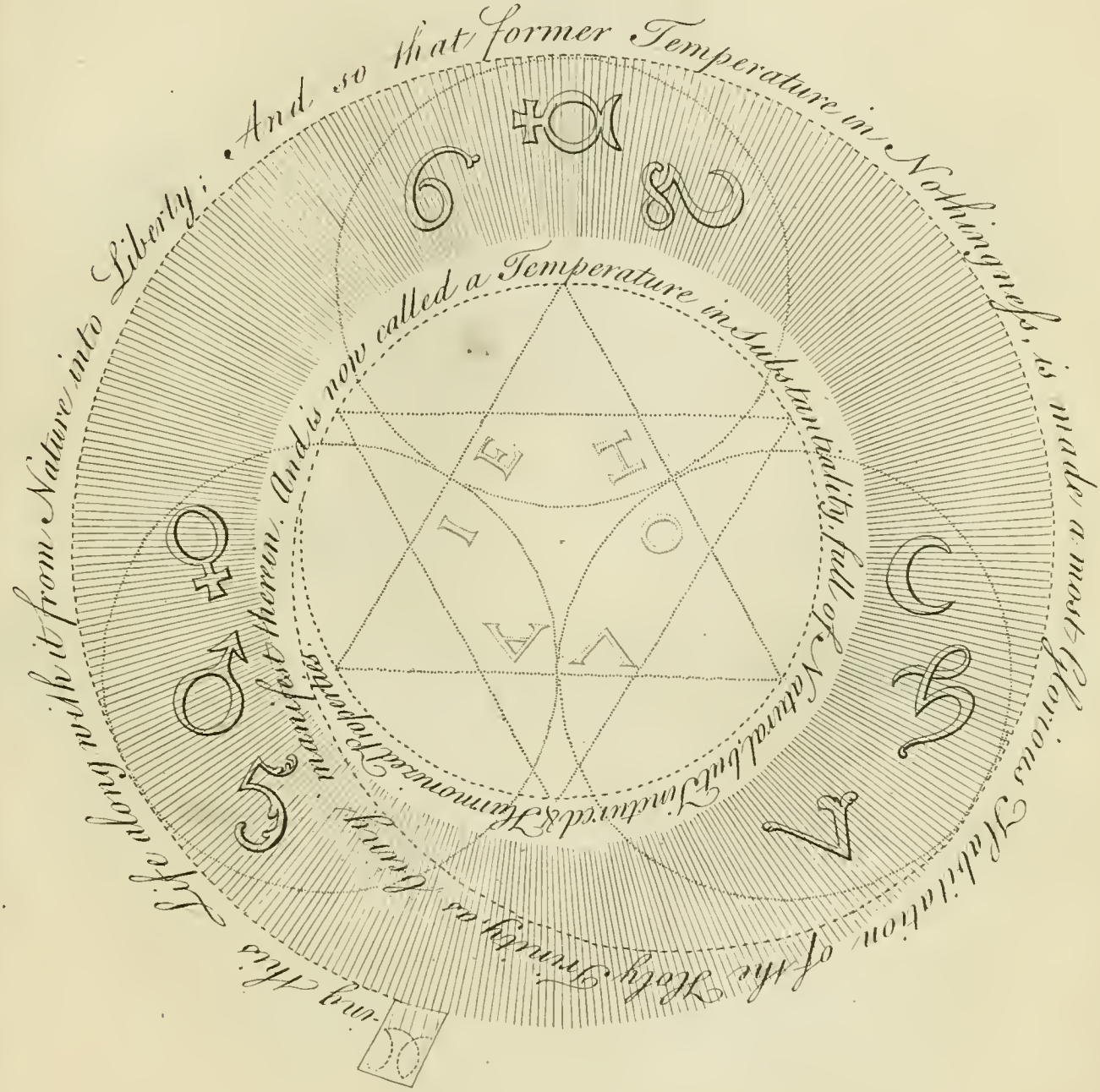
Fig. 2.


Lubet, represented by this finer Circling Line; Which Lubet goes along with (but secretly and
Desire, represented by this Gross and Dark Circling Line; Which Desire is turning out, together with the
This Abyssal Nothing will introduce itself into
Something viz. into Nature, that is, into Proper-
ties: and through Nature, into Glory & Majesty. This now is done
by a Soft, Meek or gentler
by a Sharp, Harsh or Stronger
Desire through
the
Lubet (yet not mixed nor


Three first Conformed Properties of Nature: In the fourth it makes That Great Conjunction between the Eternal Liberty and Life of Nature: Dark, Fighting, Wrathful and all Fear-full Properties of Nature:
Bitterneſs.
Stinging
Vttion.
Harſhneſs.
Magnetical
Attraction.
Anguiſh.
Whirling
Wrist.



The Electric Conjunction is the Generation of Fire: Through which this Lubet, having thus taken up Life and Motion, returns Clamour, the Lightning, thundering, Flame, and through the Fire, to the Lubet, and the Fourth Conjunction is the Generation of Fire: Through which this Lubet, having thus taken up Life and Motion, returns Clamour, the Lightning, thundering, Flame, and through the Fire, to the Lubet, as being fulfilled or satisfied by what now further is produced in.


And so that former Temperature in Nothingness, is made a most glorious Habitation of the Holy Trinity as Eternity, manifesting Themselves, and is now called a Temperature in Substantiality, full of Natural Lustre & Harmonical Proportion
and this doth wholly separate it from Nature into Liberty:
VITA
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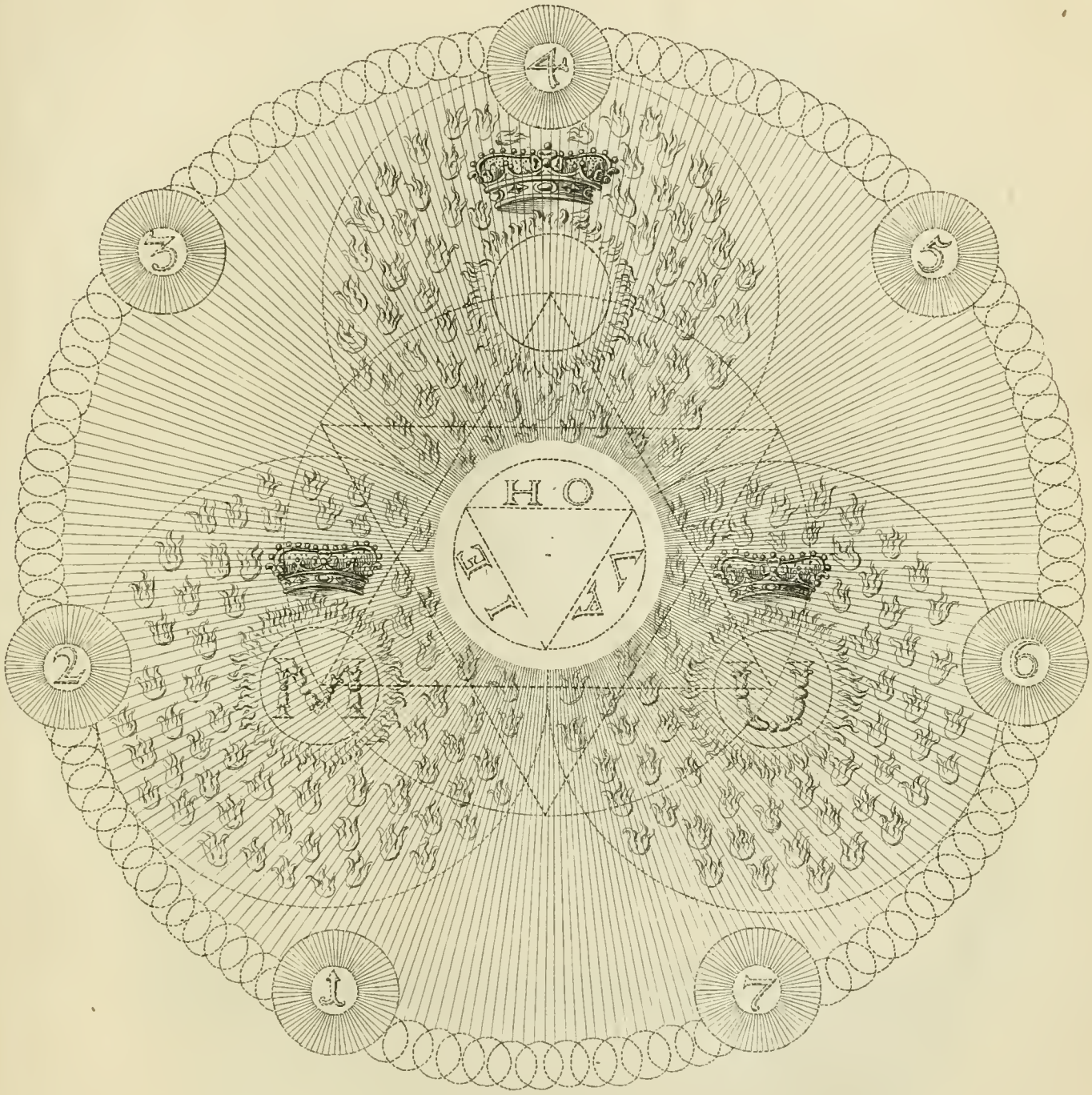
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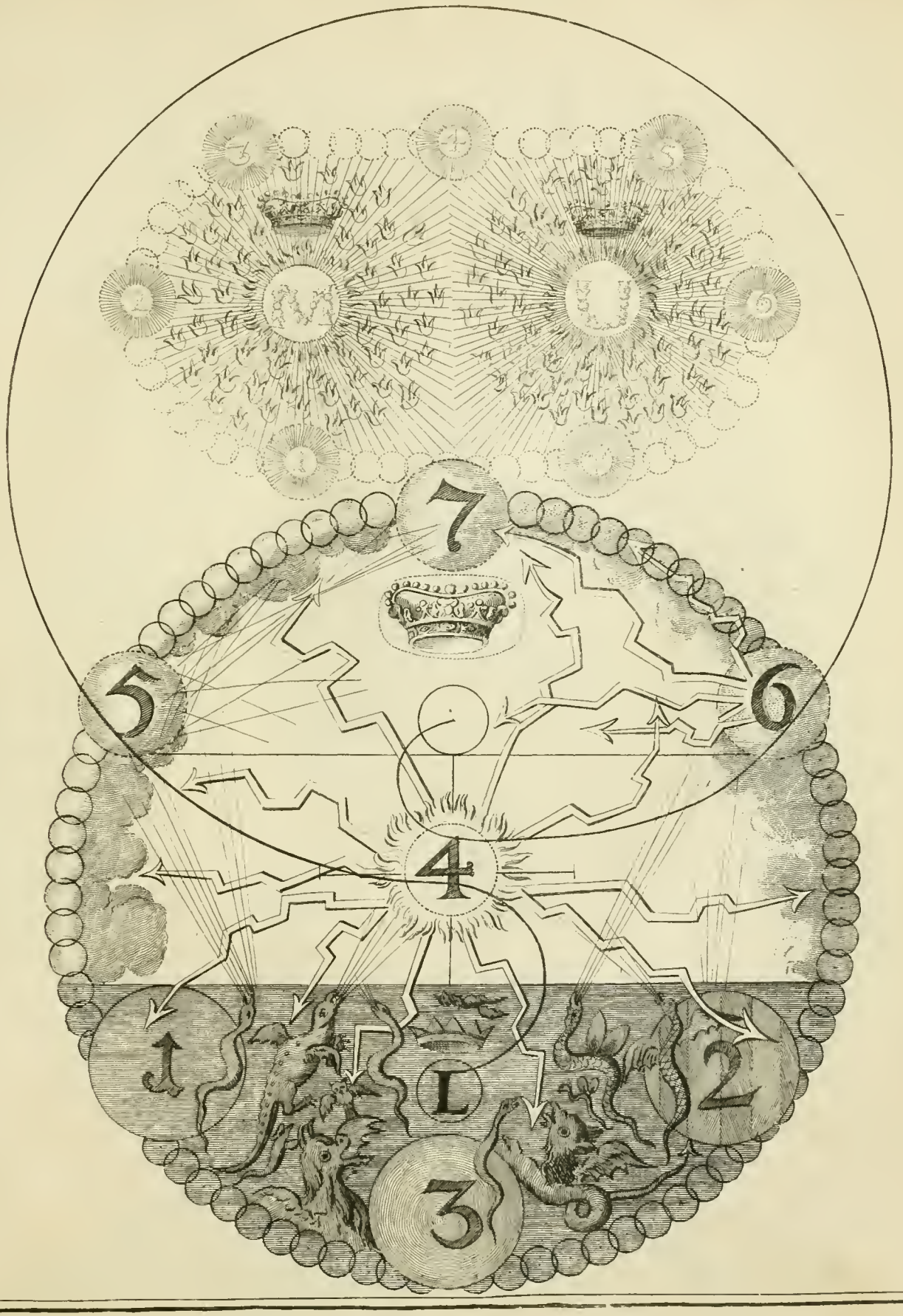
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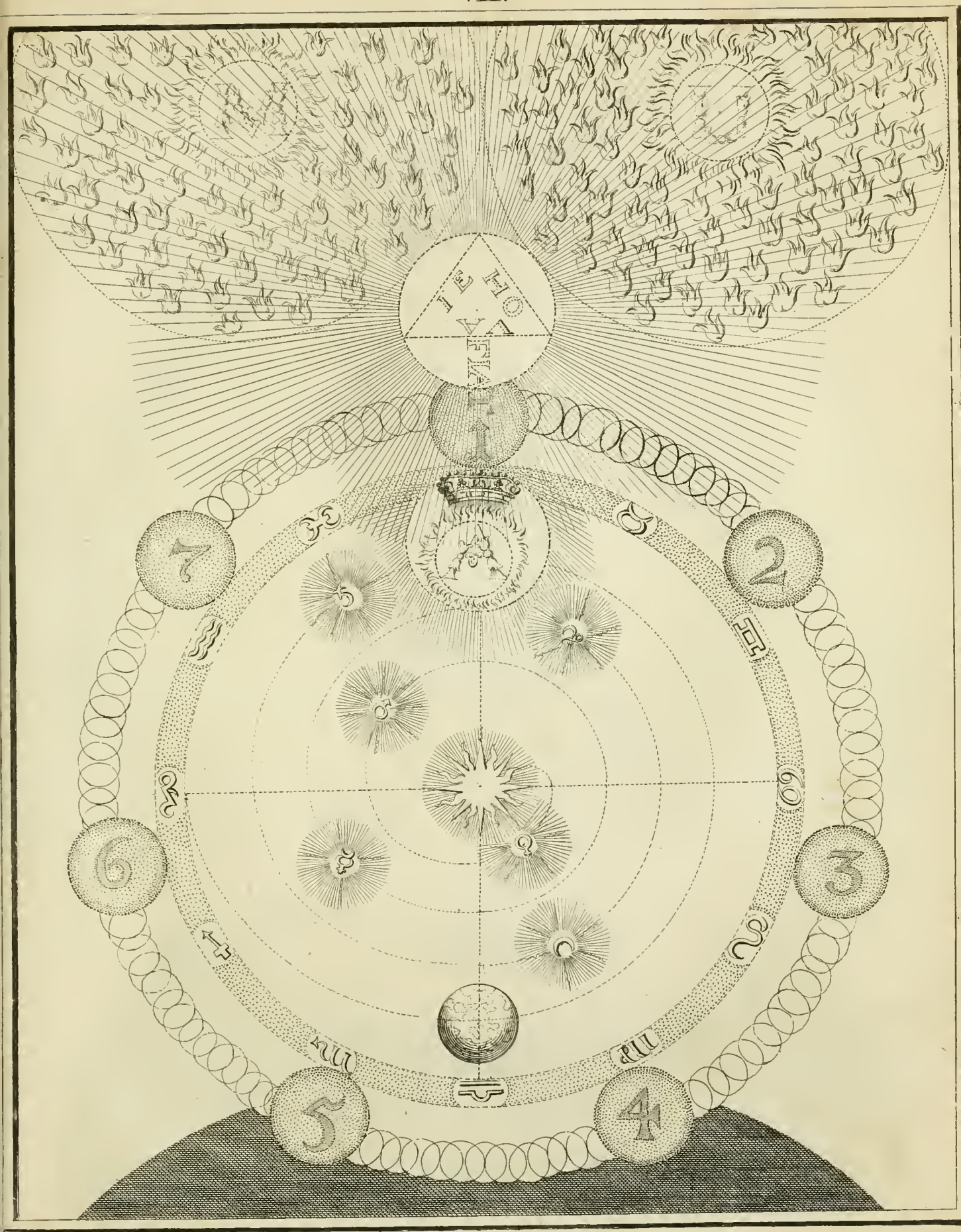
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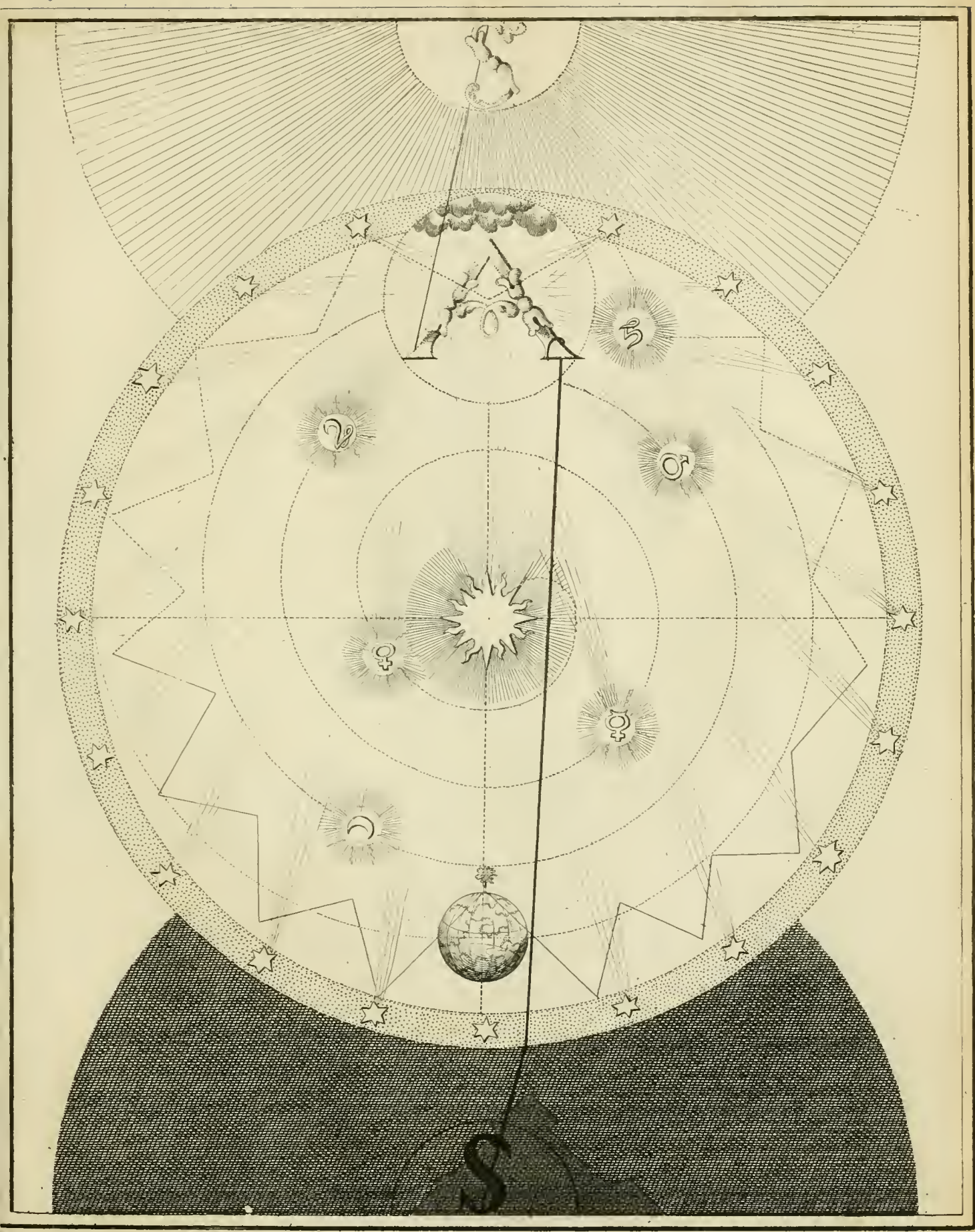

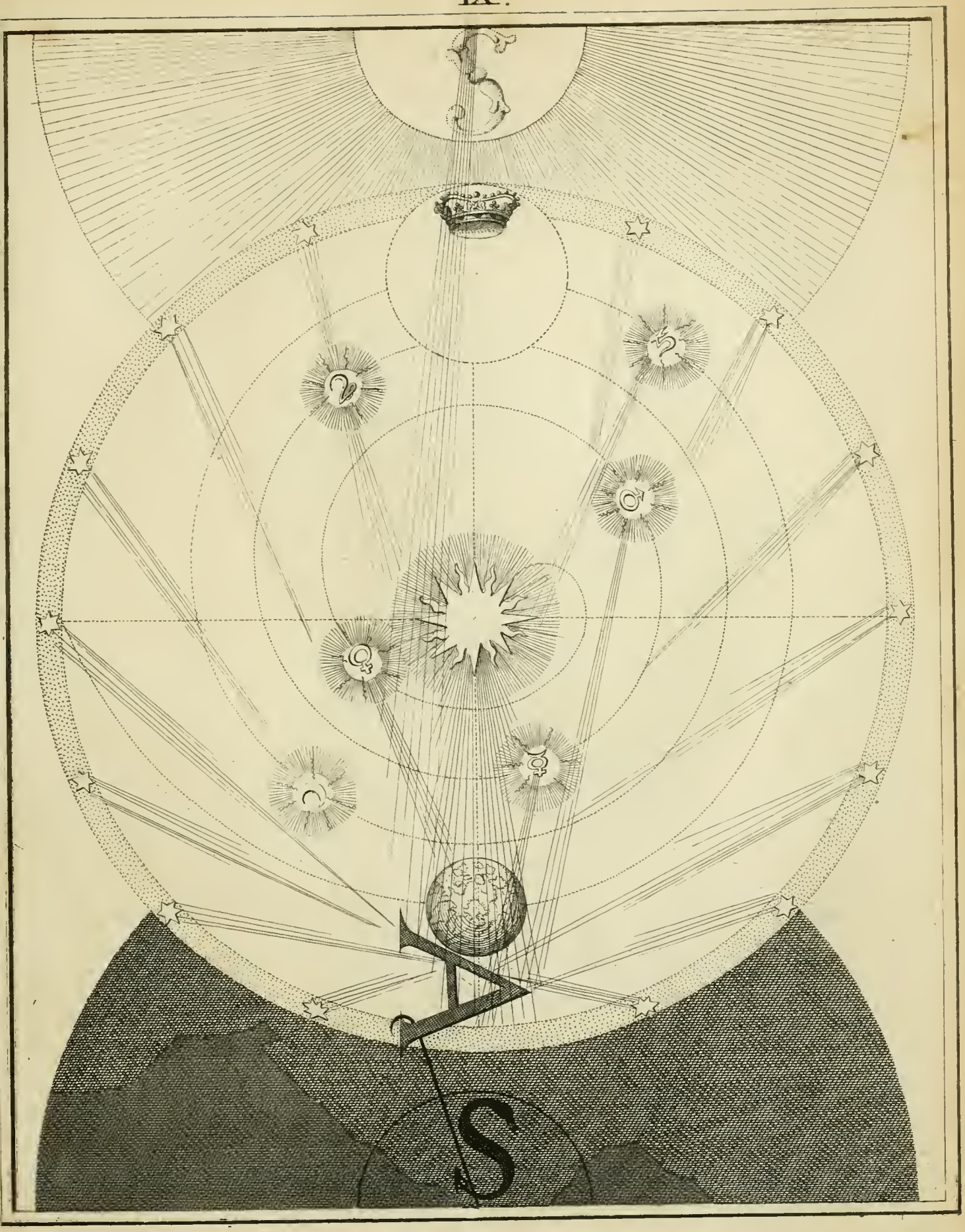

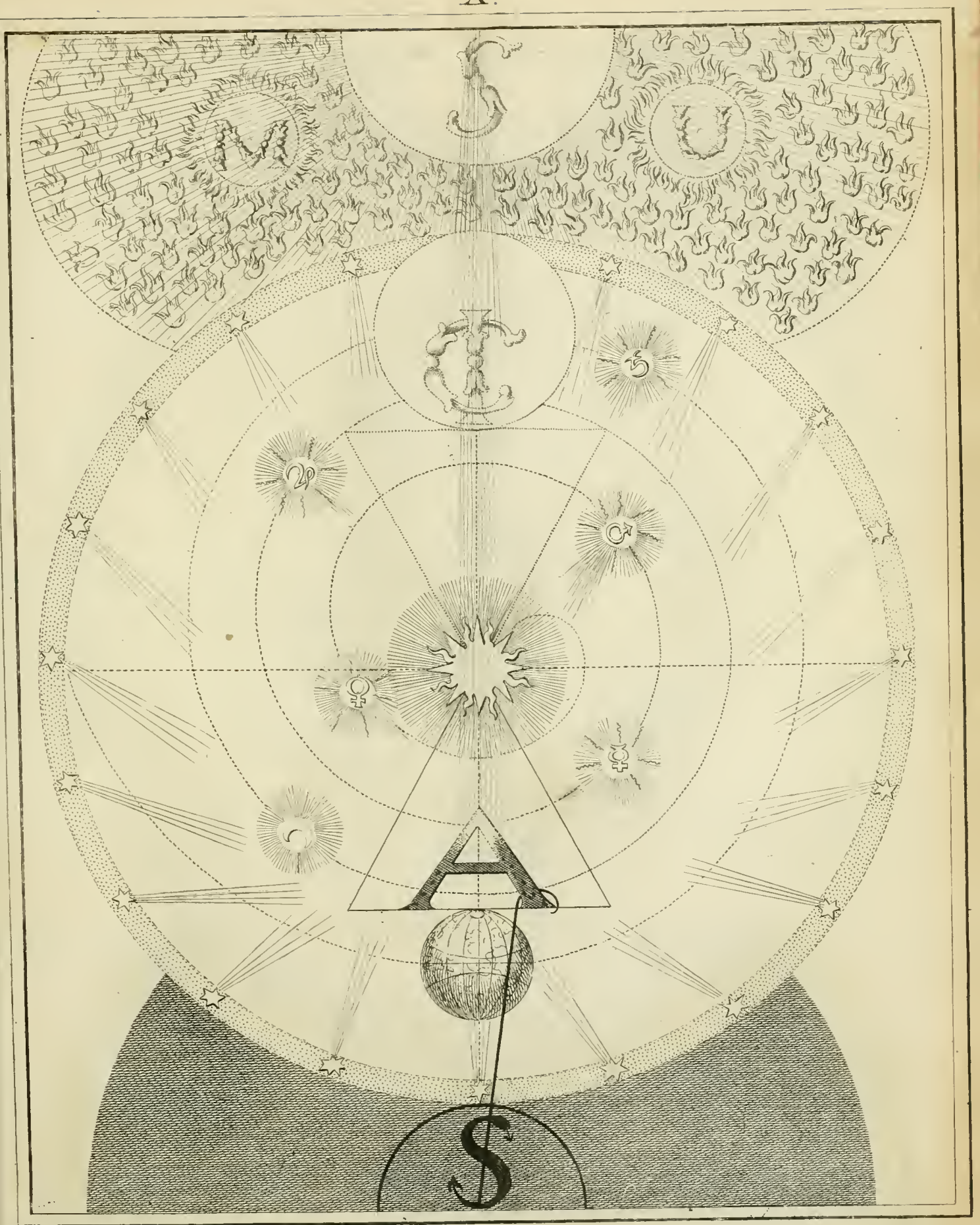

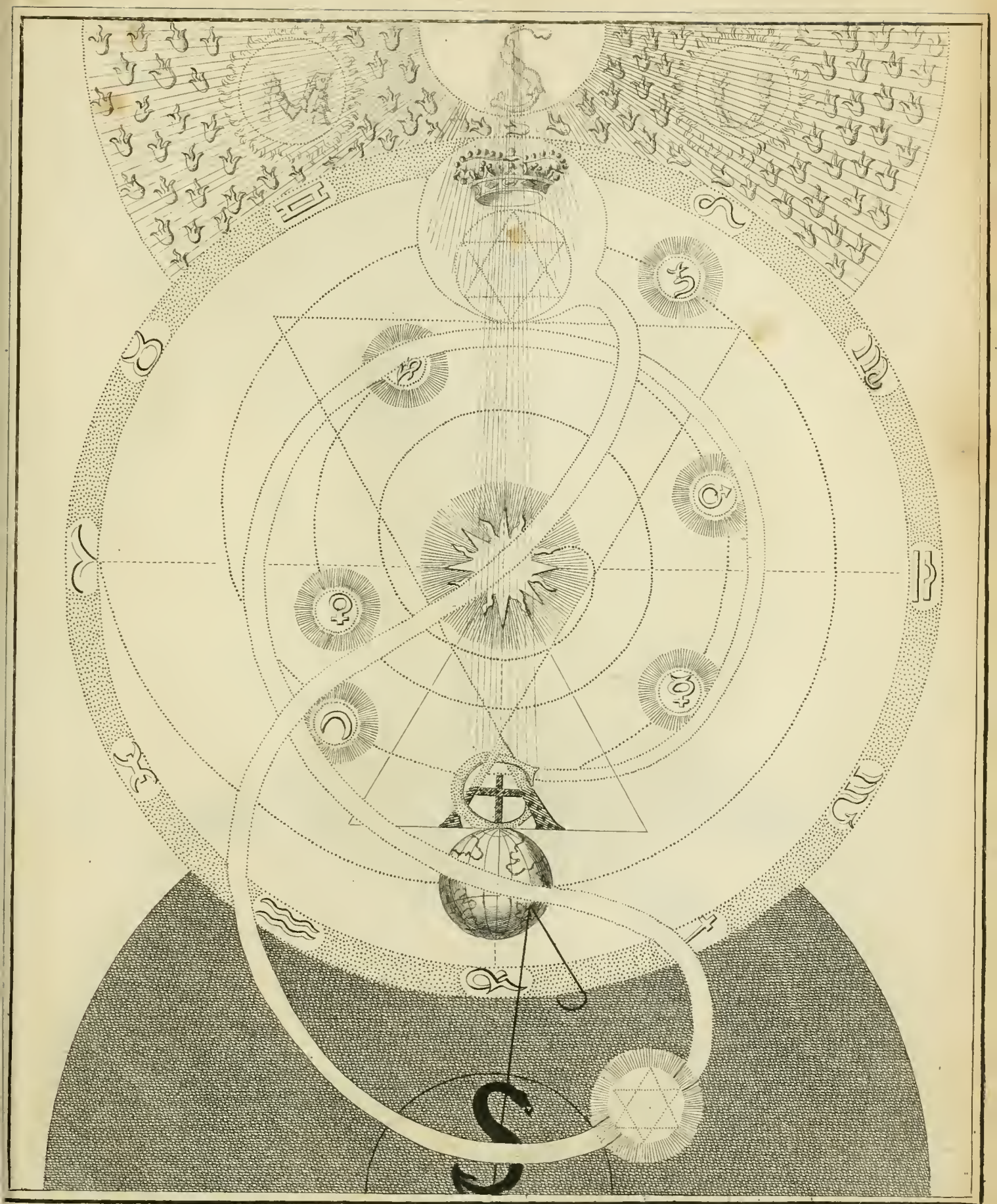

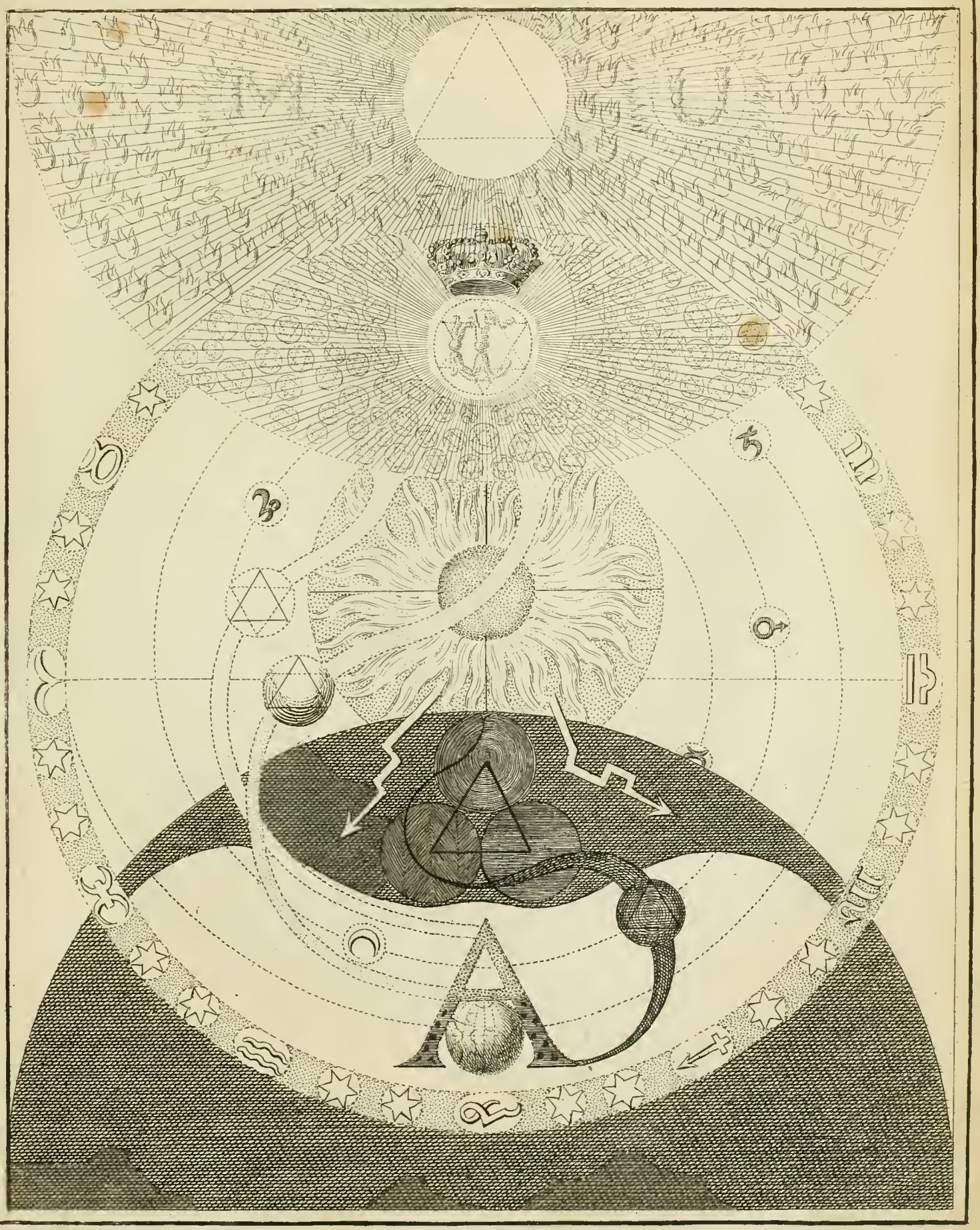

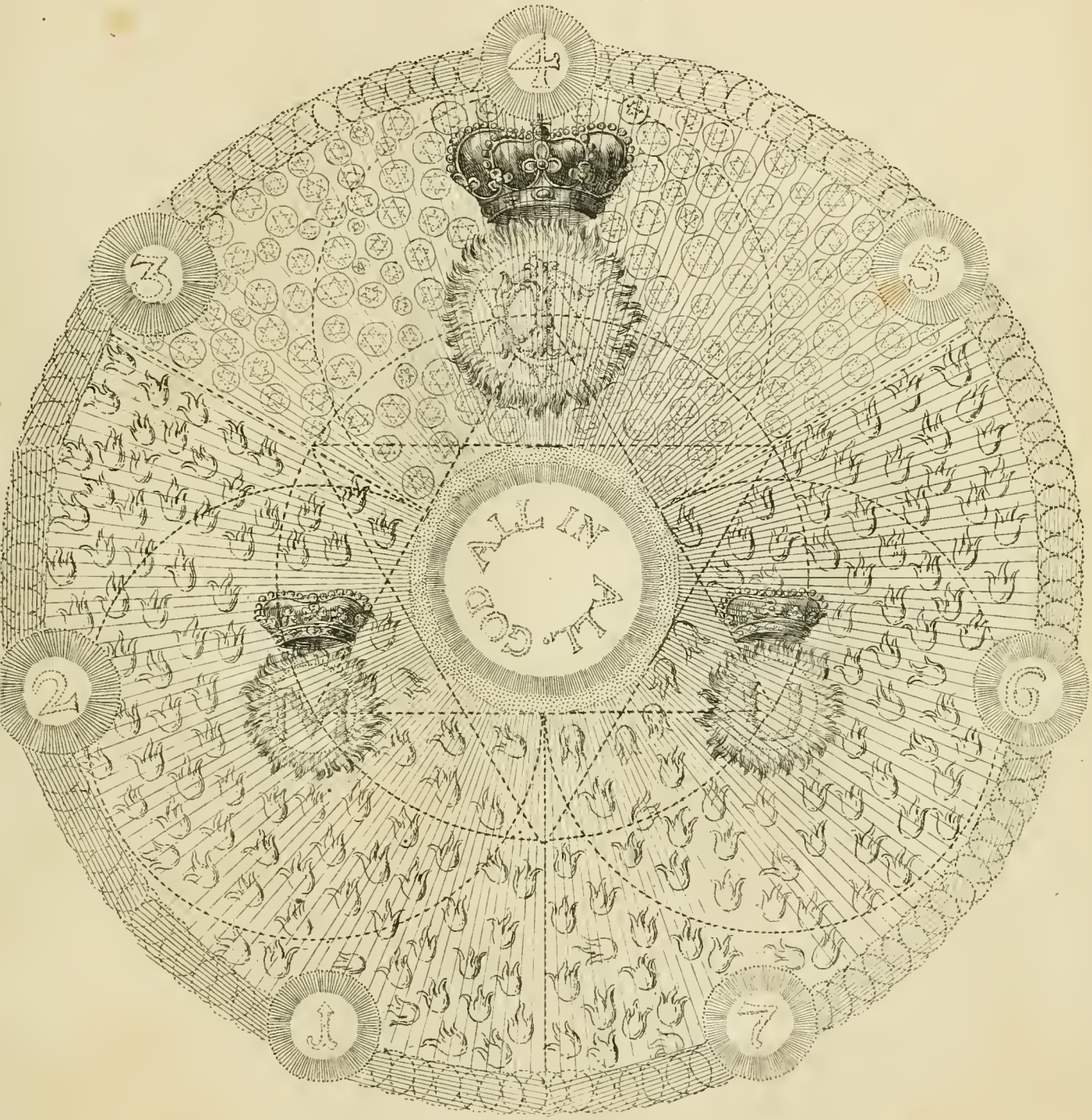
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ALL IN ALL GOD

Fig. I

The Origin of Things, and the Process of Christ.

No. 1

God considered as in himself only, without all Nature and Creature

God in himself without Nature and Creature as the eternal Unity comparable rather to the Cypher than to the first Number, and the unmeasurable, only Good which has nothing that could give or virtue any thing upon him, or could move him. He is without all Qualifications and Properties, and without Origin of Time, in himself but one, wanting no Place for his Habitation, but is together both without & within the World. Very fairly over-set a hundred Thousand Years emanually and spiritually out. Millions and

Upgrade of Numbers above the Creatures, and Depth he should not yet declare begun to speak out the Profundity for the 1st the Infinity, viz. First Second Third Trinity reduced to an Unity. Sight as it were nothing until yet as all in the Generation 5. Representations of Wisdom, one from all Creatures only Life & one Will without Desire for the Desire as the Beginning or the first attracting Tendency, and the Severity, Fierce or Property of what is called the eternal Nature v. See the Book of Protect. Page 1

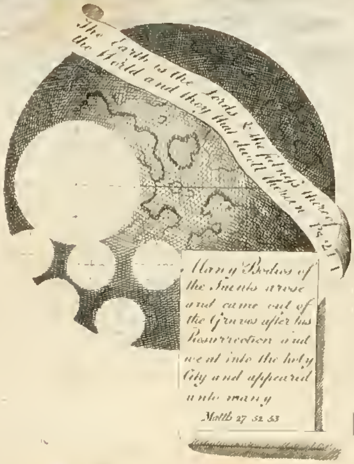
Fig. I

The Origin of Things, and the Process of Christ.

10 He conversed on Earth forty Days with his Disciples and after them in their sight ascended far above all Heavens and now

9

The first Adams forty Days in Paradise on Earth where he was tried and at the end of which he fell into a deep sleep (the Half brother and Forerunner of his following Death) are here restored & set to right again in the last forty Days of the second Adam by his last Trial in his Paradise on Earth after he was risen from the first Adams Sleep & Death



Take my Yoke upon you and learn of me. My Yoke is easy and my Burden is light. He that taketh not his † and followeth after me cannot be my Disciple & is not worthy of me. Matt. Mark Luke

4

We are dead and our Life is hid with Christ in God, but when Christ who is our Life shall appear, we also shall appear with him in Glory Col. III. 3. 4

He was rejected reviled, spit upon crucified, murdered with Transgressors, and died on the Cross

To be folded & Stitch'd at this Line

8 The Breaker (Effractor pandens iter Micah II.13.) is come up before them

According to the Prophecy of Zechariah Ch.9.11 By the Blood of his Covenant he sent forth Prisoners out of the Pit wherein is no water

7

He went by the Spirit and preached unto the Spirits then in Prison

5

He descended to the very lowest Parts of the Earth spoiled conquered and subdued all the Principalities and strong infernal Powers

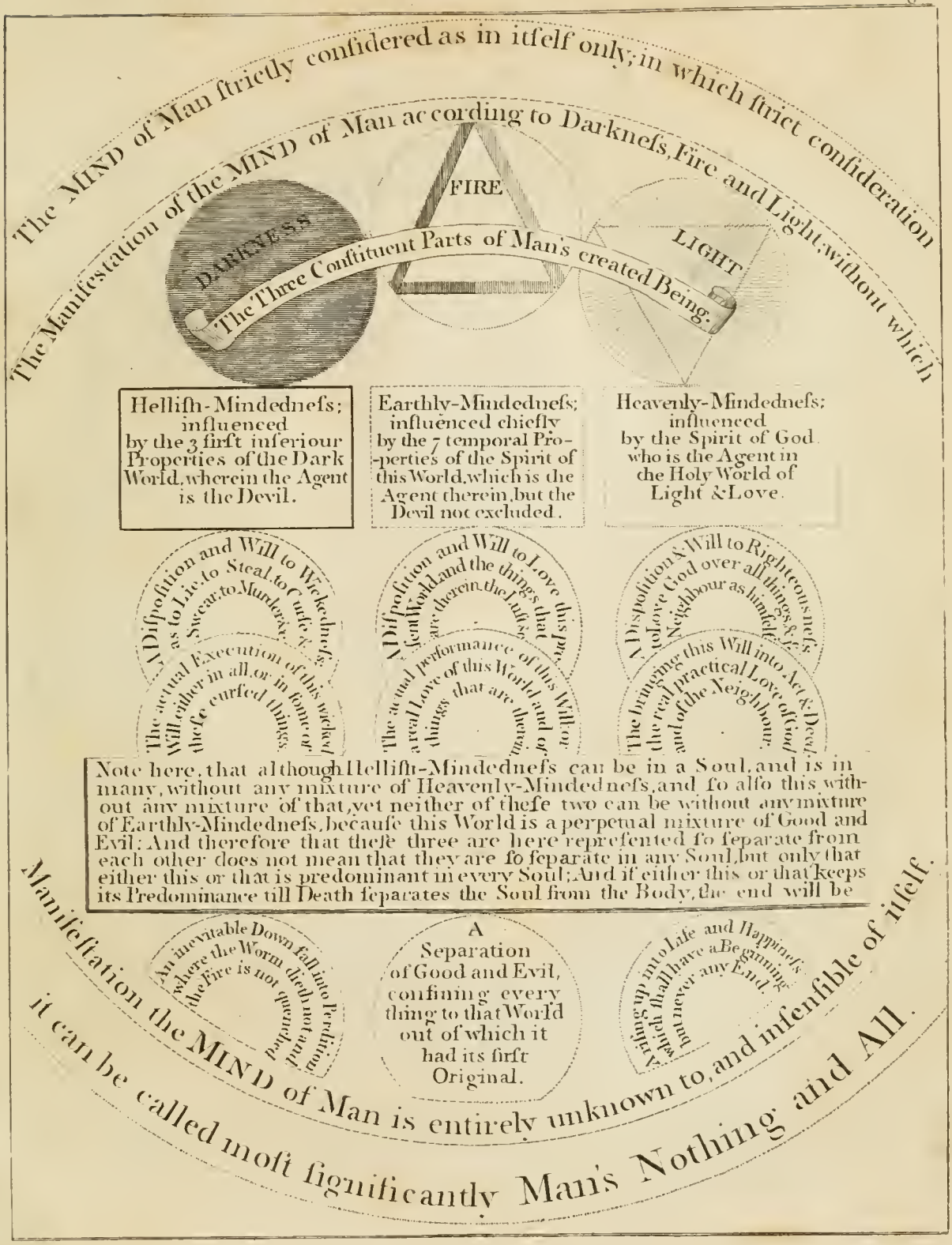
As the Plummet sounds the Depth of the Sea so the Spirit (who searches all Things) has in his faithful Servant J B searched the deep Things of God. And according to his Manifestation, this dark Part marked No. 6 may very well and significantly be called from Ephes. IV. 8. 9. 10

THE LOWEST PARTS OF THE EARTH.

6

THE CONSTITUENT PARTS OF MAN.

Fig. II



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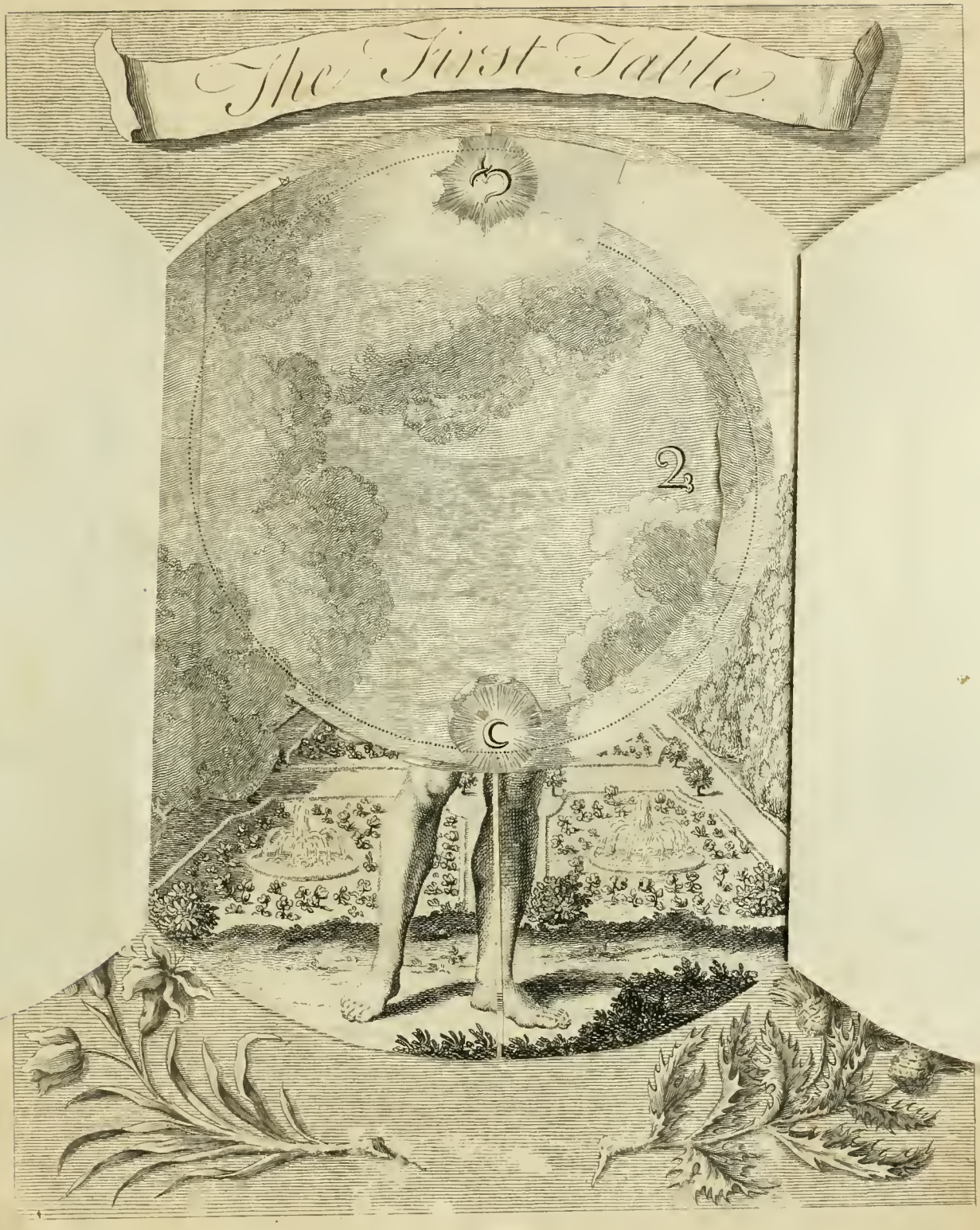
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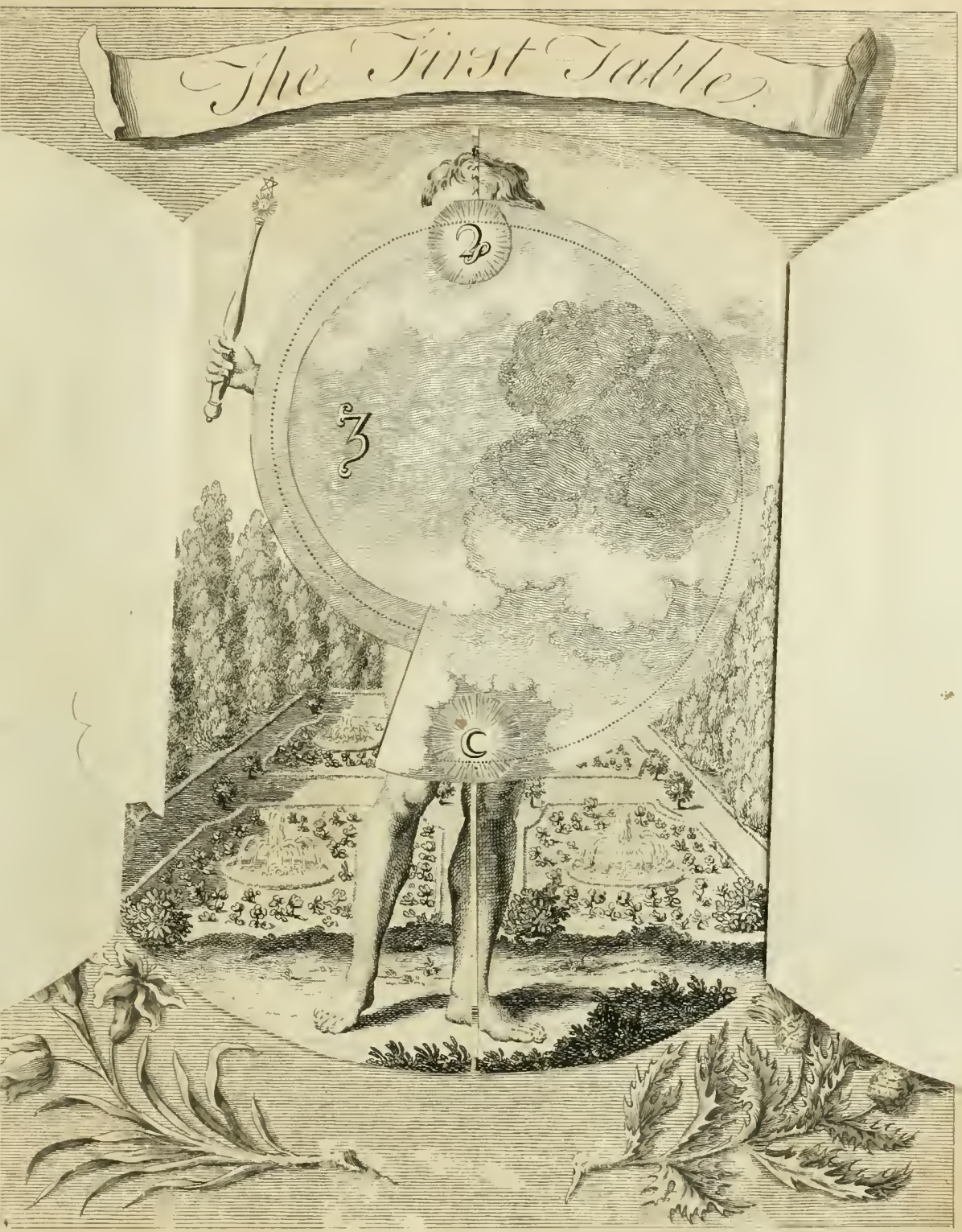
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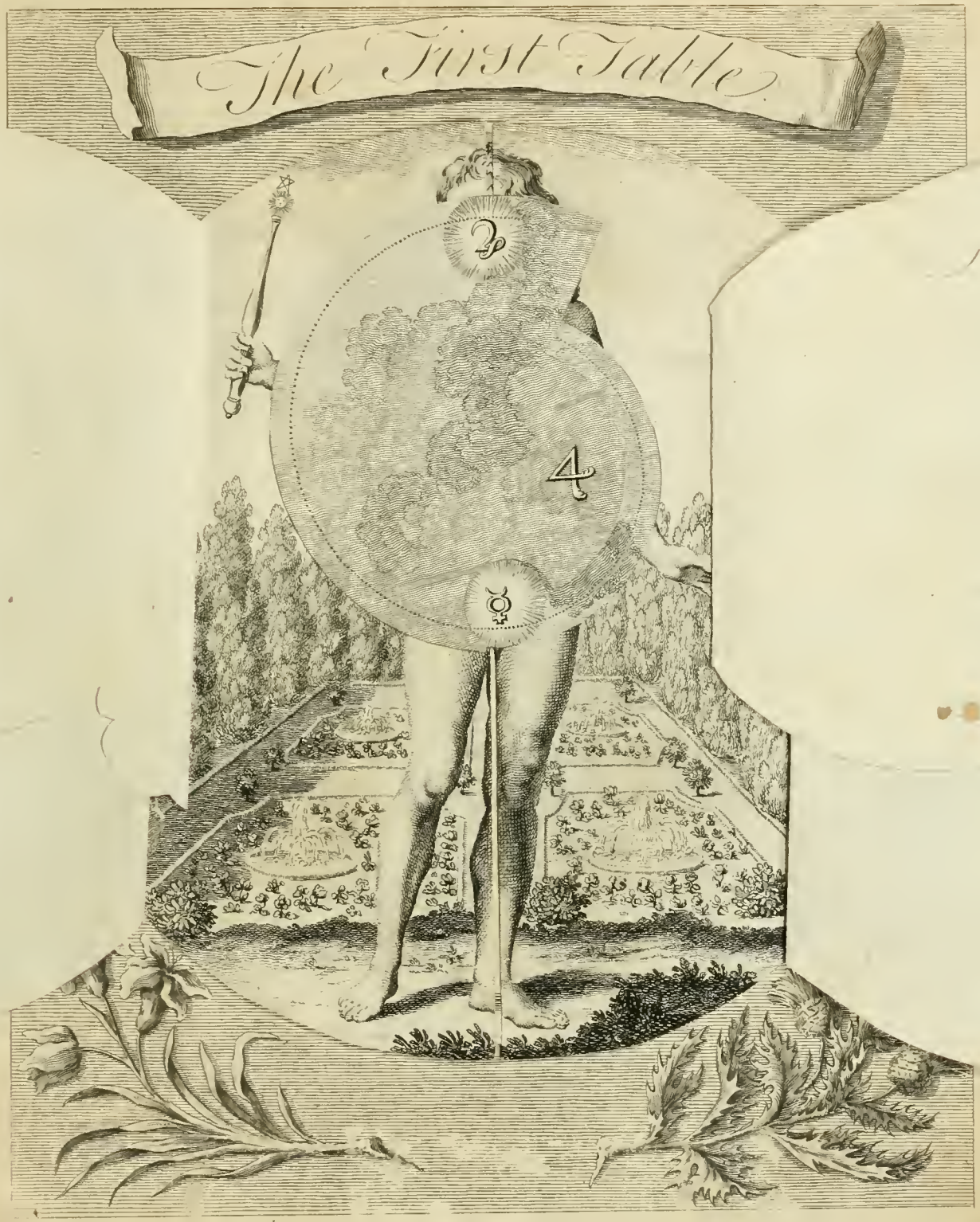
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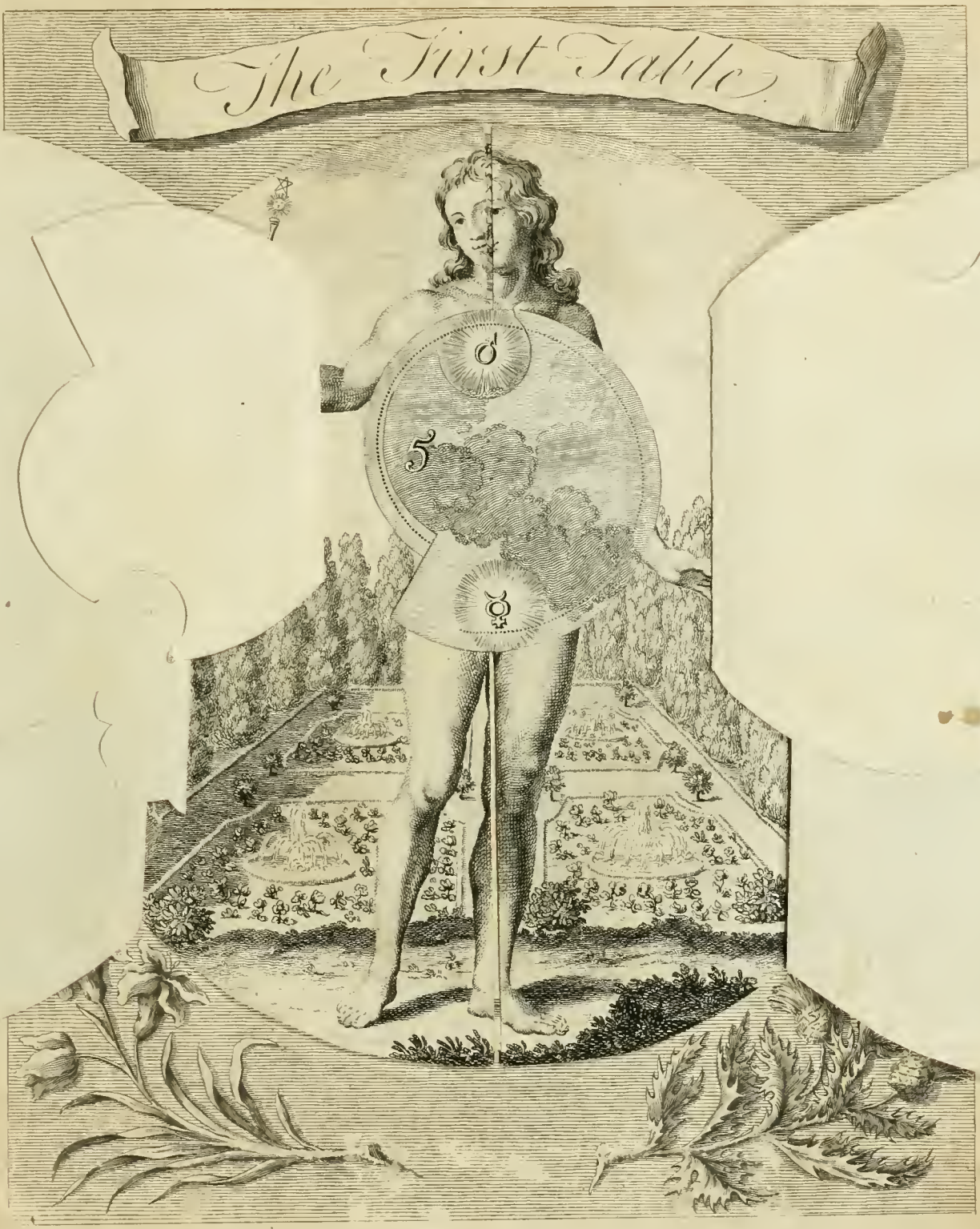
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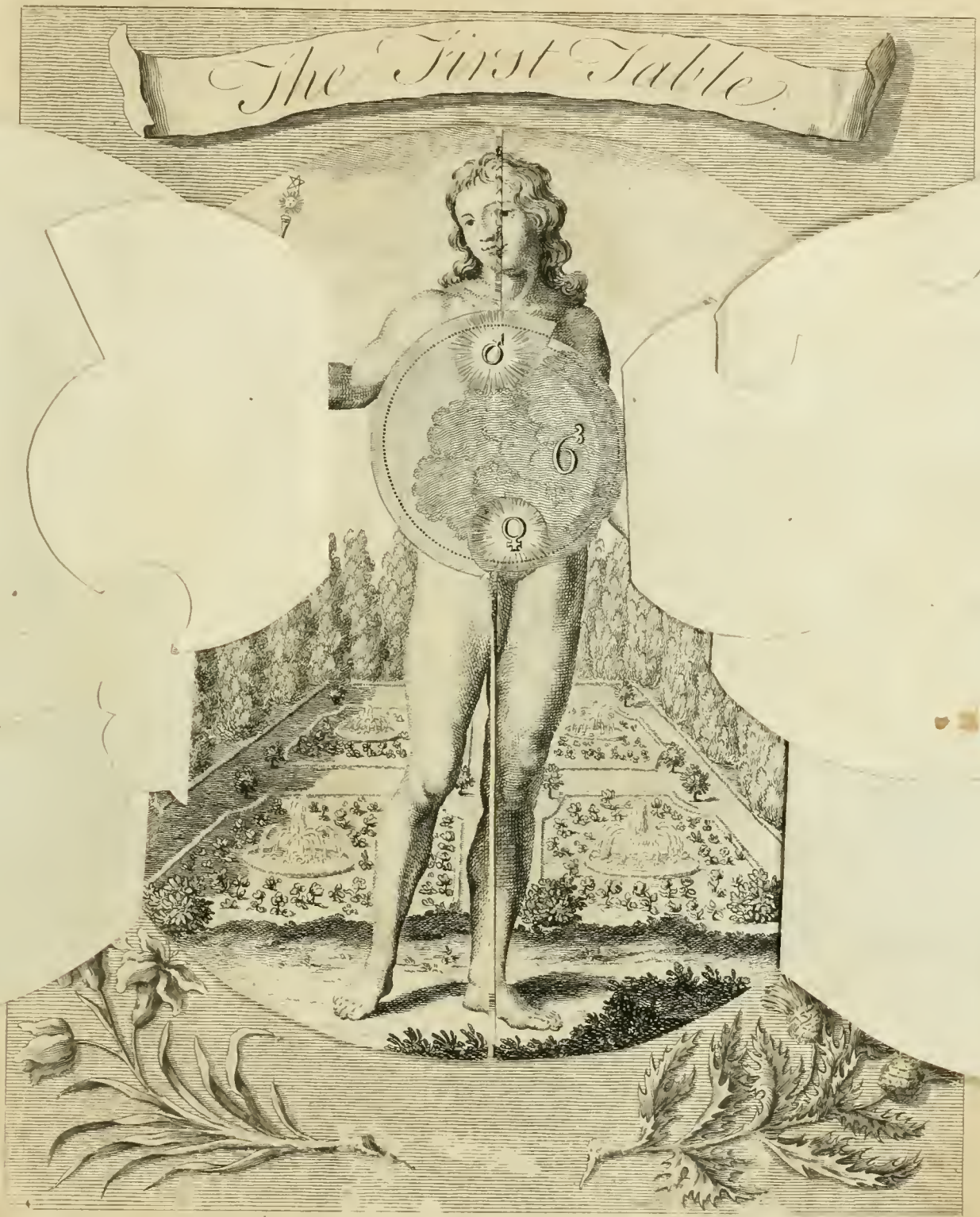
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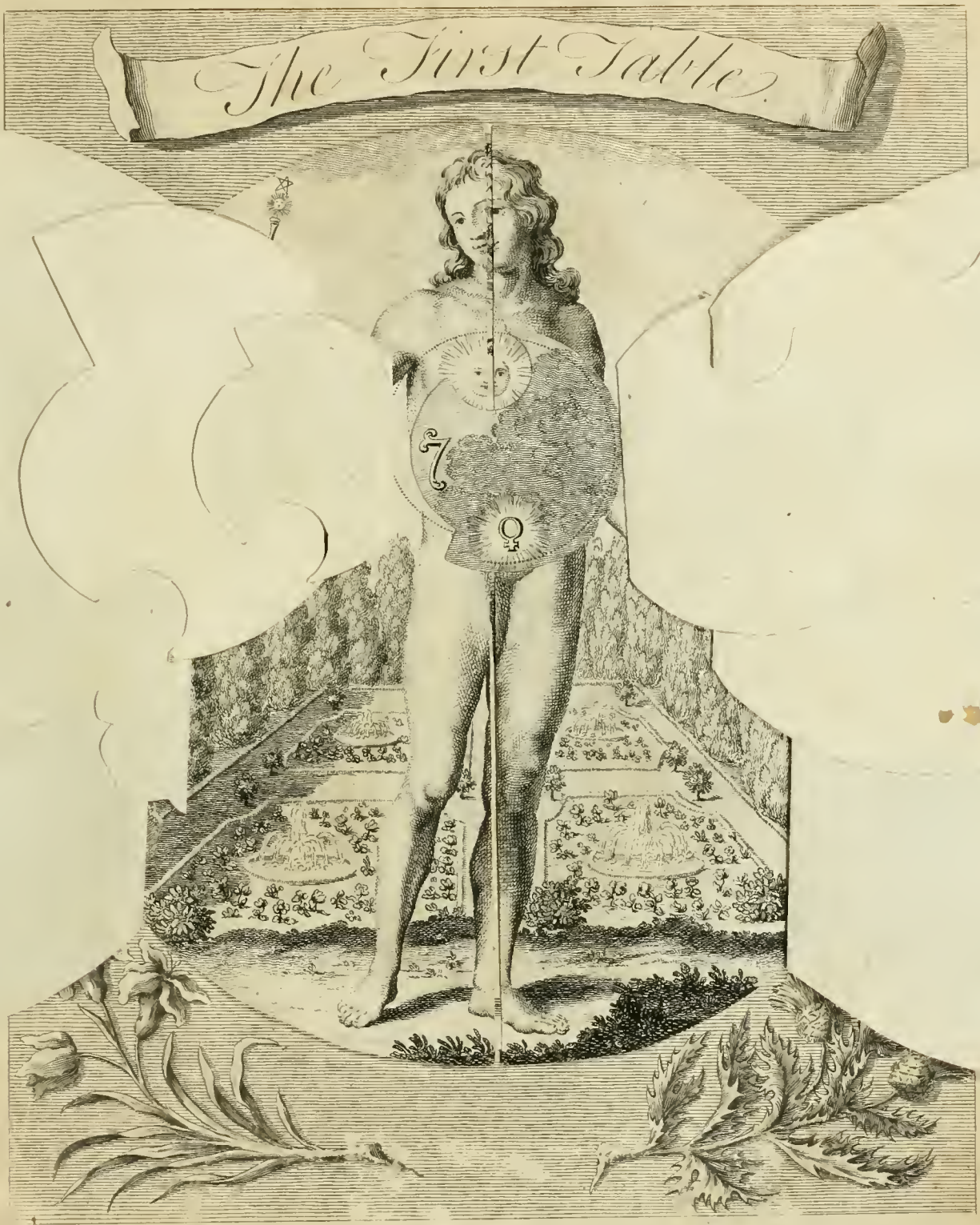
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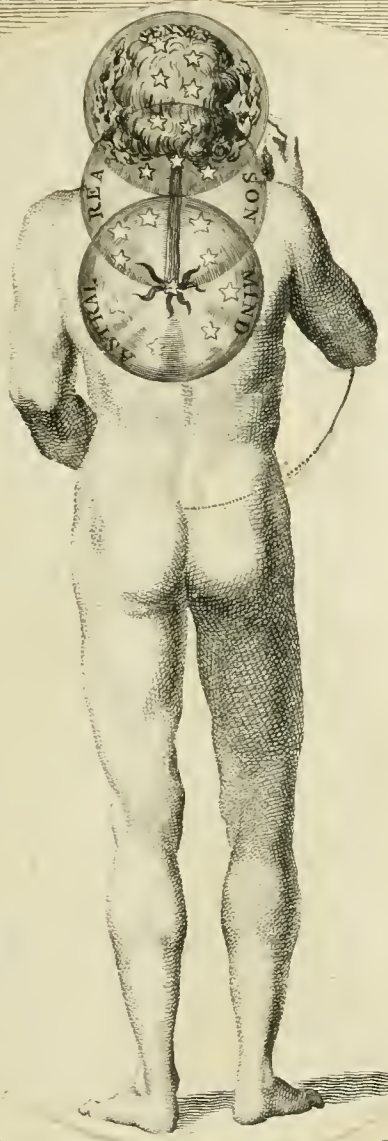

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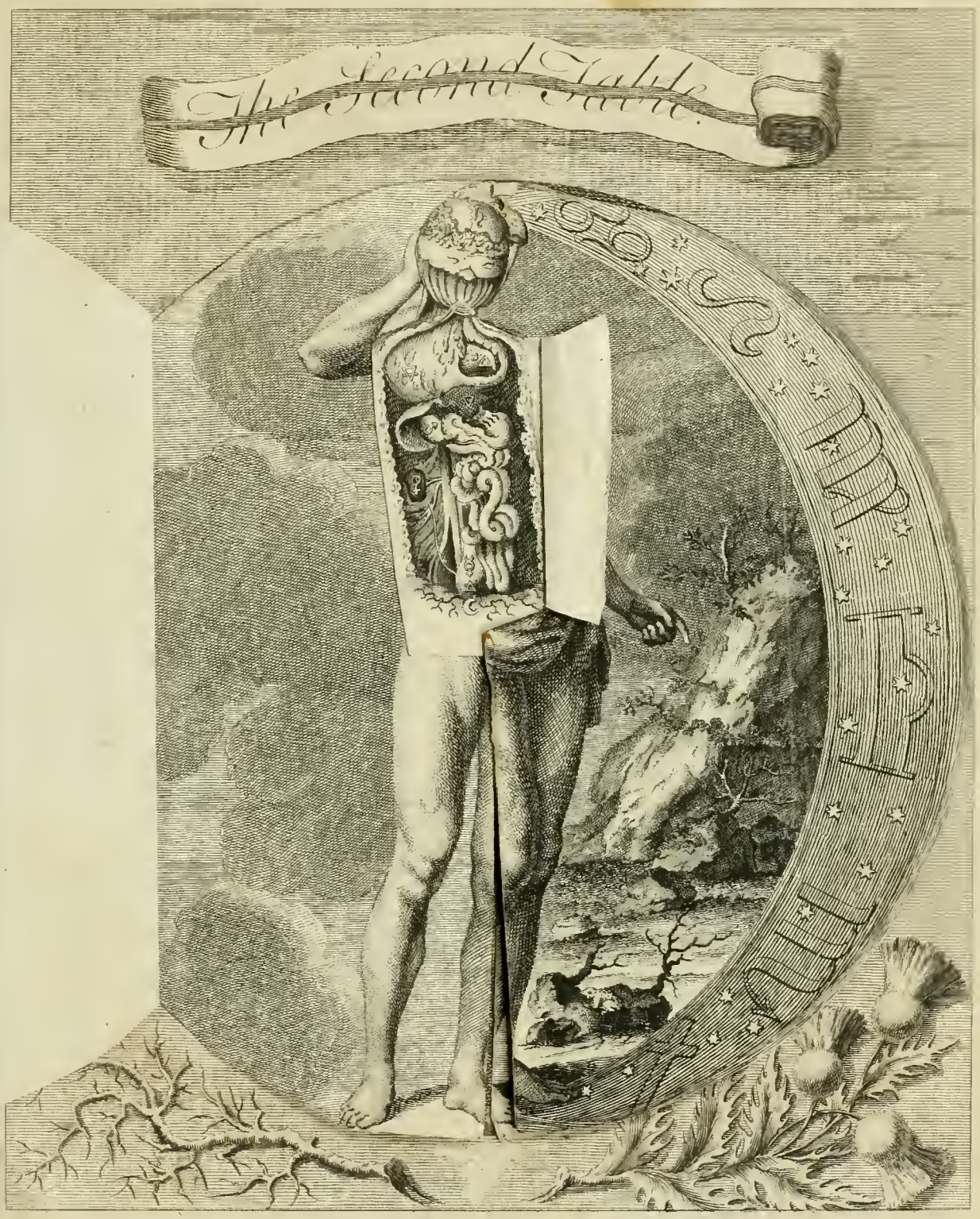
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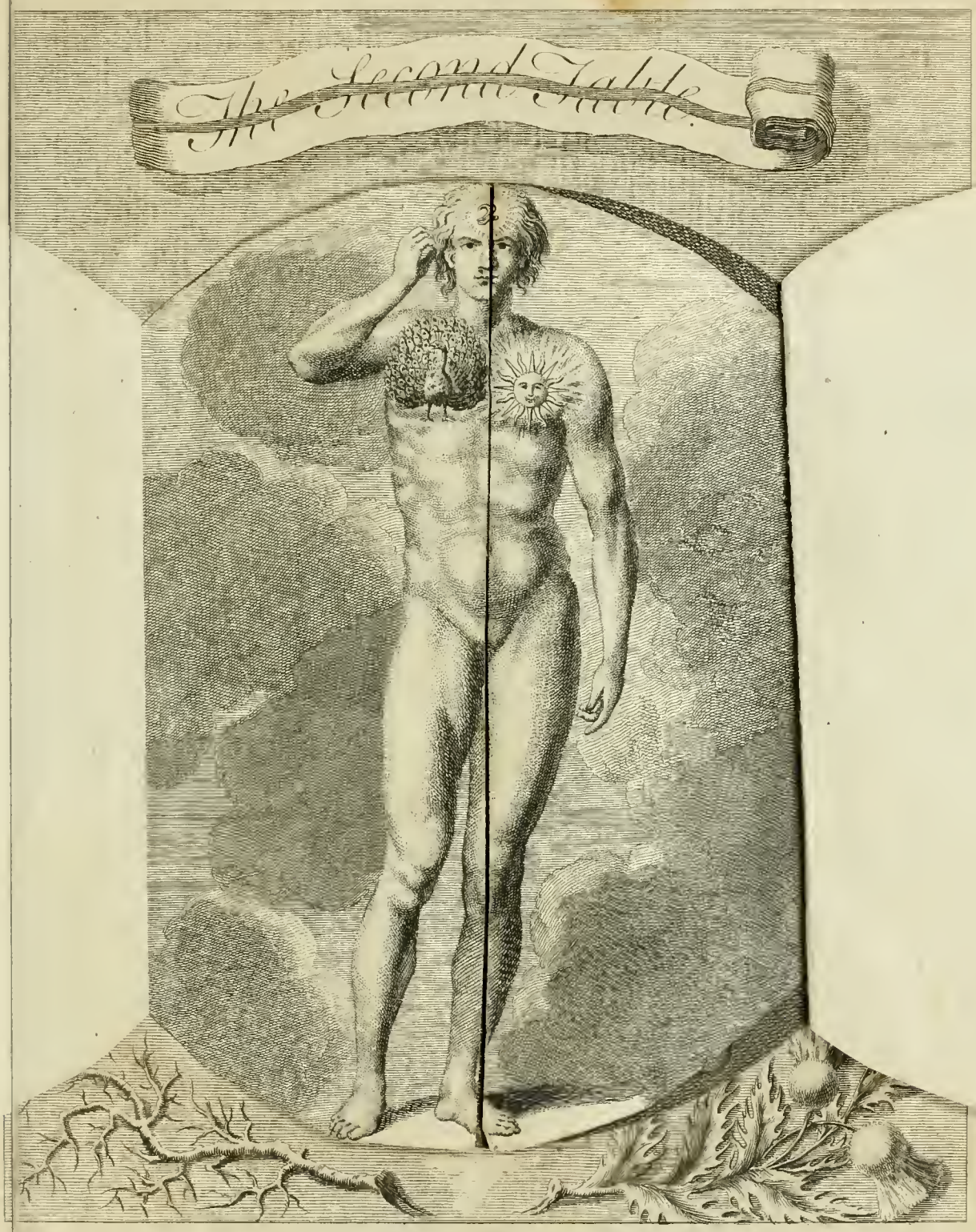
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The Third Table.

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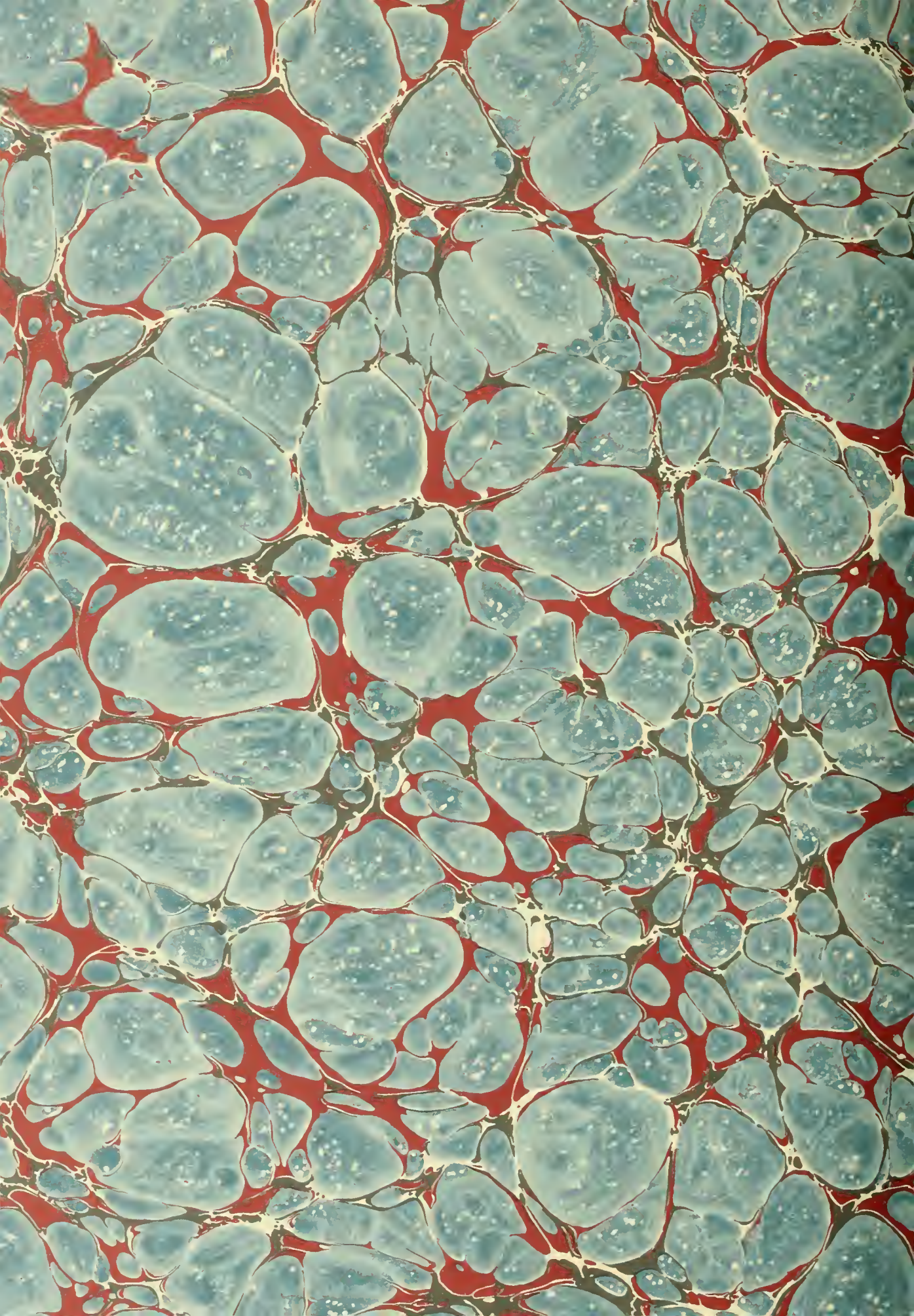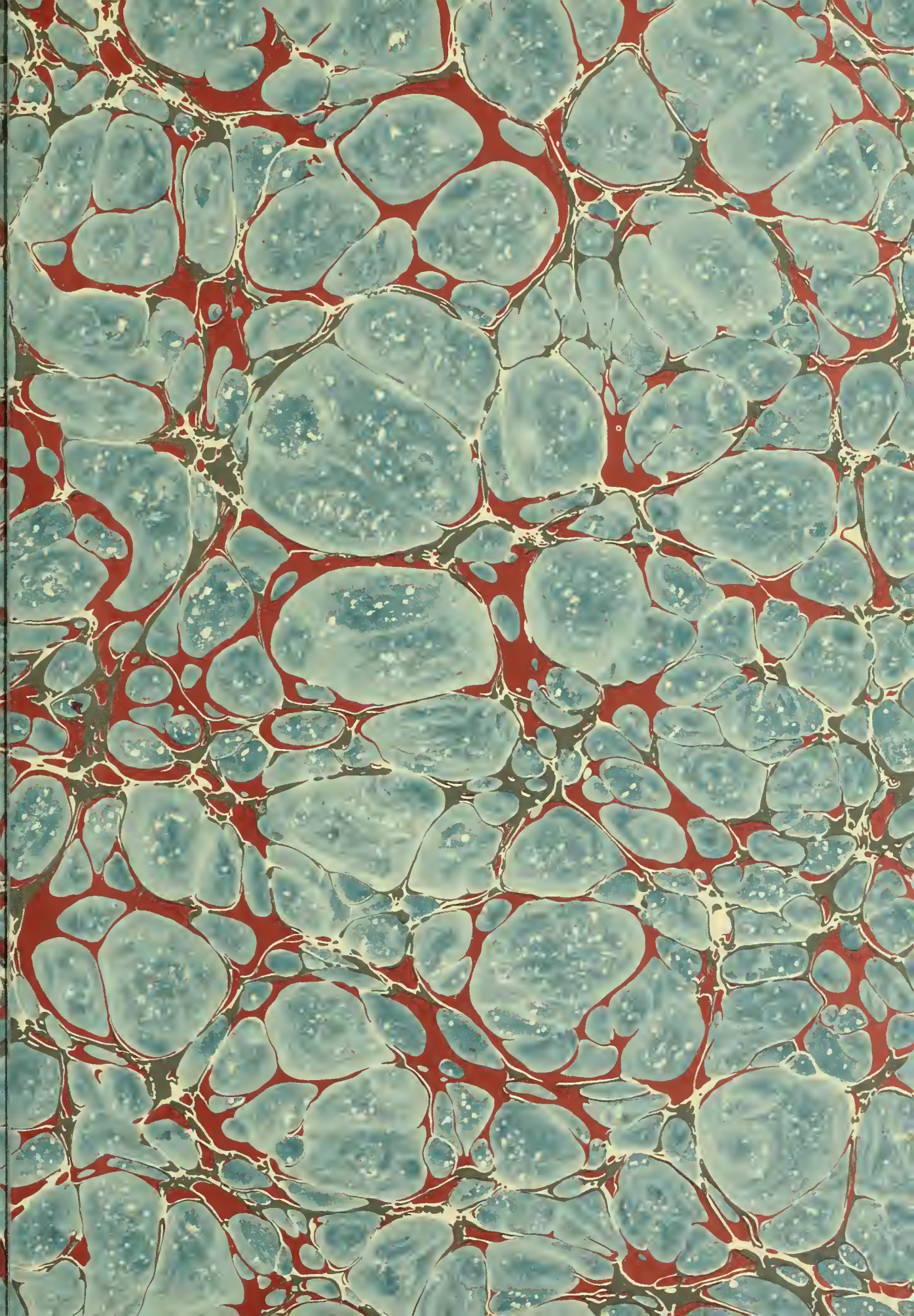
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